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A Tibetan-English Dictionary

A TIBETAN-ENGLISH DICTIONARY

With Special Reference to the Prevailing Dialects

To which is added

AN ENGLISH-TIBETAN VOCABULARY

H. JÄSCHKE

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PREFACE.

This work represents a new and thoroughly revised edition of a Tibetan-German Dictionary, which appeared in a lithographed form between the years 1871 and 1876.

During a residence, which commenced in 1857 and extended over a number of years, on the borders of Tibet and among Tibetan tribes, I and my colleagues gathered the materials for this Dictionary.

We had to take primarily into account the needs of missionaries entering upon new regions, and then of those who might hereafter follow into the same field of enterprise. The chief motive of all our exertions lay always in the desire to facilitate and to hasten the spread of the Christian religion and of Christian civilization, among the millions of Buddhists, who inhabit Central Asia, and who speak and read in Tibetan idioms.

A yet more definite object influenced my own personal linguistic researches, in as much as I had undertaken to make preparations for the translation of the Holy Scriptures into the Tibetan speech. I approached and carried forward this task by way of a careful examination of the full sense and exact range of words in their ordinary and common usage. For it seemed to me that, if Buddhist readers were to be brought into contact with Biblical and Christian ideas, the introduction to so foreign and strange a train of thought, and one making the largest demands upon the character and the imagination, had best be made through the medium of a phraseology and diction as simple, as clear, and as popular as possible. My instrument must be, as in the case of every successful translator of the Bible, so to say, not a technical, but the vulgar tongue.

Thus, in contrast to the business of the European philologist, engaged in the same domain, who quite rightly occupies himself with the analysis and commentary of a literary language, the vocabulary and terminology of which he finds mainly deposited in the speculative writings of the Buddhist philosophers, it became my duty to embrace every opportunity, with which my presence on the spot favoured me, to trace the living powers of words and of expressions through their consecutive historical applications, till I reached their last signification in their modern equivalents, as these are embodied in the provincial dialects of the native tribes of our own time.

These circumstances, it is hoped, will excuse and explain the system of my work.

As an inventory of the whole treasure of the language, as a finished key to its literature, this Dictionary, when judged by the high standard of modern lexicography, may seem inadequate; I have, for instance, been unable to consult, much as I could have wished to have done so, all the original and translated treatises in Tibetan which, down to the present, have appeared in Europe, and the reader of a Tibetan work may thus, here and there, look in vain for the assistance he expects. On the other hand, a consistent attempt is here made for the first time, 1. to give a rational account of the development of the values and meanings of words in this language; 2. to distinguish precisely the various

transitions in periods of literature and varieties of dialect; 3. to make sure of each step by the help of accurate and copious illustrations and examples. I have done my utmost to arrive at certainty where, heretofore, much was mere guess-work, and I cherish the hope that, from this point of view, my contribution will be welcomed by the comparative philologist, and will be serviceable to the general cause of learning, as well as a useful volume within that narrower circle, whose requirements I was specially bound not to overlook, of persons whose main purpose is to be taught how to write and speak the modern Tibetan tongue.

There are two chief periods of literary activity to be noticed in studying the origin and growth of Tibetan literature and the landmarks in the history of the language. The first is the Period of Translations which, however, might also be entitled the Classical Period, for the sanctity of the religious message conferred a corresponding reputation and tradition of excellence upon the form, in which it was conveyed. This period begins in the first half of the seventh century, when Thonmi Sambhota, the minister of king Srongtsangampo, was sent to India to learn Sanskrit. His invention of the Tibetan alphabet gave a twofold impulse: for several centuries the wisdom of India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be awarded to these early pioneers of Tibetan grammar. They had to grapple with the infinite wealth and refinement of Sanskrit, they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable, how they managed to produce translations at once literal and faithful to the spirit of the original. The first masters had made for their later disciples a comparatively easy road, for the style and contexts of the writings, with which the translators had to deal, present very uniform features. When once typical patterns had been furnished, it was possible for the literary manufacture to be extended by a sort of mechanical process.

A considerable time elapsed before natives of Tibet began to indulge in compositions of their own. When they did so, the subject matter, chosen by them to operate upon, was either of an historical or a legendary kind. In this Second Period the language shows much resemblance to the modern tongue, approaching most closely the present idiom of Central Tibet. We find a greater freedom in construction, a tendency to use abbreviated forms (thus the mere verbal root is often inflected in the place of a complete infinitive), and a certain number of new grammatical combinations.

The present language of the people has as many dialects, as the country has provinces. Indeed, as in most geographically similar districts, well nigh every separate mountain valley has its own singularities as to modes of utterance and favourite collocations of words. Especially is it interesting to note, in respect to pronunciation, how the old consonants, which would seem to have been generally sounded and spoken twelve centuries ago, when the Tibetan written character came into existence, and which, at any rate, are marked by the primitive system of writing, remain still extant; every one of them can still be disintegrated, somewhere or other, from some local peculiarity of language, and thus even the very diversity of modern practice can be made to bear testimony to the standards imposed by what was termed above the Classical Period. (Compare my *Essay on the Phonetic System of the Tibetan language* in the *Monthly Reports of the Royal Academy of Science at Berlin 1867*, p. 148 etc.)

I have already adverted to the circumstances which, especially in the case of the student, who has for immediate object to learn how to read and write the Tibetan language, render existing dictionaries almost if not quite useless. They give but scanty information concerning modes of construction, variations and limits of actual application, shades of

meaning etc. In my own case, I was forced from the beginning to compile my own German-Tibetan dictionary, and found myself for all practical purposes thrown back upon my own resources. But the cause of truth appears to require a further word or two in regard to the *Lexicon* by Professor I. J. Schmidt of St. Petersburg, the relation of that work to its predecessors having been left by its author in some obscurity.

The first Tibetan dictionary, intended for European students, was published at Serampore, as long ago as 1826. It contains the collections, amassed in view of a dictionary and grammar, by a Roman Catholic missionary, who was stationed in eastern Tibet or close to the frontier in Bhotan. There was nothing to assist him, except the scanty contributions, given by Georgi, in his *Alphabetum Tibetanum*. He had to cope with an entirely unworked language. He evidently took the one way possible of making acquaintance with it, sufficient to enable him to understand, to speak, to read and write. Each word or sentence was jotted down, as soon as it was heard, or was committed to writing, at the request of the learner, by some native expert. After a while, the attempt could be made to master a book. In the instance of our missionary, Padma Sambhava's book of legends appears to have been selected, a work which represents rather a low level of literature, yet just on that account, perhaps, as a specimen of popular and current literature, not unsuitable to start from. Then, step by step, as best he could, our missionary had to possess himself of some abstract views, which would serve as a preliminary basis for a grammar. And had it been granted to this first occupant of the field to reduce his materials to an ordered system and to prepare them himself for publication, it is possible, that in Europe the knowledge of the Tibetan language might have reached, some fifty years earlier, the stage at which it has now arrived. The very name of that Roman Catholic missionary, however, has been lost. The papers which he left behind him, unsorted and unsifted, came into the hands of Major Latter, an English officer, and were passed on by him to Mr. Schröter, a missionary in Bengal. English was substituted for the Italian of the manuscript, and the East India Company made a grant which defrayed the cost of the Tibetan types and the further expenses of printing. But there was no Tibetan scholar to correct the proofs. The author himself would doubtless, on reconsideration, have detected and dismissed much erroneous or unnecessary matter. As it was, many additional mistakes crept in during the passage through the press. Thus the work, though it has a richer vocabulary than can be found in the later dictionaries, cannot on any questionable point be accepted as an authority, and has only value for those who are already competent, for themselves, to weigh and decide upon the statements and interpretations it advances. I have not been able to extract from it much that was serviceable to me. Nevertheless, any one who knows by experience what time and toil such a work must have cost, though its design remained unfulfilled and its object unaccomplished, will not easily be able to repress his indignation at the tone, in which this book in the preface to his *Grammar* (p. VI) is recklessly and absolutely condemned by Professor Schmidt.

High praise, however, is awarded by the Professor to a second work, the *Tibetan-English Dictionary* by Csoma de Kőrös, which appeared in 1834. This work deserves all eulogy; but the Professor's manner, which imitates that of a master commending a pupil, is, though on other grounds, as unwarranted and as offensive in this as in the former case. The work of Csoma de Kőrös is that of an original investigator and the fruit of almost unparalleled determination and patience. The compiler, in order to dedicate himself to the study of Tibetan literature, lived like a monk for years among the inmates of a Tibetan monastery. It is to be regretted that, with the knowledge he certainly must have possessed of the later language and literature, he should have restricted the scope of his labours to the earlier periods of literature, and when in his *Grammar* conversational

phrases are quoted as examples, they are almost without exception in the dialect of the Kangyur, and of little practical value.

This Tibetan-English dictionary by Csoma has been adapted for a German public by Professor I. J. Schmidt of St. Petersburg. The translation from English into German is good; in the general alphabetical arrangement improvements have been introduced, and such as are in conformity with the spirit of the language; moreover, three Mongolian dictionaries have been consulted, and from these a certain number of words have been supplemented. But it cannot be said that even on the work of revision Professor Schmidt has bestowed much pains. For example, Csoma's rough grouping of words under the principal headings is left unaltered, though here especially a reduction to alphabetical order was obviously required. Mistakes and superfluities, very pardonable in the case of a first issue of an original publication, are repeated in this translation, and these cannot be so readily overlooked and condoned, when they are made at second hand, and are sanctioned and subscribed to by one, who has assumed so severe a critical and editorial attitude.

The national dictionaries of Tibet itself, so far as I have met with such, are either little handbooks, meant only to furnish a correct orthography, or they are glossaries of antiquated forms. The absence of an alphabetical order in them makes the business of reference very troublesome. It is by great good luck that one sometimes finds an otherwise unknown word after a prolonged search.

My own dictionary, in the main, pursues the object and accepts the plan of the work, which was published by Mr. Schrötter. As I said at the beginning, I have not restricted myself to the Classical Period, but I have endeavoured to deal with the Tibetan language as a whole, though I do not pretend to have performed this task exhaustively. My dictionary derives its matter and its principles, so far as possible, equally from the literature and from the speech of the people. Each word has been made the object of observation in its relation to the context as it occurs in books, and in its value and place among others when it is used in common conversation, and then the attempt has been made to define its range and to fix its meaning.

All the words, cited by Csoma and Schmidt, even such as I myself had never seen or heard, I have embodied in this work, stating, in each case, the source from whence I drew them.

The signification in Sanskrit has been added, whenever this seemed likely to be useful or interesting to the student of Tibetan literature. Of proper names only the most important are given.

The great number of diacritical marks will perhaps prove irksome to the English reader; yet, they were not to be dispensed with, if the pronunciation of Tibetan letters and words was to be represented with any degree of exactness, and the method of Prof. Lepsius seemed the most eligible among all the systems available for my purpose. The student, however, need not be disheartened, as he is not obliged to make himself acquainted with all the minutiae of the system, but need only direct his attention to the peculiarities of that dialect, within the limits of which his inquiries, for the time, are confined. And by-the-by it may be observed, that the multitude of little marks, of manifold description, cannot be startling to the Indian reader, who was ever necessitated to make himself familiar with systems quite as complicated, as e.g. the Urdu alphabet.

One word more of apology. Of publications in general it has been said, that "when human care has done its best, there will be found a certain percentage of error". And the probability is but too great, that this dictionary will exhibit a number of deficiencies and faults, in the English text as well as in the Tibetan transcript. Still, I venture to hope that an indulgent Public will be ready to make every reasonable allowance

in consideration of the peculiar difficulties, which attach to the execution of a work like the present, and which, moreover, were not a little increased, in this instance, by the fact that the compositors of the press were altogether unacquainted with English.

I should be guilty of great ingratitude, if I were not to mention my obligations to two friends, without whose kind and efficient aid it would have been impossible for me in my present infirm state, to complete this work, which was commenced in the days of health and vigour, viz. to the Rev. T. Reichelt, formerly a Missionary of the Moravian Church in South Africa, and to Mr. F. W. Petersen, a relative of mine.

Further, I desire to record my obligations for various acts of kindness, encouragement, assistance and advice, during the prosecution of my researches and the completion of my work, to A. C. Burnell Esq. M. R. A. S., in India; Dr. E. Schlagintweit in Bavaria, Dr. Thomson and Dr. Aitchison of Kew, Dr. Kurz of Calcutta, and R. Laing Esq. M. A., Fellow of Corpus Christi College, Oxford.

Not the least debt of gratitude is that which I owe to Dr. R. Rost in London, Secretary of the Royal Asiatic Society, to whose exertions, indeed, the execution of this work is, properly speaking, entirely due, inas much as he kindly interested the Indian Government on behalf of my undertaking.

Herrnhut, January 1881.

H. J.

INTRODUCTION

I. THE TIBETAN ALPHABET.

CONSONANTS.

The names of all the Consonants sound in a, pronounced like the a in the English word 'far'.

ཀ <i>ka</i> pronounced like the French c — car	མ <i>ma</i> mart
ཁ <i>ka</i> like the English c or k — cart	ཙ <i>tsa</i> (ts) parts
ག <i>ga</i> harder than the English (hard) g	ཛ <i>tca</i> (aspirated)
ང <i>na</i> ng — pang	ཌ <i>dza</i> (ds) — guards
ཅ <i>ca</i> the soft English g — ginger	ཡ <i>wa</i> waft
ཆ <i>ca</i> ch — chart	ཞ <i>za</i> (zh) like the English s in leisure
ཇ <i>ja</i> j — jar	ཟ <i>za</i> like the English z — zeal
ཉ <i>nya</i> the French gn — campagne	ང <i>a</i> (basis for vowels)
ཏ <i>ta</i> the French t — tard	ལ <i>ya</i> yard
ཐ <i>ta</i> the English t — tart	ར <i>ra</i> rasp
ད <i>da</i> dart	ལ <i>la</i> last
ན <i>na</i> nard	ཤ <i>sha</i> (sh) — sharp
པ <i>pa</i> the French p — pas	ས <i>sa</i> salve
ཕ <i>pa</i> the English p — part	ཧ <i>ha</i> half
བ <i>ba</i> bard	ཨ <i>a</i> (basis for vowels)

*) ལ *ya*, when combined, as second consonant, with k- and p-sounds, or with m, is written under the first letter, assuming the shape of ལ, thus ཀྭ *kya*, ཇྭ *pya*, ཉྭ *mya* etc.

**) ར *ra*, when combined as second letter, with k-, t- and p-sounds is written under the first, in the shape of ར, thus: ཀྭ *kra*, ཏྭ *tra*, ཐྭ *bra* etc. — When combined with another consonant as first letter, it is written over the second, thus: ཀྭྭ *rka*, རྭྭ *ria*, རྭྭ *rda* etc., but it is seldom heard in speaking.

The so-called Sanskrit Cerebrals are represented in Tibetan letters by ར, ར, ར, ར, ར,

and when in this dictionary they are transcribed, they are marked by a dot underneath: *t, f, d, n, ð*.

! The figure ◁ (*wa-zur* or small *wa*) attached to the foot of a letter, is often used to distinguish homonyms in writing, e.g. རྩ རྩa hot and རྩྭ རྩa (*tsua*) salt.

The dot, which stands at the end of every syllable and of every word, is called Tseg (*tsæg*) and is indispensable for a correct writing or reading.

When ག stands as a prefix, it is, when transcribed, represented by *y*, e.g. གཅིག *yèig*, གཏམ་ *ytam* etc.

VOWELS.

The alphabetical order of the vowels is: *a, i, u, e, o*; they have in Tibetan the same sound as they have in German, Italian, and most other European languages: *a* sounds like the English *a* in 'far', *i* like *ee* in 'peer' or *i* in 'pin', *u* like *u* in 'rule' or in 'pull', *e* like *a* in 'fate' or *e* in 'met', *o* like *o* in 'note' or in 'not'.

As the vowel *a* is inherent in every consonant, so that even a single letter may form a word, e.g. བ *ba* (cow), ས *sa* (earth), there is no special character or letter required for this vowel. The other four vowels are represented by little hooks, ◌◌ standing for *i*, ◌◌ for *u*, ◌◌ for *e*, ◌◌ for *o*. The marks for *i, e, o* are placed over the letter, that for *u* under it. Examples: རྩཏ་མ་ *pad-ma*, རི་ *ri*, མེ་ *me*, བུ་མོ་ *bu-mo*.

The letter ཨ is used as a basis for initial vowels, thus: ཨ་མ་ 'a-ma; the letter འ serves as a basis for initial and final vowels: འོ་མ་ o-ma, རྩམ་ *dga*.

The vowel-sounds of འ, when transcribed, are indicated by the mark ◌◌: འ་འ, འི་འ, འུ་འ, འེ་འ, འོ་འ, whilst the ཨ-vowels are denoted by the mark ' placed over the respective letters: ཨ་ 'a, ཨི 'i, ཨུ 'u, ཨེ 'e, ཨོ 'o. — The real nature of the letters འ and ཨ is treated of in the latter part of the Introduction.

Whenever འ is a prefixed letter, the mark ◌◌, in transcribing, is put under the consonant following the འ e.g. འདྲ *du*, འགྲོ་བ་ *gro-ba*.

Note. For a ready 'finding of words' in the Dictionary, it should be borne in mind, that the articles are arranged in the alphabetical order of the *initial* consonants *and* their *prefixed* and *superscribed* letters. Thus: ཀ—དཀ—གཀ—ཀ—ཀ—ཀ—; ཁ—མཁ—འཁ— etc. etc.

II. PRONUNCIATION.

With regard to the language, with which I am dealing, it must, on the one hand, be admitted, that distinctions between sounds and, especially, variations in the mode of expressing their values as embodied in a written character, are far more numerous in Tibetan than either in Sanskrit or Hindi, in which two languages there is really little or no opening for mistake or ambiguity in this respect. But on the other hand, Tibetan is

scarcely more irregular than French pronunciation, and a few definite rules enjoy universally recognized acceptance.

There is, however, one special difficulty in the case of Tibetan which, at the present stage of that language, renders it practically impossible to set up an equable and authoritative standard of pronunciation, and this is the existence of a great number of independent and well-defined *dialects*. An attempt to deal partially with this difficulty, — to append, let me suppose, to every word from three to five different pronunciations would involve a waste of time and an extension of space quite disproportionate to the value of the result. And yet, if one has to strike a preference in favour of one particular dialect, it is very hard to determine, which is to be selected. At first sight, it might seem the most natural course to fix upon the speech of the best educated classes in the capital city Lhasa. But when this method was followed, or when at least an endeavour was made to act upon it, by Georgi and then by Schröter, only scant approval was bestowed upon it by European critics, and there were and are several reasonable arguments to be urged against its adoption. Of all the dialects this presents to the European ear and tongue the greatest difficulties, and accommodates itself least readily to the written character. Moreover, in my own case, I have to add that I do not consider myself sufficiently master of it to care to risk its application to each individual word. Besides, modern political circumstances make this dialect, for the present, the least available for general use.

Csoma chose a much more manageable and a much more widely circulating mode of pronunciation, though one which presents problems of its own, when it has to be fitted to the written character: the West-Tibetan dialect. Here again, in representing each separate word, one has, in reality, to make choice between two, three or four pronunciations, of which one agrees best with the written character, another conforms closest to the rules of spelling, a third recommends itself as that most frequent in conversational language. In my own smaller Tibetan dictionary I went no farther than to distinguish between two principal groups, which I termed West-Tibetan and Central-Tibetan; but in a more scientific work like the present I may permit myself to call more minute attention to the niceties and refinements of the language before us. I have, accordingly, published a number of specimens from my note-book, in which I kept a collection of typical words, of which I availed myself as often as I had the opportunity of meeting the representatives of remote districts, and of enquiring concerning their manner of speech at home. Whenever in this collection a word had not been entered on sound native authority, or had not been sufficiently discussed, I preferred to mark it with a note of interrogation, and not to allow any conclusion from analogy, or any theory of pronunciation to interfere with the design of my handy-book and its simple and unprejudiced statement of fact. I may therefore, I hope, claim for this list a high degree of trustworthiness, even among collections of the kind, into which words can sometimes have slipped, as they had been heard once, and perhaps were not heard again.

In order to denote the pronunciation, I follow the scheme of Professor Lepsius. Some objections have been urged against this scheme; yet, amongst all systems of the kind, so far as I have become acquainted with them, I have no hesitation in affirming that of Professor Lepsius to be the best, and it is certainly also that most appropriate for my purpose. A thorough study of the 'Standard Alphabet by R. Lepsius, 2nd edition, London, Williams and Norgate. Berlin, Hertz, 1863' may be recommended to all persons, who interest themselves in phonetic investigations. As I can scarcely take it for granted, that the work mentioned will be already in the hands of every one, who may consult my dictionary, I shall endeavour, as briefly as possible, to indicate its essential plan and principles. Its rules may be stated as follows:

In order to mark sound, Lepsius uses the letters of the ordinary Latin alphabet. Where these are insufficient, he calls in the aid of a few Greek letters. Letters are used with the powers they most generally possess in European languages. (Thus *z* has its usual force, and does not stand for the peculiar sound *ts*, which belongs to it in the German language alone.) Sounds which lack exact representation are indicated by *diacritical marks*, placed above or below the letters which most nearly correspond. Every simple sound is represented by one and only one simple mark. Explosive and fricative consonants (these terms will be explained below) are denoted by different letters.

The following marks or signs are for *vowels*: the well known sign (^) for a short, and (˘) for a long vowel; the mark of a modified vowel (·), German ä, ö, ü, is placed by Lepsius, for practical reasons, below, not above the vowel (ä, ö, ü); a dot under the vowel denotes a close vowel-sound (ɛ = *a* in fate, *o* in note); a horizontal line under the vowel denotes a more open vowel-sound (ɛ in 'there', *o* in 'or, cord', which, indeed, supersedes the *a* mentioned above); the mark (˙) above the vowel indicates a nasal quality, the breath passing, while uttering the sound, to a considerable extent through the nose (the French 'an, in, on, un' = ā, ē, ō, ŭ).

In marking *consonants*, there is first the distinction to be noted, that they are partly *explosives*, formed by a rapid process of closing and re-opening the passage of the air at a certain point, partly *fricatives* and *liquids*, formed by a partial process of compressing or narrowing the air-passage; and secondly, they are distinguished in regard to the exact spot, where the process of articulation takes place. The lowest articulation takes place in the *faucal region*, close to the larynx (here, for example, *h* is formed); next comes the *guttural region*, at the throat, near the soft palate and uvula (here *k* is formed); it is marked, when necessary, with a dot above the consonant; then the *palatal region*, the hard palate, (here the German *ch* is formed in 'ich'); the mark is a stroke like the acute accent in Greek over the consonant; then the *dental region*, at the teeth and gums (*d*, *t*, *s*, *sh*), and finally the *labial region*, at the lips (*b*, *p*, *m*). There exists a further class of consonants in the Indian languages, and also in modern Tibetan, which are styled *cerebrals*; they are most of them modified dentals, formed by bending or curling the tongue upwards, and bringing the tip of it into contact with the hard palate in the centre or toward the hinder part of its roof; mark, a dot under the consonant.

Many of these letters, in order to become audible, require in pronouncing them a certain *vocalic effort*; others, to say the least, allow or suggest such an effort; the mark of these vocalized consonants is a small *ring* under the letter. When this vocalic effort is made by the medium of the nasal channel alone, the oral passage being simultaneously closed at some one of the points indicated above, we get the nasal consonants as a result. When the stoppage is made at the guttural point, *ng* is obtained (to be marked *ṅ*); at the dental point, *n*; at the labial point, *m*. In order to conform with the two final rules, cited above from Lepsius, the Greek letter *χ* is used to represent the German *ch*, when it is guttural and hard, as in the word 'doch'; use is made of the Greek *γ*, when it is soft or accompanied by a vocalic tone (the Dutch *g*); *χ* gives the force of a palatal *ch* (German 'ich' = *iχ*, 'milch' = *miχ*); *ḡ* is used to represent the strong English *th* (as in 'through'); *ḡ* renders the softer or vocalized tone (as in 'that'); a hard, sharp and hissing *s* or *ss* (as in 'yes', 'press') is marked as *s*; the soft vocalic *s* (as in 'his', 'rise') is represented by *z*; the hard rushing sound *sh*, German *sch*, is rendered by *ṣ*; the sound of the French *j* by *ḡ*. If one attempts to give at the palatal point, where the English *y* (in 'year'), or the German *j* (in 'Jahr') is formed, the sound *sh*, German *sch*, one obtains the palatal *ḡ*, or the softened and vocalized *ḡ*. In the Dictionary *ḡ* and *ḡ* have been substituted for these marks.

Further, in many languages, what are properly combinations of two consonants come to be regarded as simple forms, this happening, either because they are gradual growths upon an original simpler form, or because they have a natural affinity to each other. Thus properly dental sibilants should be distinguished thus: *tš*, *dž*; but for the sake of simplicity Lepsius, in his second edition, marks them *č* and *j*, or, with their palatal force, *č̣* and *j̣* (instead of *č* and *j*).

A further example of the combination of consonants is presented in what is known as *aspiration*, when the letter *h* is brought into more or less intimate connexion with another consonant. This introduces us to a very important distinction, belonging to the Tibetan language, which it is necessary to explain at some length, in accordance with which explosive consonants, as they have the force of *tenues*, *mediae*, or *aspiratae*, are treated. The *tenues* are produced by a sudden opening of the air-passage at one of the points above mentioned: throat, teeth, lips, such opening being unaccompanied by any sensible operation of the breath whatsoever. Thus, when quite exactly sounded, *k*, *t*, *p* are produced. The *mediae*, *g*, *d*, *b*, are produced by the same process, carried out in a milder and less abrupt way, (the peculiar English pronunciation will come under consideration later). The *aspiratae* require a decided pressure by the breath (they will be found marked by the spiritus asper above the letter: *Ĥ*, *ĥ*, *ȳ*). In northern Germany, in England, and in Scandinavia, modern educated speech recognizes only *mediae* and *aspiratae*, for we give an aspirated sound to every *k*, *t* and *p*. The French and the Magyars distinguish consciously the pure *tenues* from the *mediae*; on the other hand they ignore the *aspiratae*. Tibetan pronunciation makes room and requires a mark for all three gradations. Nay more, it augments the class of explosive consonants or *mutae* by the addition of the dental sibilants in all three ranks or grades of aspiration: *ṡ*, *Ṣ*, *Ṣ̣* and *Ṣ̣̣*, *Ḣ*, *Ḥ̇*, or according to the Standard Alphabet: *č*, *č̣*, *j* and *ts*, *tš*, *dž*. At a later stage of the language some further modifications were introduced, which we shall subsequently allude to.

Let us now, passing from these general observations, draw attention to a few details of the Phonetic Table, which has been drawn up in deference to a wish that reached me from several quarters.

The first column of the Table, now under review, gives the ancient literal pronunciation, as it was in vogue in the seventh century of our era, and was settled at the time of the invention of the alphabet. Such a pronunciation relies, after all, for its justification on the hypothesis, that the inventors of the alphabet had for their first object to reproduce, as exactly as possible, an artistic reflection of the natural value of sounds as spoken by their contemporaries: that, therefore, a later pronunciation is most in conformity with the original genius of the language, if it gives with the greatest distinctness a special power to each written character. A reference to the Table will amply illustrate the fact, that a pronunciation, adopted on these principles, has actually maintained itself in one or the other provincial dialect, and it is very interesting to notice, that the purest and most striking forms of this survival have their homes in those districts, which are most remote from and least subject to the disintegrating and dissolving influences of the actual centre of Tibetan civilisation, the capital Lhasa. Thus the prefixes and the super-scribed consonants, for the most part, are still sounded at each extremity of the whole territory, within which the language is spoken, both on the Western and the Eastern frontier, alike in Khams, which borders on China, and in Balti, which merges into Kashmere. Moreover, in both localities the same minor irregularities occur, transgressions against an exact rendering of the pronunciation according to the letters, the same frequent transformations of the *tenues* into the *aspiratae*, *g* and *d* (compare lower down) becoming *y* or *z*, *b* becoming *w*. Now, about twenty degrees of longitude separate Balti from Khams,

and the former, embracing Islam, long since cut itself adrift from spiritual and religious cohesion with Tibet, and there, too, the dialect in other respects has greatly deteriorated, has admitted many foreign elements and has fallen altogether from the position of a literary language. The resemblances and correspondences noted can, therefore, scarcely be accounted for in any other way, than by assuming that an old and strong instinct of speech lived on in oral tradition for more than ten centuries on the outskirts of the Tibetan domain, which in the intermediate provinces has gradually surrendered and submitted to the spirit of change.

Columns 2—6 contain, on most pages, the provincial dialects in their geographical sequence from West to East. The dialects of Ladak, Lahoul and Spiti correspond to what in my smaller Tibetan dictionary I called the dialect of Western Tibet. The last named, Spiti, represents in some respects the transition to the dialects of Eastern Tibet, under which heading Tsang and Ü are to be classed. At the date of the publication of my former dictionary I was unacquainted with the dialect of Kham. Where a space is left vacant in the columns, the provincial pronunciation agrees with the model provided under column 1. Towards the end of the Table, where the anomalies become much more frequent, I have for the sake of clearness repeated the word.

The sign 4 (which does not occur in this Table) was pronounced = ㄣ, or ㄢ in the substantive terminations *ba* and *bo* (v. Dict. p. 362), viz. = the English *w*, so that ㄣ sounded exactly like the French word *roi*.

The *Accent* has seldom been marked, because, as in our Teutonic dialects, it generally rests on the root of the word. In the case of compounds, it more frequently falls on the last than on the first of the component parts. But accentuation, altogether, is not of great significance in this language.

With regard to *Quantity*, vowels are pronounced shorter, even in open syllables, than is the case for instance in England and Germany. This applies particularly to the Central Provinces. Absolutely long vowels occur only as a peculiarity of dialect. They indicate that a consonant has been dropped, in most provinces, *s*, in Ü, *g*, in Tsang, *l*. A long vowel may also indicate the blending of vowels. But when in Ü and Tsang the *d*, (as in *ṣe'-pa*) and when in Lahoul the *g* (as in *to', pu'-ron*) is partially dropped, the vowel likewise maintains a short abrupt pronunciation. Moreover, the region, to which I have just referred, is that in which the spoken language has been greatly affected by a foreign linguistic principle. A system of Tones has been introduced under manifestly Chinese auspices. I am told by European students of reputation, who have made the Tonic languages of Eastern Asia their special department, that only the first principles of what are known as the *high and low Tones*, have made their way into Tibetan. Here, as in the languages of Farther India, generally, which possess an alphabetic system of writing, the Tone is determined by the initial consonant of the word. This I have generally indicated in column 7, which column applies only to the Spiti, Tsang and Ü dialects. The system of Tones, as in Siam and elsewhere, has become of paramount importance in determining distinctions between words. An inhabitant of Lhasa, for example, finds the distinction between ㄣ and ㄢ, or between ㄣ and ㄢ, not in the consonant, but in the Tone, pronouncing ㄣ and ㄣ with a high note (as my Tibetan authorities were wont to describe it 'with a woman's voice', shrill and rapidly), ㄢ and ㄢ, on the contrary with a low note, and, as it appeared to me, more breathed and floating. This latter distinction is still more apparent with regard to those low-toned aspirates, that in the course of time were introduced in Central Tibet instead of the mediae, in contraposition to which now the original aspirates are used as high-toned; so more particularly in the dialect of Spiti. The low-toned aspirate I have indicated by *h*, the high-toned by the mark of the spiritus asper

Those letters of the alphabet, which as simple initial consonants have a deep tone, become with a superscribed letter or with a prefix high-toned, so also ࠨ, when subscribed. The tennues remain, it would appear, unaffected by the Tone. With reference to the modifying effect of a final *a*, *d*, and *n*, in different provinces, the Table may be consulted. The characterisation of the rushing sounds as 'palatals' is no doubt correct and agrees with the generally prevailing pronunciation; but the learner need not consider it as being of much importance.

The two letters, ࠨ and ࠩ, introduce us to a very interesting linguistic phenomenon.

We meet here with the idea of the *vowel absolute*, the pure vocalic note, freed altogether from any presence of a consonant. This vowel-tone is rendered by the letter of the alphabet ࠨ, in contradistinction to ࠩ, which represents the Semitic *h*, the spiritus lenis of the Greeks, the audible re-opening of the air passage of the larynx. The difference may be observed, for example, in the manner of uttering the words, 'the lily, an endogen' and in the pronunciation of 'Lilian' (a name), in Tibetan ལི་ལི་ཨུ་མ་ and ལི་ལི་ཨུ་མ་. Thus, whenever in the middle of a word one vowel succeeds another (hence also in all diphthongs), ࠨ is used. Again, in Tibetan, as in every form of human speech, it cannot but be the commonest of occurrences for a vowel to follow a consonant, and the strict rule might seem to require the vocalic tone to be always indicated, which, according to Csoma, was originally done. However, as the Tibetan language, adopting the principle from Sanskrit, deems the sound of *a* to be naturally inherent in every consonant, while the other four vowels, as mere subspecies of the vowel absolute, are indicated by little hooks above or below the letter, and as the end of a syllable is always marked by a dot (called *dey*), the function of ࠨ in this capacity was soon seen to be quite superfluous. Its use is necessary only to obviate ambiguities, when for instance one of the five letters, used as prefixes, precedes a consonant with *a*; e.g. the word ࠨཏ་, would be read 'mad'; whereas ࠨཏ་, written thus, implies that the vowel does not precede but follow the consonant *d*, and consequently the *m* is prefix, and the word to be read 'mda'. If the vowel is not *a*, the sign of such vowel suffices, e.g. ࠨཏ་ mdo; ࠨཏ་ mdaa, standing now for ࠨཏ་ཏ་. Some practical difficulty attends the pronunciation of the pure vowel as an initial letter. In order that the effect of the consonant ࠩ may not be produced, it is necessary, after opening the larynx, to allow the tone gently to set in and then to let it gradually gain fulness and force. I shall indicate this process by the mark ࠨ. The sound would be still more accurately represented than it is in the Table, thus: ࠨadr-po, ࠨuig-pa etc. Improper are the expedients of some of the dialects, the sound being hardened to *γ* in Kham, to ࠩ in Western Tibet; also Csoma's device of indicating it by an *h* is inadequate. This is a case in which the true pronunciation has been preserved in the Central Provinces, perhaps, because it almost necessarily implies the effort connected with the low Tone, above referred to, so that, when the invading system of Tones had here established its authority, it acted as a conservative element.

Finally, this vocalic tone can be used in connexion with certain consonants. It is unnecessary to indicate it in Tibetan, when it accompanies liquidac (*m*, *n*, *ñ*, *r*, *l*) and sibilants; but with the mutae it must be marked, where the effect is that, with which we are familiar in the case of the English mediae, *b*, *d*, *g*, *j*, for instance in 'be, do, go, jew'. In Tibetan the vocalic effect accompanies aspirates too, and is marked by ࠨ, placed as a prefix, which I transcribe thus ࠨ, e.g. ࠨཏ་ do = the English do. The pause on the tone

is of course in the case of mutae a very short one. Here again, though only in the case of the mediae, we find this peculiarity preserved in its purity in Central Tibet. It is not difficult to understand, how, if one is careless about closing the nasal passage, a nasal articulation of this prefix can easily grow common. This has happened throughout Khams, and in the rest of Tibet at least in compound words; at Lhasa it is considered inelegant, as is also the sounding of any prefix. On the other hand, the dialect of Central Tibet neglects the distinction between མ and ར and pronounces the former only as a vocalic initial. In words from the Sanscrit the ར is used in some respect as a 'mora', to denote a long syllable, e.g. རྒྱ for མྒྱ; hence the opinion of Lamas of Lhasa, that it expresses prosodical length, when used as above in རྒྱལ.

མྱ *mya*, is not found in use in any of the dialects. The sole confirmation of its literal pronunciation depends upon the word *myai-ba* which, perhaps a thousand years ago, found its way into the Bu-nan language (Tibar-skad, Cunningham.) and which the people of Lahoul, when speaking Tibetan, pronounce *nyai-wa*. The process of transition to the cerebral *ɣ*-sounds in the words *krad-pa* etc. is in many places not yet completed, so that the sound of *r* is still more or less clearly distinguishable. The *Prefixes* have always constituted the most perplexing phenomena in the Tibetan language. At the time of the invention of the alphabet they must have represented a sort of anticipatory sound in close connexion with the initial consonant of the word. Certain seeming impossibilities of pronunciation, when one has, for instance, to deal with a prefix together with a threefold initial consonant (བསྐྱ, བསྐྱ) become less formidable, and not more embarrassing than those which meet us, for example, in the Polish language, when we ascertain that in Balti and Khams the three explosive prefixes are pronounced as fricatives, in which case *v* must be written for *w*. Thus རཅིག *yi-wa*, བྱ བྱ བྱ *wa*, བྱ བྱ བྱ *wa* call for no greater exertions, than do the Polish *chciwy*, *wkrótce*, *wakroś*. Our strongest ground for assuming this fricative pronunciation to be that of antiquity is, I think, that, had it been explosive, words like བལྱ, བལྱ would have coincided with བྱ, བྱ. Yet it must be acknowledged that a pronunciation *bču*, *bka* etc. exists, side by side with *mcu*, *wka* etc. — ར, as a liquid, offers no difficulty. — ར, as a prefix, is no consonant.

A doubt must still cling to ར, and I do not venture to determine its ancient pronunciation. It is by a strange anomaly that, in most dialects, when prefixed to ར, both it and the initial consonant die away into a spiritus lenis; and almost still more singular it is, that where it still asserts an independent force, in Khams and in Balti, it is sounded like ར with the power of *ɣ*. The investigations of Lepsius go indeed to prove, that ར and ར are complements to each other; but how came, at the beginning, two letters to be chosen as signs for one and the same sound? Most probably the original sound was *ɔ*, which then very soon passed into *ɣ*. The variations between *r* and *s* in Ladak afford no sure hold for drawing inferences.

The purpose, for which the Phonetic Table was drawn up, will have been attained, if I succeed in convincing my readers, 1. that for scientific objects the pronunciation, as it is given in Column 1, is the most suitable, and that with a good conscience it can be recommended in the place of that introduced by Csoma; 2. that its system is regular enough to render it unnecessary to give the pronunciation of every individual word throughout the work; 3. that I present in this Table, in regard to the various dialects, as much in the way of results as, down to the present, it has been possible for European students to acquire and to put into shape for the service of a European public.

III. PHONETIC TABLE FOR COMPARING THE DIFFERENT DIALECTS.

The columns 2—6 are arranged according to the geographical site of the provinces from West to East.

I. Words containing only simple consonants and vowels.

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Laduk	Laboul	Spiti	Tsang, Ü	Khams	
<i>ka-ra</i>		<i>ku'</i>		<i>kyn</i>	<i>kyn</i>	in C. high-toned
<i>kug</i> = cook						
<i>kun</i>				<i>kyn</i>		in C. deep-toned
<i>Fai-pa</i>			<i>ghan</i>	<i>ghan</i>		
<i>gan</i>				<i>na Ts.</i>		high-toned
<i>nal</i>				<i>niem-pa Ü.</i>	<i>ce</i>	
<i>ian-pa</i>				<i>čep'-pa</i>		deep-toned
<i>či</i>			<i>jha</i>	<i>čem-pa</i>		
<i>čad-pa</i>				<i>čem-po</i>		high-toned
<i>čan-pa</i>				<i>jha</i>		
<i>čen-po</i>					<i>nyen</i>	deep-toned
<i>ja</i>				<i>tib-ri Ts.</i>	<i>tob-rel</i>	
<i>nyin</i>					<i>tén</i>	high-toned
<i>tib-ri</i>						
<i>tan</i>						deep-toned
<i>tab</i> = <i>táp</i>		<i>w'</i>		<i>čep'-pa</i>		
<i>tog</i>				<i>dha</i>		high-toned
<i>tod-pa</i>			<i>dhuul-pa</i>	<i>dha</i>		
<i>da</i>				<i>dhu'-pa</i>		deep-toned
<i>dud-pa</i>				<i>ne</i>		
<i>nad</i> = <i>nüt</i>				<i>pem-pa</i>		high-toned
<i>pan-pa</i>		<i>pu'-ron</i>		<i>jug-rön</i>		
<i>jug-rön</i>			<i>bha</i>	<i>bha</i>	<i>wa</i>	deep-toned
<i>ba</i>			<i>bhal</i>	<i>bhät, bhal c.</i>	<i>wal</i>	
<i>bal</i>			<i>bhu</i>	<i>bhu-mo</i>	<i>wö</i>	high-toned
<i>bu</i>			<i>bhu-mo</i>	<i>bhu'</i>	<i>wö-mo</i>	
<i>bu-mo</i>			<i>bhod</i>		<i>wod</i>	deep-toned
<i>bod</i>		<i>mi'</i>		<i>tsi</i>	<i>tsel</i>	
<i>mig</i>						high-toned
<i>me</i>						
<i>tsil</i>						deep-toned
<i>dza-ti</i>			<i>ša</i>	<i>ša</i>	<i>ža</i>	
<i>wa-tse</i>			<i>šag</i>	<i>šag</i>	<i>žag</i>	high-toned
<i>ža</i>			<i>sa</i>	<i>sa</i>		
<i>žag</i>		<i>ža'</i>	<i>san</i>	<i>sen</i>		deep-toned
<i>za</i>						
<i>zan</i>						high-toned
<i>ar-po</i>	<i>'ar-po</i>	<i>'ar-po</i>			<i>yar-po</i>	
<i>ug-pa</i>	<i>'ug-pa</i>	<i>'ug-pa</i>			<i>jug-pa</i>	in C. deep-toned
<i>o-ma</i>	<i>'a-ma</i>	<i>'o-ma</i>			<i>yo-ma</i>	
<i>od</i>	<i>'od</i>	<i>'od</i>		<i>ö, ö'</i>	<i>yod</i>	high-toned
<i>ol-mo</i>	<i>'ol-mo</i>	<i>'ol-mo</i>		<i>ö, ö-mo Ts.</i>	<i>yol-mo</i>	
<i>yan</i>					<i>yeh</i>	deep-toned
<i>yan-pa</i>				<i>yā-ga</i>		
<i>yul-ga</i>				<i>yem-pa</i>		high-toned
<i>yin</i>					<i>yen</i>	
<i>yul</i>				<i>yü, yü Ts.</i>		

	2 West.	3 Tibet	4 Central	5 Prov.	
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams
yod				yo'	
ral				ra	
rol-mo				ro-mo Ts.	deep-toned
o-ma					
da					
del					high-toned
sa					

II. Words terminating in ག or རྩ.

za-ba	za-wa	sa-wa	sa-wa		
zi-ba	zi-wa	si-wa	si-wa	zi-wa	deep-toned
si-ba	si-wa	si-wa	si-wa	si-wa	high-toned
zu-ba	zu-wa	su-wa	su-wa	zu-wa	
jo-lo	jo-wo	jho-wo	jho-wo		deep-toned
dar-ba	dar-wa	dhur-wa	dhur-wa		
sol-ba	sol-wa		so-wa Ts.		high-toned

III. Words terminating in རྩ.

Kas	Kā	Kai	Kā	Kā	Kā	high-toned
ris	ri	ri	ri	ri	ri	
gus	gū	gui	ghui	gū	ghū	deep-toned
dus	dū	dui	dhui	dū	dhū	
des	dē	dē	dhē	dē	dhē	
kos	kō	koi	kō	kō	kō	high-toned
gos	gō	goi	ghū	gō	ghū	deep-toned
os	ō	oi	ō	ō	ō	
cos	cō	coi	cō	cō	cō	high-toned
nags	nag(s)	nag	?	nag, nā	nāg	deep-toned
rigs	rig(s)	rig	?	rig, ri	and so forth	high-toned
tugs	tug(s)	tug	?	tug, tū		deep-toned
legs	leg(s)	leg	?	leg, lē		
pogs	pog(s)	pog	?	pog, pō		
tabs	tab(s)	tab	tau	tab	tub	high-toned
ṣibs	ṣib(s)	ṣib	ṣiu	ṣib	ṣib	
ṣubs	ṣub(s)	ṣub	ṣū	ṣub	ṣub	
pēbs	pēb(s)	pēb	pēu	pēb	pēb	
ob	ob(s)	ob	ōu	ōb	yob	deep-toned
tams-čad	tam(s)-čad	tam-čad	tam-čad	tam-čā	tam-čad	high-toned
gom-s-pu	gom(s)-pa	gom-pa	ghom-pa	ghom-pa	gom-pa	deep-toned

IV. Words with diphthongs.

Kai	Kā	Kai	Kā	Kā	Kā	high-toned
čū, čī	čī	čī		čī	čī	
bui	bū	bui	bū	bhui	bū	deep-toned
dēi	dēi		dhēi	dhēi	dī	high-toned
soi					sō	
gāū			ghāū	ghau	ga-yō	deep-toned
lēū					and so forth	
māū						
rāū					(ra-yō)	
reo						

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
rio roa, rō ruo						deep-toned

V. Words with subscribed letters.

kyan					kyan	
kyir-kyér					kyer-kyér	
kyu					kyo	
kyi					kye	
kyu					kyo	
kyod						
gri						
gyon-pa	Par. Bal.; Ld.		ghyi	ghyi		
pyag	pyag	ḡag	ghyon-pa	ghyon-pa		
pyi	pi	pi	ḡag	ḡag	ḡag	
pyug-po	pyug- po	ḡug-po	ḡug-po	ḡug-po	ḡug-p	
pye	pe	pe	ḡe	ḡe	ḡe?	
pyoga	ḡog(s)	ḡog	ḡog	ḡog Ts. ḡo Ü.	ḡog	
bya-mo	bya- mo	ḡa-mo	?	ḡha-mo	?	
byi-ba, byi-wa	bi-wa	bi-wa	?	ḡhi-wa	?	
bye-ma	?	be-ma	?	ḡhe-ma	?	
byos	?	ḡos, ḡoi, ḡō	?	ḡhō	?	
mya-nān	?	nya-nān	nya-nān	nya-nān	?	
krad-pa	?	ḡad-pa	ḡad-pa	ḡa-pa Ts. vulg. kḡ'-pa Ü	?	
krag	krag	ḡag	ḡaḡ	ḡag	ḡag	
Krim	?	ḡim(s)	ḡim	ḡim	ḡim	
Krus	?	ḡus; ḡū	ḡui	ḡū	ḡū	
kron-po	?	ḡon-pa	ḡon-pa	ḡom-pa	ḡon-pa	
gri	gri	ḡri, ḡi	ḡhi	ḡhi	ḡi	
dron-mo		ḡon-mo	ḡhon-mo	ḡhon-mo	ḡon-mo	
ḡru-gu	ḡru-gu	ḡu-gu	ḡu-ghu	ḡu-ghu	ḡa-gu	
bra-bo, bra-wo		bra- wo, wo	ḡha-wo	ḡha-wo	ḡa-wo	
brañ-sa	(B. blañ-sa)	ḡaṇ-sa	ḡhañ-sa	ḡhañ-sa	ḡaṇ-sa	
śrañ-ma	śrañ-ma?	ḡrañ-ma	ḡrañ-ma	ḡrēm-ma vulg. śem-ma	śrañ-ma	
śriñ-mo	śrin-mo B.	ḡriñ-mo	ḡriñ-mo	ḡriñ-mo vulg. śin-mo	śriñ-mo	
hrul-po	ḡrul-po	ḡrul-po	ḡrul-po	ḡrul-po	ḡrul-po	
klog-pa	?	log-pa	log-pa	log-pa	?	
ḡlog	ḡlog B.	log	log	log	ḡlog	
bla-ma		la-ma	la-ma	la-mu	wa-ma	
zla-ba, zla-wu	lza B.	(l)da-wa	da-wa	da-wa	lda-wa	
riañ-pa		(r)lañ(s)-pa	lā-pa	lañ-pa	riañ-pa	
sla-mo	?	la-mo	la-mo	la-mo	sla-mo	

VI. Words with superscribed letters.

rkan-pa	?	(r)kan-pa	kan-pa	kan-pa	rken-pa	
rgad-po	?	(r)gad-po	gad-po	gḡ'-po	rgad-po	
ria	?	(r)ña	ña	ña	ria	
rjes	?	ḡes, ḡs	ḡs?	ḡc	rji	

these and all
the rest are
high-toned

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
<i>nyin-pa</i>	(r)nyin-pa	nyin-pa	nyin-pa	nyin-pa	nyin-pa	
<i>rta</i>	rta, sta, ta	ta	ta	ta	rta	
<i>rdo</i>	(r)do	do	do	do	rdo	
<i>rnon-po</i>	(r)non-po	non-po	non-po	ngm-po	rnon-po	
<i>rba</i>	wa	ba	ba	ba	rwa?	
<i>rmig-pa</i>	mig-pa	mig-pa	mig-ba	mig-pa	rmig-pa	
<i>rta</i>	sa	sa	?	tsa	?	Pur. Bal.
<i>rtswa</i>	sa	sa	?	tsa	?	rtswa, stswa
<i>rdza-ma</i>	za-maj	za-ma	?	dza-ma	?	
<i>lia</i>	ña, ña	ña	ña	ña	lia	
<i>lcan-ma</i>	lcan-ma	dan-ma	dan-ma	dan-ma	lcan-ma	lcan-ma
<i>ljan-ku</i>	(l)jan-ku	jan-ku	jan-ku	jan-ku	ljen-ku	
<i>ltad-mo</i>	(l)tad-mo	tad-mo	tad-mo	tē'-mo	ltad-mo	ltad-mo
<i>ldag-pa</i>	(l)dag-pa	dag-pa	dag-pa	dag-pa	ldag-pa	
<i>lham</i>	lam	lam	lam	hlamoxlam	lham	lham
<i>skom</i>	skom	kom	kom	kom	skom	skom
<i>skra</i>	ðra	ðra, ta	ta	ta	ðra	
<i>sgo</i>	γu	go	go	go	sgo	sgo
<i>sgra</i>	ɖa, ra	ɖa, ra	ɖa	ɖa	zdra	
<i>snom-po</i>	non-po	non-po	non-po	ngm-po	snom-po	
<i>snyn</i>	nyin	nyin	nyin	nyin	snyn	
<i>stag</i>	stag	tag	tag	tag	stag	
<i>sdoñ-po</i>	(s)doñ-po	doñ-po	doñ-po	doñ-po	sdoñ-po	
<i>sna</i>	na	na	na	na	sna	
<i>spu</i>	(s)pu	pu	pu	pu	spo	
<i>spod-pa</i>	(s)pod-pa	ðod-pa	ðod-pa	ɖi'-pa	šwod-pa	
<i>spreu</i>	also ðrēu	tēu	tēu	tēu	ðtre-yü	
<i>sbal-ba</i>	(s)bal-wa	bal-wa	bal-wa	bā-wa Ts. bal-wa Ü.	zual-wa	
<i>sbyar-ba</i>	ðar-wa	ðar-wa	ðar-wa	ðar-wa	zuar-wa	
<i>sbran-bu</i>	also ðan-bu	ðan-bu	ðan-bu	ðan-bu	ðen-wa	
<i>smān</i>	(s)man	man	man	man	smān	
<i>smyon-pa</i>	nyon-pa	nyon-pa	nyon-pa	nyom-pa	smyon-pa	
<i>smra-ba</i>	mra-wa	mra-wa	?	m(r)a-wa	šna-wa	
<i>stsal-ba</i>	(s)tsal-wa	tsal-wa	tsal-wa	tsā-wa Ts. tsal-wa Ü.	stsal-wa	

VII. Words with prefixed letters.

<i>γdes-pa</i>	des-pa	ðe-pa	ðe-pa	ðe-pa	γe-pa	
<i>γtam</i>	tam	tam	tam	tam	γtam	
<i>γduñ-wa</i>	duñ-wa	duñ-wa	duñ-wa	duñ-wa	γduñ-wa	
<i>γnañ-ba</i>	nañ-wa	nañ-wa	nañ-wa	nañ-wa	γnañ-wa	Bal. γnam
<i>γnam</i>	nam	nam	nam	nam	γnam	
<i>γtsañ-po</i>	tsañ-po	tsañ-po	tsañ-po	tsañ-po	γtsañ-po	
<i>γzu</i>	zu	zu	zu	zu	γzu	
<i>γzig</i>	zig	zi	sig	sig	γzig	
<i>γyog-po</i>	yog-po	γe'-po	yog-po	yog-po	(γ)yog-po	
<i>γyer-pa</i>	ðer-pa	ðer-pa	ðer-pa	ðer-pa	γyer-pa	or gser-pa
<i>γer</i>	er	er	er	er	γer	Bal. γser
<i>dkar-po</i>	kar-po	kar-po	kar-po	kar-po	γkar-po	
<i>dkyil</i>	kyil	kyil	kyil	kyil	γkyil	
<i>dgu</i>	gu	gu	gu	gu	γgo	
<i>dgra</i>	ɖa	ɖa	ɖa	ɖa	(γ)ɖa	Bal. γniul
<i>dñul</i>	ñul (vulgo)	mül) ñul	ñul	nā Ts. nul Ü.	γñul	or γmul
<i>dpe-ða</i>	pe-ða	pe-ða	pe-ða	pe-ða	γpe-ða	γpe-ða

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4

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7

West. Tibet

Central Prov.

	Ladak	Lahoul	Spiti	Tsaug, Ü	Khams
<i>ma-dpe</i>	<i>mas-pe</i>	<i>mar-pe</i>	<i>ma-pe</i>	<i>ma-pe</i>	<i>may-pe?</i>
<i>dpyid</i>	(s) <i>pid</i>	<i>pid</i>	<i>cid</i>	<i>ci</i>	<i>xiid</i>
<i>dan.</i>	<i>uan</i>	<i>uan</i>	<i>uan</i>	<i>uan</i> (vlg. <i>an</i>)	<i>yuen</i>
<i>dbu</i>	'u	'u	'u	'u	<i>wo</i>
<i>dbugs</i>	'ug(s)	'u	'ug	'ug Ts. 'ü Ü.	<i>wuy</i>
<i>dbul-po</i>	'ul-po	'ul-po	'ul-po	'ü-po Ts.	<i>ywoł-po</i>
<i>dben-pa</i>	'en-pa	'en-pa	<i>en-pa</i>	'ul-po, <i>yl-po</i>	<i>ywen-pa</i>
<i>dbyar</i>	<i>yar</i>	<i>yar</i>	<i>yar</i>	<i>em-pa</i> [Ü.]	<i>wyer</i>
<i>dmur-po</i>	<i>mar-po</i>	<i>mar-po</i>	<i>mar-po</i>	<i>yar</i>	(r) <i>mar-po</i>
<i>dmyal-ba</i>	<i>nyal-wa</i>	<i>nyal-wa</i>	<i>nyal-wa</i>	<i>nyā-wa</i> Ts.	<i>mnyal-wa</i>
				<i>nyal-wa</i> Ü.	
<i>bka, vka</i>	<i>ka</i>	<i>ka</i>	<i>ka</i>	<i>kā</i>	<i>vka</i>
<i>bkra-ñis</i>	<i>fa-ñi(s)</i>	<i>fa-ñi</i>	<i>fa-ñi</i>	<i>fa-ñi</i>	<i>bfa-ñi</i>
<i>bgo-ba</i>	<i>go-wa</i>	<i>go-wa</i>	<i>go-wa</i>	<i>go-wa</i>	<i>ngo-wa</i>
<i>brgyad</i>	<i>gyad</i>	<i>gyad</i>	<i>gyad</i>	<i>gye'</i>	<i>orgyad</i>
<i>bču</i>	<i>ču</i>	<i>ču</i>	<i>ču</i>	<i>ču</i>	<i>öču, bču</i>
<i>bčug-sum</i>	<i>čug-süm</i>	<i>čug-um</i>	<i>ču-süm?</i>	<i>ču-süm</i>	<i>včug-süm</i>
				<i>ču-süm</i>	
<i>bčub-zi</i>	<i>čub-zi</i>	<i>čub-zi</i>	<i>ču-zi</i>	<i>ču-zi</i>	<i>včub-zi?</i>
<i>brjed-pa</i>	<i>zed-pa</i>	<i>zed-pa</i>	<i>jed-pa</i>	<i>jē'-pa</i>	<i>rrjed-pa</i>
<i>btum-pa</i>	<i>tum-pa</i>	<i>tum-pa</i>	<i>tum-pa</i>	<i>tüm-pa</i>	<i>btom-pa</i>
<i>bdun</i>	<i>dun</i>	<i>dun</i>	<i>dun</i>	<i>dün</i>	<i>vdun</i>
<i>brtse-ba</i>	<i>se-wa</i>	<i>se-wa</i>	<i>tse-wa</i>	<i>tse-wa</i>	<i>vrtsē-wa</i>
<i>brdrun</i>	<i>zun</i>	<i>zun</i>	<i>dzun</i>	<i>dzun</i>	<i>rrdzun</i>
<i>bzi</i>	<i>zi</i>	<i>zi</i>	<i>ñi</i>	<i>ñi</i>	<i>rze</i>
<i>bzib-ču</i>	<i>zib-ču</i>	<i>zib-ču</i>	<i>ñi-ču?</i>	<i>ñi-ču</i>	<i>vžeb-ču?</i>
<i>bzai-po</i>	<i>zan-po</i>	<i>zan-po</i>	<i>san-po</i>	<i>san-po</i>	<i>rzeñ-po</i>
<i>bšal-ba</i>	<i>šal-wa</i>	<i>šal-wa</i>	<i>šal-wa</i>	<i>šā-wa</i>	<i>všel-wa</i>
<i>bšu-ba</i>	<i>su-wa</i>	<i>su-wa</i>	<i>su-wa</i>	<i>su-wa</i>	<i>vso-wa</i>
<i>bereg-pa</i>	<i>ereg-pa</i>	<i>ereg-pa</i>	<i>ereg-pa</i>	<i>ereg-pa</i>	<i>vstrag-pu</i>
				(<i>seq-pa</i>)	
<i>bslab-pa</i>	<i>lab-pa</i>	<i>lab-pa</i>	<i>lab-pa</i>	<i>lab-pa</i>	<i>vslab-pa</i>
<i>mñar</i>	<i>kār</i>	<i>kār</i>	<i>kār</i>	<i>kār</i>	<i>mkar</i>
<i>mgo</i>	<i>go</i>	<i>go</i>	<i>go</i>	<i>go</i>	<i>mgo</i>
<i>mgon</i>	<i>don</i>	<i>don</i>	<i>don</i>	<i>don</i>	<i>mgon</i>
<i>mñar-(b)wa</i>	<i>ñar-wa</i>	<i>ñar-wa</i>	<i>ñar-wa</i>	<i>ñar-wa</i>	<i>mñar-wa</i>
<i>mčin-pa</i>	<i>čin-pa</i>	<i>čin-pa</i>	<i>čin-pa</i>	<i>čim-ga</i>	<i>mčen-pa</i>
<i>mjin-pa</i>	<i>jin-pa</i>	<i>jin-pa</i>	<i>jin-pa</i>	<i>jin-pa</i>	<i>mjin-pa</i>
<i>mñin</i>	<i>ñin</i>	<i>ñin</i>	<i>ñin</i>	<i>ñin</i>	(m) <i>ñen</i>
<i>mda</i>	<i>da</i>	<i>da</i>	<i>da</i>	<i>da</i>	<i>mda</i>
<i>mtso</i>	<i>tso</i>	<i>tso</i>	<i>tso</i>	<i>tso</i>	<i>mtso</i>
<i>mdzo</i>	<i>dzo</i>	<i>dzo</i>	<i>dzo</i>	<i>dzo</i>	<i>mdzo</i>
<i>kol-ba</i>	<i>kol-wa</i>	<i>kol-wa</i>	<i>kol-wa</i>	<i>kō-wa</i> Ts.	<i>ñkol-wa</i>
<i>gul-ba</i>	<i>gul-wa</i>	<i>gul-wa</i>	<i>gul-wa</i>	<i>gū-wa</i> Ts.	<i>ngul-wa</i>
				<i>gul-wa</i> Ü.	
<i>čam-pa</i>	<i>čam-pa</i>	<i>čam-pa</i>	<i>čam-pa</i>	<i>čam-pa</i>	<i>nčam-pa</i>
<i>jam-po</i>	<i>jam-po</i>	<i>jam-po</i>	<i>jam-po</i>	<i>jam-po</i>	<i>njam-po</i>
<i>tag-pa</i>	<i>tag-pa</i>	<i>tag-pa</i>	<i>tag-pa</i>	<i>tag-pa</i>	<i>nlag-pa</i>
<i>gye-dün</i>	<i>gen-dun</i>	<i>gen-dun</i>	<i>ge(n)-dün</i>	<i>ge(n)-dün</i> Ts.	<i>ygen-dün?</i>
				<i>ge-dün</i> Ü.	
<i>dod-pa</i>	<i>dod-pa</i>	<i>dod-pa</i>	<i>dod-pa</i>	<i>dō-pa</i>	<i>ndod-pa</i>
<i>pur-ba</i>	<i>pur-wa</i>	<i>pur-wa</i>	<i>pur-wa</i>	<i>pur-wa</i>	<i>mjur-wa</i>
<i>pyi-ba</i>	<i>pi-wa</i>	<i>pi-wa</i>	<i>pi-wa</i>	<i>či-wa</i>	<i>nči-wa</i>
<i>prod-pa</i>	<i>łod-pa</i>	<i>łod-pa</i>	<i>łod-pa</i>	<i>fī'-pa</i>	<i>nłod-pa</i>

• = ཨྲ
etc.

Bal. *orgya*Bal. *vdun*Pur. *rdzun*

	2 West. Tibet	3	4 Central Prov.	5	
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams
<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>mbab-pa</i>
<i>vka-büm</i>	<i>kam-bum</i>	<i>kam-bum</i>	<i>kam-büm</i>	<i>ka(m)-büm</i>	<i>vkam-büm</i>
<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>ntsir-wa</i>
<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzim-pa</i>	<i>ndzen-pa</i>

ABBREVIATIONS.

abbr.	= abbreviated, abbreviation	e.g.	= exempli gratia, for instance
acc.	according to	eleg.	elegant, -ly
accus.	accusative case	elsewh.	elsewhere
act.	active, -ly	emphat.	emphatical, -ly
adj.	adjective	erron.	erroneous, -ly
adv.	adverb, -ially	esp.	especially
A. R.	Asiatic Researches	euphemist.	euphemistical, -ly
Ar.	Arabic	expl.	explain, explanation
B.	books, book-language	extr.	extremo, towards the end of a longer article
Bal.	Balti, the most westerly of the districts, in which the Tibetan language is spoken.	fem.	feminine gender
Bhar.	Bharata, a dialogue, ed. by Dr. A. Schiefner.	fig.	figurative, -ly
Bhot.	Bhotan, province.	frq.	frequent, -ly
Burn. I.	Burnouf, Introduction au Buddhism Indien.	fut.	future tense
• II.	Burnouf, Lotus de la bonne loi.	gen.	general, -ly
C.	Central Tibet, esp. the provinces Ü and Tsang.	gen.	genitive case
c.	cum, with	Gl.r.	Gyalrabs, a history of the kings of Tibet.
c.e.	construitur cum, construed with.	Gram.	native grammarians or grammatical works
c.e.a.	construed with the accusative, etc.	Gyatch.	Gyatcherrolpa, Biography of Buddha.
ccapir	construitur cum accusativo personarum, instrumentativo rei	Hd.	Hindi language.
ccirdp	construitur cum instrumentativo rei, dativo personarum etc.	Hook.	Dr. Hooker, Himalayan Journals.
cf.	confer, compare	ibid.	ibidem, in the same place.
Chr. P.	Christian writings by Protestant missionaries.	id.	idem, the same
Chr. R.	Christian writings by Roman Catholic missionaries.	i. e.	id est, that is
cog.	cognate, related in origin	imp.	imperative mood
col.	colloquial, -ly	impers.	impersonal, -ly
collect.	collective, -ly	incorr.	incorrect, -ly
com.	commonly	inf.	infinitive mood
comp.	compound -s	init.	initio, at the beginning of a longer article.
conj.	conjunction	inst.	instead
contr.	contracted	instr.	instrumentative case
corr.	correct, -ly	interj.	interjection
correl.	correlative, -ly	interr.	interrogative, -ly
Cs.	Csoma de Körös, Tibetan-English Dictionary.	intrs.	intransitive
Cunn.	Cunningham, General, Ladak and the surrounding country.	i. o.	instead of
dat.	dative case	irr.	irregular, -ly
deriv.	derivative	Kh.	Khams, eastern part of Tibet.
Desg.	Desgodins, La Mission du Tibet de 1855—1870.	Köpp.	Köppen, Die Religion des Buddha.
Do. or Dom.	Do-mang, a collection of incantations.	Kun.	Kunawur, province under English protection.
dub.	dubious	Lat.	Latin
Dal.	Dzanglun, an ancient collection of Legends of Buddha.	Ld.	Ladak, province.
		Ld.-Gl.r.	Ladak-Gyalrabs, a history of Tibet, ed. by Dr. E. Schlagintweit.
		Lew.	Lewin, Manual of Tibetan.
		Lex., Lexx.	Lexicons, native dictionaries.
		Lh.	Lahoul, province.
		Lis.	Lishtgürhang, glossary.
		lit.	literally, also literature
		Ma.	Ma-ong-lung-bstan, a kind of Tibetan Apocalypse.

EMENDATION.

Other misprints in the English text will be easily recognized as such, and hardly require a specification.



¶ *ka* 1. the letter *k*, tennis, = French *c* in *car*. — 2. as numerical figure, used in marking the volumes of a work: *one*. — *ka-to* alphabetical register *Sch.* — *ká-pa* the first volume of a work. — *ka-dpé a-b-c-book*. — *ka-jivén*, *ka smad sum-tu*, *ka-li* the Tibetan alphabet.

ྐ *ka* 1. an additional syllable, so-called article, affixed to some substantives, numerals and pronouns, v. the grammars. — 2. pillar, v. *ka-ba*.

T *ka (kva) oh!*

𐌒𐌒 *ka-ká* excrement, (nursery word),
 **ka-ka tan-čé* W. = French: *faire*

㗎㗎 *kā-ka* 㗎. CROW.

𑂔𑂔𑂔 *kan-ka*, Ssk. कङ्क, heron.

१११-३. *ka-ka-ni* a small coin of ancient India Cs.

ཀ་ཀ་རན་ *ka-ka-ran* **cucumber** *Kun.*

ཀཀོལ་ *ka-ko-la*, Ssk. བཀོལ, a plant bearing a berry the inner part of which is a waxlike and aromatic substance. — *ka-ko* prob. means the same.

ཀཀྱ *ka-kū* the a-b-c, alphabet; *ka-kai* to alphabetical register, *ka-kai dpe* a-b-c-book; *ka-ka-pa* abecedarian.

ཀུ་ཀོ་ལ་ *ku-kōl-ma* v. *kōl-ma*.

ཀཌ *ká-ta* also *ká-ta*, goods, things; *ká-tai* *riè-su* *bráns-pai* *rgyáhpó* n. of a demon.

ᱠᱤᱢᱤ *ka-ta-ya*, also *ka-rya*. n. of a locality *Mil.*

π₅ ka-tu v. ke-tu.

ཀཏི་ར་ *ka-tō-ra*, more correctly *ka-to-ra*,
Hd., metal cup, dish, basin.

ཀམ་ཁ་ *ka-fu-ra Kun.* a sort of peach.

ཀདག *ka-dag*, also *ka-nas dag*, pure from the beginning *Lex.*

𐎧𐎠𐎫 *ka-dār* (from 𐎧𐎠𐎫 *Urd.?*) only in the phrase: **ka-dār 'o-'e** to be cautious, take care, take heed, -*lu*, of.

ཀཔ་ལ་ *ka-pā-la* Ssk. skull.

ཀའི་ཏྲ་ *ka-pi-ta* gum, resin *Sch.*

ཀཎ་པོ་རུ་ *kam-po-rtsu*, absurd spelling instead
of *kam-bo-ja* Wilk.

ྐད་ *kā-ba* **ka-wa** 1. pillar, post; *k. dzug-pa* to erect a pillar. — 2. a large vein or artery in the abdomen. — **Comp.** *ka-skéd* shaft of a column. — *kā t'an* having columns. — *ka-γcig-ago-γcig* a small house, poor cottage; also a mode of capital punishment is said to be called so, when the culprit is fastened to a pillar in a dungeon until he dies of hunger. — *ka-γcig-pa* having one pillar, *ka-mān-ma* having many pillars. — *ka-čén* the principal p. (cf. *στῦλος* Gal. 2. 9) *Tar.* 182. 10. — *ka-rtén* base of a p. *Lex.* — *ka-stéga*, *ka-γdán* pedestal, base of a p. — *ka-spúnis* many pillars. — *ka-méd* without a pillar; helpless, destitute. — *ka-rtse*, *ka-yán-rtse* capital of a pillar. — *ka wad-*

ཀའིན *ka-béd*

ཀན་མ་ *kán-ma*

can, sú-can a channeled pillar. — *ka-yžú* capital of a pillar. — *ka-yžú-rdún* beam of the capital (pillars are mostly made of wood).

ཀའིན *ka-béd* prob. a sort of gourd *Wdn.*

ཀམ་རུ་ *ka-ma-ru* 1. alabaster *Sch.* — 2. n. of a country.

ཀམ་ལ་ཤིལ་ *ka-ma-la-si-lu* n. of a famous ancient pandita or Brahmanical scholar.

ཀམུལ་རོ་རྒྱལ་ *ka-mul-rdo-rgyál* is said to denote a sort of alabaster or of steatite in *C.*

ཀཅིན་ཅི་ *ka-tsa-lindi* n. of a fabulous, very smooth, stuff or cloth, *Gyatch.*

ཀཱ་མ་ *ka-rtsam, Ld. *ka-sam*,* prob. a sort of oats; differing from *yug-po*, accounted superior to buckwheat, but inferior to wheat.

ཀཱིམས་མེན་པོ་ *ka-tsigs-chen-po* title of a book cited in *Glz.*

ཀཡེ་ *ka-ye (kwa-ye)* oh! holla! hear! so e. g. at the beginning of a royal proclamation *Pth.*

ཀཱ་ར་ *ká-ra C. & B. sugar; śel-ka-ra* crystallized s., sugar-candy, *rgyál-mo-ka-ra* id. *Sch.*; *byé-ma-ka-ra* ground sugar. — *ka-ra-ja* tea with sugar; *Sch.* 'a sweet soup'? — *ka-ra tog-tog* sugar in lumps. — *kara-šin* sugar-cane. (*W. Ka-ra*).

ཀཱ་ར་ཅི་ར་ *ka-ra-bi-ra, also ka-ra-wi-ra (Ssk.)* oleander flower, *Nerium odorum.*

ཀཱ་ར་ཇ་ *ka-rañ-dza Ssk.* a medicinal fruit, *Galedupa arborea.*

ཀཱ་ར་ཇ་ *ka-ran-dha Pth.* more correctly *ka-rañ-ḍa, Ssk.,* a species of duck.

ཀཱ་རུ་ *ká-ru* wedge.

ཀཱ་ལ་པ་ *ka-lá-pa* a fabulous place or country in the north of Asia; also n. of a grammar *Cs.*

ཀཱ་ལ་ཕིང་ཀ་ *ka-la-pün-ka Cs.*: 'Ssk., n. of a bird', *Will.* 'kalápin peacock; the Indian cuckoo'.

ཀཱ་ལ་ཤ་ *ka-la-ša Ssk.* pitcher, jar.

ཀཱ་ལག་ *ká-lag W.* mud, mixture of earth and water used instead of clay (*C. & B.*: *jim-pu*); the word is also used for other similar compounds.

ཀཱ་ལན་ཀ་ *ka-lán-taka Ssk.* n. of a bird.

ཀཱ་ལི་ *ka-li* 1. skull *Lex.* — 2. = *ka-lé W.*

ཀཱ་ལི་ *ká-li* the Tib. alphabet, v. *ka.*

ཀཱ་ལིང་ག་ *ka-lin-ga Ssk.* n. of different tracts in the eastern part of India; *Sch.*: 'Korea', without giving further explanation; perh. Mongol writers call it so?

ཀཱ་ལིབ་ *ka-lib, Ar.* بلیت bullet-mould *W.*

ཀཱ་ལེ་ *ka-lé.* also *ka-léb, saddle-cloth.*

ཀཱ་ཤ་ *kā-ša Ssk.* a sort of grass, *Saccharum spontaneum*; Tibetans often seem to mistake it for *ku-ša* q. v.

ཀཱ་ཤི་ཀ་ *ka-ši-ka Ssk.,* adj. of Kāśi (Banāras): inhabitant of Banāras; *ka-ši-kai ras,* a sort of fine cottoncloth.

ཀཱ་ས་ *kā-sa, also *kā-so, kas** (perh. a mutilated form of *bka-stsal*) resp.

yes, Sir! very well, Sir! at your service! (*W.* also: **kā-sa-ju** v. *žu*) *W.* frq., also *C.* ni f., never in *B.*

ཀཱ་ག་གིས་ *kāg-gis* suddenly *Sch.*

ཀཱ་ག་མ་ *kāg-ma* mischief, harm, injury *Cs.*

ཀཱ་ཀ་ *kān-ku Ssk.* heron.

ཀཱ་དང་ཀིང་ *kān-dan-kin* n. of a terrifying deity *Glz.,* prob. = *kin-kān,* which is said to signify Rāhula (v. *sgra-rgan & drag-rsed.* in *drag-pa*).

ཀཱ་ཏ་ཀཱ་རི་ *kañḍa-kā-ri Ssk.* ('thorny') *Wilson: Solanum Jaquinii;* in *Lh.* a sort of wild Rubus.

ཀཱ་ *kad, Ld.* sometimes instead of the affix *ka,* e. g. *nyia-kād, tsan-kād;* perh. also in *mnyam-kād, Thgy.?*

ཀཱ་ *kan Med.* = *bad-kan.*

ཀན་མ་ *kán-ma* middle finger.

ཀའ་བ་ *káb-zu* (كَبْضَة *Ar.*) *W.* hilt, handle of a sword.

ཀའ་བ་ *káb-sa* (نَشْ Pers.) *shoe*; in *W.* esp. the leather shoes of Hindu fashion, which are also bought by wealthier Tibetans.

ཀའ་བོ་ *kam-bo-lzu* *Ssk.* n. of a country in the northwest of India, *Widn.* *kum-po-rtse.*

ཀའ་ *kau* watermelon *Sch.*

ཀར་ *kar*, also *kar-kar*, great pain, suffering *Lee.*

ཀར་ཀར་ *kar-ka-ta* *Ssk.* the constellation of Cancer.

ཀར་སྒྲིན་ *kúr-skyin* loan, when respectfully requested, of *skyin*.

ཀར་ཅག་ *kar-čag* register, list.

ཀར་ *kúrma* *Ssk.* ('deed, action'); *kar-ma-pa* (in Nepal *karmika*) name of a philosophical school of Buddhism.

ཀར་ཡེལ་ *kar-yöl* porcelain. china-ware, -cup etc.

ཀར་ལང་བ་ *kúr-lañ-ba*, also *kér-tai-ba*, to stand up, to rise.

ཀར་གཤམ་ཅི་ or ཅ་ *kar-ša-pa-ni* or *na*, *Ssk.* མ་ཤམ་ཅི་ a coin in ancient India, or rather a weight of gold and silver, of different value (not = 'cowries', as *Sch.* seems to think).

ཀར་ཡ་ *kál-ya*, also *kál-yór*, *W.* col. instead of *kar-yöl*, the former seems to be a corruption of قَلْبِي.

ཀི *ki* numerical figure: 31, *ki-pa* the 31st (volume).

ཀིཀ་ *ki-kán* wild leek *Sch.*

ཀིག་ *ki-gu* n. of the vowel-sign for *i*, ི.

ཀིམ་ *ki-ma* *Dzl.* ༢༡༨ acc. to *Schf.* a corruption of the Chinese *khin*, a lyre with 7 strings. (*Pilgrim* of Fa-Hian *Cale.* 1848 p. 265).

ཀིཅ་ *ki-tsi* tickling *W.*, **ki-tsi kúg-čé** to tickle.

ཀིཏ་ཀ་ *kiñ-kiñ* v. *kañ-tai-kiñ.*

ཀིམ་པ་ *kim-pa* n. of a fruit, *Lee.*

ཀུ *ku* numerical figure: 61; *kú-pa* the 61st (volume).

ཀུ *ku*, *kú-ugra* *B.*, **kú-čó** *W.* clamour.

ཀུན་ལ་ *ku-na-la*, *ku-ná-lu* *Ssk.*, n. of a bird in the Himalaya.

ཀུབ་ *kú-ba* *Widn.* gourd.

ཀུབ་ར་ *ku-br-ra* *Ssk.* the god of riches, also *Nag-ku-bera*, *Rnam-tos-kyi-bu*, *Rnam-tos-arín*, *Lug-na-rdó-rje* etc.

ཀུམ་ལ་ *ku-mu-lu* *Ssk.* the flower of the red and white lotus, *Nymphaea rubra* and *evoluta*.

ཀུལ་ *kú-yu* sediment of urine *Med.*

ཀུར་ཀུལ་ལེ་ *ku-ru-kul-le* n. of a female deity *Mil.*

ཀུརྩ་ག་ *ku-rüg* *Lal.* colt of an ass.

ཀུར་ *ku-ré*, also *ku-rés* jest, joke, *ku-ré byed-pa* to jest, cf. *kyal-ka*.

ཀུའིག་ *ku-liq* key, also lock; more accurately: **ju-ku-liq** key, *rüg-ku-liq* lock, padlock; **ku-liq-búr-* (or *bor-*) *tsé** in *Lal.* a contrivance used instead of a doorlatch. *W.*

ཀུཤ་ *ku-ša* a sort of grass, *Poa cynosuroides*, often used in sacred ceremonies.

ཀུཤུ་ *ku-šu* apple *Dzl.*; *W.* (Cf. *sti*).

ཀུམ་མ་ *ku-su-ma* *Ssk.* flower.

ཀུ་ཏ་ *ku-hu* ring-dove (s. *Ssk.*: the cry of the cuckoo).

ཀུག་ *kug*, also *kug-kúg*, crooked; a hook; *gri-kug* a curved knife, short sabre; *čags-kug* an iron hook; *nya-kug* a fishing-hook; **kug-kug jhē-pa** (Cf. **tañ-čé** *W.* to bend, curve; clinch (a nail); **go kug tañ-čé** *W.* to nod, **lug kug tañ-čé** *W.* of beckon. (Cf. *kum-pa*.)

ཀུག་ཅེ་ *kug-rtse*, **kug-rtse** cuckoo *W.*

ཀུན kun (C.: *kyn*) all, every, each; whole; *spui kün-bu kün-nas* from every pore *Dzl.*; *dé-dag kun* all these; *ṽan kun* all the others; also pleon. *kun fama-dād* all of them, they altogether; *kün-gyis mlon-ba, tös-pa* seen, heard by every body, generally known; *kün-tu* 1. into all, in all etc. 2. adv. everywhere, in every direction; *kun-tu-bzān-po* Allgood, n. of the first of the celestial Bodhisattwas, *Samanta-bhadra*, sometimes confounded with Adibuddha, *töy-mai Sāns-rgyas*; in later works even a *Kün-tu-bzān-mo Yum* is mentioned *Thgr.*; *kün-tu rgyū-bu* to go everywhere, wander about; *Kun-tu-rgyu* བརྒྱུ་མཁའ་མཁའ་ n. of a class of Brahmans, itinerant monks, *Dzl.*; *kün-nas* from everywhere, round about, wholly, thoroughly e. g. overpowered by passions, cleansed from sin *Dzl.*; *kün-nas glod-pa* to wish from the bottom of the heart *Thy.*

Comp. *kun-alkris* general corruptness, misery, sin *Ler.* — *Kun-kyāb* comprising, pervading all things. — *Kun-mkyen-(pa)* omniscient. — *Kun-dgyi-bo*, Ssk. *ānanda*, n. of the favourite disciple of Buddha; *Kun-dga* is to this time frequently used as a name of (female) persons. — *Kun-dga-rā-ba*, also *kun-dgu* *Thgy.*, or *kun-ra*, Ssk. चाराम or चंचाराम 'garden of all joys' 1. the grove in which a monastery is situated. 2. the monastery. 3. in Tibet, which is destitute of groves, more particularly the auditory or library of a monastery — *Kun-brtāga*, in the Mahayana: a personal, erroneous supposition *Was.* — *Kun-din* all-gathering, all-uniting. — *Kun-dhūn* almighty. — *Kun-rdzōb* altogether vain, delusive; *kun-rdzōb-kyi bdēn-pa* subjective truth *Was.* — *Kun-jzi* lit.: the primary cause of all things, viz.: 1. the soul or spirit, *kun-jzii wema* (opp. to *byān-ba bzii lus* the body consisting of the 4 elements), *kun-jzii wema-la pio mo ma mchēn* as no difference of sex exists in souls (we, though being women, would beg etc.) *Mil.* 2. With more precise

distinction: *kun-jzi* soul as the seat of the passions, opp. to *wema-nyid*, the very soul, the spirit as the seat of reason *Mil.* 3. To the followers of the Adibuddha doctrine *kun-jzi* is = God, Adibuddha, *kun-jzii Sāns-rgyas*. — *Kun-jzigs* all-seeing. — *Kun-slon* *Ler.* v. *slon-ba*.

ཀུན་དྭ་ kun-da Ssk. jessamine.

ཀུན་དྭ་ཅུ་ kun-thu-ru Ssk. incense, Boswellia.

ཀུན་པ་ kün-pa, also *kun-küm, küm-po*, crooked, shriveled, dried up; **kum tün-čē* *W.* to bend together, to double. (Cf. *sküm-pa*).

ཀུན་པ་ kum-bha Ssk. earthen jar.

ཀུན་པི་ kum-bi-ra Ssk. crocodile.

ཀེ ke numeral: 91, *ke-pa* the 91st (volume).

ཀེ་ཀེ་ཅུ་ ke-ke-ru, also *kerketanu* & *ke-taku* Ssk. 'n. of a precious white stone' ('s.; our Ssk. dictionaries give but the last of these names, and as its only signification the name of the tree *Pandanus odoratissima*).

ཀེ་ར་ ke-ta-ra *Sambh.*, n. of a mountain, prob. Kedāra, part of the Himalaya. *Will.*

ཀེ་ཏུ་ ke-tu Ssk. a fiery meteor, shooting star; the descending node.

ཀེ་རེ་ ke-rtse v. *keu-rtse*.

ཀེ་རེ་ ke-ré v. *kye-ré*.

ཀེ་ལ་ཀ་, ཀེ་ལ་ཀ་ ke-la-ka, kai-la-ka Cs., ཀེ་ལ་ཀ་ Will., n. of a lofty region of the Himalaya, mythological rather than geographical, seems to be the same as *Ti-se* q. v., though modern geographers apply the name to different ranges.

ཀེ་ལ་ཀ་ ke-lan; the fraternity or association, which Huc mentions under this name (*Voy.* II ch. 6), seemed to be totally unknown to our Tashilhunpo Lama, although the expectation of a final war between Buddhist believers

and infidels, in which the latter will be destroyed, is widely spread through Tibet.

ཀེ་སུ་ཀ་ *ke-su-ka* *Wdh.* n. of a plant, perhaps *kecuka*, Arum Colocasia, with edible root; or = *ken-su-ka*?

ཀེ་མ་མ་ *kig-ma* = ཀེ་མ་མ་ *küg-ma* C's.

ཀེ་ར་རིས་ *ken-ris* skeleton.

ཀེ་འུ་ཀ་ *ken-su-ka* *Lex.*, *Sambh.*, *Wdh.*, n. of a tree.

ཀེ་ར་རེ་ *ken-rtsé*, also *ke-rtsé*, jacket *Mil*

ཀེ་ར་རི་ *ken-ri* n. of a female terrifying deity *Thgr.*

ཀེ་ར་ལེ་ *ken-le* *Dzl.* རྩ་, 1: *ken-lei ryga*, acc. to the Mongol version: customary seal, — dubious.

ཀེ་ར་གྱིས་ *ken-gyis* suddenly *Sch.*

ཀེ་ར་བ་ *ken-ba* to raise, lift up, e. g. the finger towards heaven *Glr.*; *ken lan-ba* to rise, stand up.

ཀ་ *ko* 1. num.: 121; *kü-pa* the 121st (volume). — 2. affix, = *ka* col. *Ld* — 3. all, whole *Schr.*, cf. *kob*.

ཀ་ཀ་ *ko-kü* 1. also *ko-sko*, throat, chin *Sch.*, *ko-sko* *degs* *Lex.*? 2. = *ka-ka* *W.*

ཀ་ཀ་ཐང་མ་ *ko-ko-tán-ma* n. of a country in or near Ceylon *Pth*

ཀ་ཀ་མ་མེ་ *ko-nyon-tsé*, also *ko-nyot-tsé*, *ko-lou-tsé* the kernel of the pine-apple C's; more particularly the edible seed of the Neosa-pine in the valley of the Sutledj; also *kan-nyan-tsé* *Kun*.

ཀ་མ་ *ko-ta*, *Sek.* མེ་ཐ་, a kind of leprosy *Wdh.*

ཀ་མ་པ་མེ་ *ko-pán-tsé* a sort of tea *Schr.*

ཀ་མེ་ཐ་མ་ *ko-póns* guitar *Ld.*; it is tuned in 3 fourths.

ཀ་མ་ *kó-ba* 1. hide, skin. — 2. leather, **kó-ka nyé-kan** tanner C.; *glán-ko* neat's leather. — *ko-krád* leather-shoe. — *kó-mkan* 1. tanner. 2. (acc. to some also:) conductor of a leather-boat, boatman. — *ko-btüm* 'leather-wrapping' is said to be a criminal punishment in C., in different

degrees of severity, e. g. **lág-pa ko-tüm**, when the culprit's hands are cut off, the stumps sewed up in leather, and the wretch thrown as a beggar upon public charity etc. — *ko-tig* strap, thong. — *ko-fúgs* C's.: a small instrument of leather to weave lace with. — *ko-gdán* a piece of leather put under the saddle *Sch.* — *ko-lpiigs* hide, leather. — *ko-búgs* *Sch.*: three-edged needle for leather. — *ko-tsúg* leather-sieve. — *ko-rül* a rotten hide.

ཀ་མོ་ *kó-bo* n. of a country *Wdk.*

ཀ་མ་ *kó-ma* n. of a bird *Wdh.*

ཀ་མ་མ་ *ko-wáig* is meant to express the voice of a raven.

ཀ་ར་ *ko-ra*, *Ilindi* ཀོ་ར་, more tibetanized *ko-rtis*, unbleached coarse cotton cloth.

ཀ་རི་ *ko-ré*, in compounds *kor* *W.*, cup for drinking; *šin-kor* wooden cup, a utensil every Tibetan carries with him in his bosom; *šél-kor* (European) tumbler. (Cf. *šúr-pa*).

ཀ་རི་ལོ་ *ko-lón*, a dubious word. *Sch.* has *ko-lón-ba* to hate, envy, but in a passage in *Mil.*, where the connection admits of no doubt, *ko-lón mṭṭad-pa* must be taken for: to disdain.

ཀ་མ་མ་མི་ *ko-šam-bi* *Dzl.*, *Glr.*, *Sek.* ཀི་མ་མ་མི་ n. of an ancient city on the Ganges, in the Doao.

ཀ་མ་མ་ལ་ *ko-sa-la* *Sambh.*, *Sek.*: ཀི་མ་མ་ལ་ = *Ayodhya*, Oude.

ཀ་མ་མ་པ་ *kóg-pa* 1. subst., also *skóg-pa*, *skóys-pa* shell, peel, rind; *šin-kog* id.; *pyi-kog* exterior shell, bark; *kóg-pu* *šu-ba* to peel, pare. — II. vb. n. to splinter off, to chink; *kog lan-ba* 1. id. 2. to rise suddenly and run away.

ཀ་ཏ་ *kon*, also *kon-kón*, 1. concave, excavated. — 2. crooked, **pi-ši tsig-pa* *kon-kón* *do** the cat makes a crooked back *W.* — *kón-po* 1. cup, bowl. 2. crucible. 3. breach, gap *Sch.* 4. n. of a province S. E. of Lhasa. — *kón-bu* small cup, bowl. — *mṭṭol-kón* offering-bowl; *snág-kón* inkstand

for black ink, *mśāl-kōñ* for red ink, vermilion; **lag-kōñ* casting-mould (

ཀོད *kod* ('a gathering?') 1. *lag-kōñ* *Ld.* an armful of corn, a sheaf. 2. affix = *kad*, *ka*, *ko*: **nyis-kōd*, *ña-kōd* all the two, all the five *Ld.*

ཀོབ *kob* all, *Ld.* col.

ཀོར *kor*, root denoting anything round or concave, hence: *kor-kōr* 1. adj. round, circular (': (= **kyir-kyir** *W.*); roundish, globular (':; concave, deep, as a soup-plate (opp. to flat) *W.* 2. sbst. a thick loaf of bread, (opp. to a flat, thin cake) *C.*; a pan, saucepan *W.*; a hollow in the ground, a pit not very deep *W.*; *stōd-kor* a little circle above a letter, *Ssk.* anuswara; *klād-kor* id., a dot, zero, naught; *ylūb-kor* bracelet *Cs.*; *pād-kor* a certain way of folding the fingers, so as to represent the form of a lotus-flower; *ōl-kor* a radiant circle *Cs.* Cf. *skōr-ba*, *ḡōr-ba*, *ko-rē*.

ཀོར་དོབ *kor-do-ba* boot *Ld.*?

ཀོལ་དོ་ *kol-to* dumb, mute *Sp.*?

ཀོལ་ཀོ *kōs-ko* = *ko-ko*; *kom-nyūñ* with a pointed chin *Sch.*

ཀྱི་སྤྱོད་ *kyā-sir-rūn* v. *kyin*.

ཀྱལ་ *kyag*, also *kyag-kyāg*, thick, run into: clots *Cs.*

ཀྱལ་ཀྱོག་ *kyag-kyōg* curved, crooked; **yo kyag-kyōg* *ḡo-r** *W.* to shake one's head, viz. slowly, in meditating; **ri-mo kyag-(ya-) kyog-(yi)** a flourish (in writing) *W.* Cf. *kyog-kyōg*.

ཀྱུ་ *kyuñ* I. adj., also *kyuñ-kyuñ*, *kyuñ-po*, straight, slender, as a stick; **kyuñ-kyuñ riñ-mo** tall, slender, as a man, a tree etc. *W.* — II. adv. = *yan*, too, also, always used enclitically, after the letters *g*, *d*, *b*, *a*.

ཀྱུ་ཀྱོད་ *kyuñ-kyōñ*, also **kyuñ-ña-kyuñ-ni**, indolent, lazy, idle *W.*; **kyuñ-kyōñ ḡo-r** to lounge, to be idle *W.*

ཀྱུར་ཀྱུར་ *kyar-kyōr*, also *kyar-po* flat, not globular *Cs.*

ཀྱུར་ཀྱོར་ *kyar-kyōr*, also **kyar-ra-kyor-rē**, still feeble, as convalescents after a disease.

ཀྱུར་ཀྱོར་ *kyal-ka* 1. joke, jest, in words (*Ld.* *ku-rei* *ḡig*). — 2. jocular trick, *ku-re duñ kyāl-kai pyir* by way of jest, for fun. — 3. any worthless, foolish, indecent talk *Stg.*

ཀྱུར་ཀྱོར་ *kyal-kyāl* *Lec.* w. e.; *Sch.*: *kyal-kyal-ba* to go round (?).

ཀྱུར་ཀྱོར་ *kyal-kyōl* = *kyar-kyōr*, *ḡād-gro kyāl-kyōl* *gu* some poor ill-conditioned beast, speaking of cattle, *Mil. nt.*

ཀྱི་ *kyi*, affix I. to sbst.-roots, ending in *d*, *b*, *s*: sign of the genitive case.

— II. to verbal roots, after the same final letters, and then without an essential difference from *kyis*, to which we add in this place also examples of the other terminations *gi(s)*, *gyi(s)*, *yi(s)*, *i* (the *s* by itself is not used after verbal roots): *a*. in the sense of a gerund, meaning by (doing something), because, *ḡōñ-kyis ḡōñ-ñio* we come because it is necessary . . . , or more freq. though, *ḡuñi* though she is glad . . . *Dzl.*, in which case it may often be rendered in English by *but*: she is glad, but . . . ; *zas bḡñ-po mi ḡōl-kyis fa-mul-pa* *zos* he did not care for dainties, but ate vulgar food *Dzl.*; or it has to be omitted: *bdēn-pa yin-nyis rdzin-pa ma yin* it is true, no fiction *Dzl.* — *b*. as an adjective, forming, like *kyin* (q. v.), with *ḡug* or *yod* a periphrastical present tense e. g. *ḡroi ḡug* he is walking, *ñoi-gi yod* he is coming. — *c*. at the end of a sentence in the sense of a finite verb and more particularly in the 1. pers. fut.: *ḡyod mi rñoi* I shall not make you suffer for it *Dzl.*, *ñas groḡs byā-yin* I shall help *Glr.*, *bḡag-gi*, and: *bḡag-gis* I shall put *Glr.* This use of *kyi(s)* is said to be quite common at the present time in *C.*, whereas in *W.* not only the whole gerundial use, but even the distinction of *kyi*, *gyi*, *gi* in the genitive case of a sbst. has disappeared from colloquial language, instead of which the last consonant is repeated and the vowel

i added: *ñiñ-ni* of the wood, **yid-dt** of the mind, **bát-li** of the wool.

Note 1. *kyi(s)* when combined with adjective roots, includes the verb to be, e. g. *mái-gi* = *mái-po yin-gyi*. — 2. In colloquial language and later literature the genitive of the verbal root often takes the place of the genit. infinitivi, which seldom occurs in the old classical style, e. g. *nam fsoi bár-du* lifelong. — 3. *ji nüs kyi(s)*, *ji túb-kyi(s)* or vulg. **túb-bi**, as much as (I, you etc.) can (could etc.) — 4. *kyi(s)*, when denoting an antithesis, is often followed by a pleonastical *óm-kyan*.

kyi-lêe a medic. plant, *Gentiana decumbens* L., *k. dkár-po* a variety of it with white flowers.

ཀྱི་ལྷེར་ *kyi-ltir* iron hoop *Id.*!

ཀྱི་བྱར་ *kyi-bún* a feeling cold, a chill *Sch.*

ཀྱི་ཁུང་ *kyi-húd* the sound of weeping, lamentation.

ཀྱིག་རྩེ་ *kyig-rtse* unburnt brick *Sch.*

ཀྱིང་སྤྱང་ལྷུང་ *kyin-sir-rtún* *Mil.* also *kya-s. l., C.*, an onomatopoetic word: a blowing wind.

ཀྱིན་ *kyin*, used alternatively with *gyin* and *gin*, after a vowel: *yin*, denotes a partic. present, e. g. *smón-lam dëbs-kyin soñ* proceed on your way praying! With *yod* or *dug* it forms a periphrastical present tense: *smón-lam dëbs-kyin yod* he is praying (just now); in *Id.* even as a real subst.: **süg-ra fóm-gyin (zìg) dan** 'with a whistling sound proceeding from it', **lò-yin-dan** 'together with walking' = in walking.

ཀྱིར་ཀྱིར་ *kyir-kyir* *W.* (= *kor-kór C.*) round, circular; a round thing, disk, e. g. the little silver saucer which the women of *Lh.* wear as an ornament on the crown of their head; *kyir-mo* id., esp. a rupee *Id.*; **da kyir-kyir** the disk of the moon.

ཀྱིས་ *kyis*, after d, b, s. 1. sign of the instrumentative case, and therefore generally indicating the personal subject

of the action. — 2. combined with verbal roots = *kyi*.

ཀྱི་ *kye oh! holla!* in calling to somebody; in solemnly addressing a person or an auditory; also merely the sign of the vocative case *B.* (in *W.* **wa!**) *kye-kyé* id. emphatically.

ཀྱི་ abbrev. for *kye-kyé v. kye*.

ཀྱི་ག་ *kyé-ga* n. of a bird. *Med.*

ཀྱི་པ་(པ་) *kye-pái-(pa)* n. of an idol in *Lh.*, consisting like most of the popular idols in those countries of a wooden stick or log decked with rags, but much dreaded and revered; said to be identical with *Pe-dkar* in *C.* Its worship probably dates from a time before Buddhism was introduced.

ཀྱི་མ་ *kyé-ma oh! alas!* mostly expressive of sorrow, often combined with *kyi-hud*; also sign of the vocative case. Seldom it expresses joy. — *kye-mao* id.

ཀྱི་རེ་ *kye-ré* upright, erect; **kye-re lan-wa**, resp. *z'en-wa C.*, *kyer-kyér-la dad-ée*, resp. *zai-ée W.* to stand; **go kyer jhe-pa** to raise one's head, to look up *C.* Cf. *kyer-ba*.

ཀྱི་ཁུང་ *kye-húd*, = *kyi-hud*.

ཀྱི་ཨོ་ *kye-hó holla! heigh! well!* also like the behold of the Holy Scriptures.

ཀྱི་ཁྱེད་ *kyed-kyéd*, also *bran-kyéd*, with the upper part of the body stretched forward *Id.*

ཀྱིར་ *kyer*, v. *kye-re*.

ཀྱི་བ་ *kyó-ba* hook *Sch.*

ཀྱི་ག་ *kyog*, also *kyog-kyóg*, *kyóg-po*, crooked, bent, winding, *rtse kyog* with its point bent, crooked at the top. *Med.*

ཀྱི་འོ་ *kyon*, also *kyon-kyón*, *kyon-po* 1. hard, as e. g. stale bread, *cu kyón-po* hard water; obstinate, unmanageable; *kyon-búr* a sort of relieve-work in metal. — 2. oblong *Cs.* — *Sch.*: *kyón-ka* quarrel, *kyon-mgó* cause of a quarrel (?). Cf. *gyon*, *ka-gyon*.

ཀྱོན་ kyon, also *kyón-bu*, small shovel, scraper Sch.

ཀྱོམ་ kyom, also *kyóm-kyom*, 1. flexible, but without elasticity, flabby, loose, lax. — 2. also *Kyom-Kyóm*, of irregular shape, not rectilinear.

ཀྱོར་ kyor, also *kyor-kyór* weak, feeble, unfortified Cs.

ཀྱོལ་ kyol, also *kyol-kyól* = *kyor* Cs.

ཀྱལ་ krag v. *bkrag*.

ཀྱའི་ krañ-né standing, *krañ* *solol-pa* to stand Zam. (f. *krañ*).

ཀྱའི་པ་ krád-pa leather half-boot or shoe, as it is worn by the lower class of people, often with a woolen leg; *krad-rgyán* Cs. a long narrow piece of leather to fasten the sole to the upper-leather; **tad-kyi** W. **ta'-kyi** C. (or *gyi*, from *gyi-na*?) a worn-out leather sole.

ཀྱའི་པ་ krab-kráb v. *krab-pa*.

ཀྱལ་ kram W. cabbage, *kram-miúr* sweet or fresh cabbage; *kram-skyúr* sour or macerated cabbage Cs. (?)

ཀྱི་ཀྱི་ kri-kri n. of a fabulous king of India Glr., not mentioned in the Ssk. dictionaries.

ཀྱི་མ་མ་ kri-ña-si-ra Ssk. the spotted antelope Pth.

kru-krú W. windpipe. **tu-tú dam-te* *si-é** to be strangled.

ཀྱེ་ཀྱེ་ kre-nág smut of a kettle Sch. (= *sre-nag*?)

ཀྱོན་ཀྱོན་ kroñ-kroñ standing upright, e. g. books (opp. to **gyél-kan** laid down, lying W.); when used of persons it means also: standing on one's knees, kneeling in an upright position.

ཀྱོན་ཀྱོན་ kroñ-kroñ hanging, **ton-ton-la dug-é** to hang, to be suspended in the air W.

ཀྱུ་ཀྱུ་ klu-klo 1. Ssk. བོ་ལ་ barbarian. — 2. in later times: Moslem, Mahometan; Mahometanism. Was.

ཀྱུ་ཀྱུ་ klag-cor clamour, noise Cs.

ཀླ་ klad, acc. to Lü. = *gon* what is above; hence *klád-pa*, also *glad*, 1. head. 2. brain, and *klad-ma* beginning, top Sch.; *gur-klad* chimney of a felt-tent. — *klad-kor* v. *kor*. — *klad-rgyá* the skin covering the brain, pia mater; *klad-rgyas*, = *lha-ba*, 'the bloody marrow in the bones' Sch., or simply 'brain' Schf. — *klad-ego* the fontanel in the infant cranium Sch. — *klad-čün* the cerebellum Sch. — *klad-yžün* spinal marrow. — *klad-yžér* headache Med. — *klad-šubs* = *klad-rgyá* Sch. ཀླན་ཀླན་ klan-ka 1. censure, blame Cs., *klan byéd-pa*, *debs-pa* to blame, cf. *skur-klan*. — 2. *klan tsol-ba* to seek brawls Pth.

ཀླངས་ klán-pa v. *klon-pa*.

ཀླུ་ klu, Ssk. ཀླུ་, originally: hooded snake, cobra di capello; in this specific sense, however, it is never used in Tibetan, whereas every child knows and believes in the mythological signification: serpent-demon, a demigod with a human head and the body of a serpent, living in fountains, rivers etc., commanding over great treasures, causing ruin and certain maladies, and becoming dangerous when in anger; *yduḡ-pa* is therefore a usual epitheton of such demons. *klui skad* means the Prakrit language, *klui yi-ge* the Nagari character of Ssk. letters, viz. that which is called *varttula*, in contrast to the holy *landza*, *lhai yi-ge*. — *klui ynod-pa* or *skyon* diseases of unknown origin. — *klumo* a female serpent-demon. —

klu-sgráb, prop. n., Nagarjuna, a famous Buddhist divine. — *klu-mñid* Codonopsis ovata. — *klu-nad* = *klui-ynod-pa*. — *klu-jirüg* a young Lu. — *klu-smán* 'n. of a medicine' Cs., but *smán* and *klusmán* are also synonyms for *klu*, Glr., Mil. etc.

ཀླུ་ཀླུ་ klui klui river, more com. *ču-klün*, B.

ཀླུ་ས་ kluis 1. cultivated land, field, *kluis-su skye* it grows on cultivated ground Wñi. — 2. a complex of fields, *dkar-*

mdanis-kyi klun tsün-ma all the fields be-
longing to Kardang (n. of a village).

ཀླུ་པ་ *klub-pa*, *pf. klubs*, to cover, e. g.
the body with ornaments *Pth.*

ཀློག་ *klog* v. *klog-pa*.

ཀློག་པ་ *klog-pa* I. *sbst. carum Sch.* — II.
rb., *pf. (b) klugs*, *ft. (b) klug*, *imp.*
klog, *lhogs*, to read, B., C., *gid-kyis klog-*
pa to read without uttering a sound;
klog-pa or *klog* *sbst.* reading, *klog bzün-po*
àc-pa *Mil.* to be a good reader; *klog-gi*
slób-lpon a reading-teacher. — *klog-gra*
a reading-school. — *klog-tabs*, *klog-tsul*
art. way of reading.

ཀློང་ *kloi* acc. to *Lex.* = *Ssk. urmi*, wave;
in the living language it is used for
middle; in ancient literature for expanse,
esp. *nám-mkai* of the heavens, *rgyá-mtsoi*
of the sea; *rai-byin kloi yais brjod-méd*
the unspeakably vast uncreated space;
hence: the space of heaven, the heavens,
klón-du lili-ba to soar, to hover in the sky.
This vagueness of meaning makes the
word suited to the idle fancies of mysti-
cism, as in: *klón-du gyúr-ba*, which seems
to denote a soaring into mystic perfection.
— *dba-klón Sch.*: wave; Tibetans of to-
day, and *Schr.*: the midst of the waves.
— *kloi-brul Glr.* was explained by Ia-
mas: emerging from amidst the waves.
(The significations 'depth, abyss, plenty,
body' added by *Sch.* seem to be erroneous).
(*f. dkyel*).

ཀློང་པ་ *klón-pa*, also *klén-pa*, to mend, patch
v. also *khún-pa*

ཀླུ་པ་ *kia-ya* *Ssk. prop. phthisis pulmonalis*;
snt acc. to Tib. pathology *kia-ya*
nág-po denotes a bilious disease, prob.
icterus niger, black jaundice.

དཀར་པ་ *dkar-po* *W.* for *dka-bo*.

དཀར་ *dkan*, also *rkan* (*Ld. *skan*) 1. the
palate, *yá-dkan*, the upper, *má-dkan*
the lower part of the palate; **kán-da* *déb-*
*pa** to smack C.; *dkan-nyer* the wrinkles
of the roof of the mouth C. — 2. *dkan*

yzár-po Lex. w. e, Sch. steep declivity,
precipice.

དཀར་པ་ *dkar-pa* 1. adj., also -*bo*, *seld. -mo*,
difficult, *slób-pa dka-ba* learning
is difficult *Dzl.*, gen. with supine: *slób-tu*
or *slób-par dka* it is difficult to learn, or
with the root: *go-dká* difficult to under-
stand; *dkár-ba byun* it has become diffi-
cult, it is difficult (to me, to him etc.) —
2. *sbst. dka-ba* pains, exertion, hardship,
suffering, *dka-ba mént-par* without difficulty,
easily, *dka-ba spyod-pa* to undergo hard-
ships = to use exercises of penance
(ལས་པ་, ལས་པ་).

dka-grél C. 'a difficult commentary',
acc. to Tib. dictionaries = བཞུགས་པ་
perpetual commentary, lit.: explanation of
difficulties. — *dka-túb*, *dka-spyód*, *dka-*
spyád 1. penance. 2. penitent; *dka-túb-pa*,
dka-spyád-pa, *dka-túb-can*, penitent, *tsó-*
bu dka-túb-bu rtén-pa to live as a peni-
tent. — *dka-sdüg* trouble, *dka-sdüg mán-*
po byed-pa to take great pains C. —
dka-tseys = *dka-bu*. — *dka-lás* 1. a trouble-
some work. 2. trouble, distress.

དཀར་པ་ *dkar-pa* I. adj., also -*po*, *seld.*
-*mo* 1. white, whitish, gray. — 2.
morally good, standing on the side of
virtue — 3. candid, sincere? *lus dkar-po*
good action; *ka-zà dkar-po* v. *dkar-zás*;
dkar-la dmar-mdün-can white and red
of complexion *Pth.*

II. *sbst. whiteness.* — *dkar-mo* *sbst.*
1. the goddess Durga. — 2. white rice C.

Comp. *dkar-skya* light-gray. — *dkar-*
kün 1. window-hole in a wall W. — 2.
opening for the smoke in the roof C. —
dkar-gon C. a piece of quartz, (acc. to
popular belief porcelain is made of quartz,) hence C.: 'porcelain-clay.' — *dkar-rgyá*
rose-coloured. — *dkar-čág* register. — *dkar-*
tog = *dkar-zas*. — *dkar-mé* a light (?),
dkar-mé sbor-ba Sch. 'to light a candle.'
— *dkar-dmar* light-red Sch. — *dkar-rtsi*
white-wash, consisting of lime or some
other earthy colour C., W. — *dkar-zás*,
ka-zás dkar-po, *dkar-tóg* clean food, tender

byed-pa or *yaol-ba* *debs-pa*, as well as *blu-ma* *dkon-mčog*, are to be found only in writings of a comparatively recent date. — 3. Instead of the phrase of asseveration: *dkon-mčog* *śes*, God knows! the mere words *dkon-mčog* *ṣum* are frequently used in the same sense.

དཀོན་པ་ *dkon-pa* C., B., -mo W. rare, scarce, and therefore dear, precious, valuable (in an objective sense, cf. *ṣes-pa*) *jig-rtén-na* *dkón-no* is exceedingly rare in the world *Dzl.*, *jig-rtén-na* *dkón-par* *bzün-no* it is of a beauty rarely to be met with in the world *Dzl.*; *kyod dra mtón-na* *dkón-rgyu* *med* to see a person like you, is nothing particular *Mil.*; *l̥e bde-mo-la* *thā* *śos* *dkon* with a prattler religion is scarce, there is generally not much religion about him *Mil.* — *dkon-nór* riches, valuables *Mil.*

དཀོར་ *dkór* 1. wealth, riches. — 2. *mtil-dkor*, *yañ-dkor*, *sa-dkor* are expressions current in C. which I could not get sufficiently explained. — *dkor-nór* = *nor*. — *dkor-pa* Cs., *dkor-mi* Sch. treasurer. — *dkor-mulzód* frq., treasury. — *dkor-ritzogs* (pronounce **kor-zog(s)**) n. of a monastery in southern Ladak, situated 16 000 feet high.

དཀྱར་ *dkyar* Z., *Lal.*, a sort of snow-shoes. (Sch.: 'stocking-boots'?)

དཀྱི་པ་ *dkyil* the middle, *dkyil du*, -na in the middle, c. genit. in the midst of, amidst; *dkyil nas* from the middle, from amidst; relative to time: **yar-ri kyi-la** W., in the middle of summer. *dkyil-ma* the middle one, e. g. room, = dwelling-room *Lal.*

Comp. *dkyil-dkrūn* v *skyl-dkrūn*. — *dkyil-kor* 1. circle, circumference, frq 2. figure, e. g. *dkyil-kor gru-bzi-pa* quadrangle, square; a certain mystical figure; diagram, model. 3. a circle of objects, *kör-gyi* *dkyil-kor* the circle of the attendants. 4. the area of a circle, disk, e. g. of the sun; *zál-gyi* *dkyil-kor* *bsan* = he showed his full countenance *Ph.* 5. sphere, *rtün-gi*

dkyil-kor the atmosphere, *mē-dkyil-kor* the sphere of fire, and similarly of the other elements, *thai dkyil-kor* may perh. likewise be translated by: the sphere of the power of a certain god. In mysticism and magic, however, several other more or less arbitrary significations are assigned to the word, e. g. it is said to be used for *lūs-kyi* *dkyil-kor* the whole extent or bulk of the body, = the body, *dkyil-kor-gya* *ṣnās-su* *śān-ba* to wear on one's body (e. g. an amulet); or instead of *śos-kyi* *dkyil-kor* *mtōn-ba* to behold the whole extent of religious doctrine (?).

Note. In Lex. *dkyil* is said to be = *མཐུན་*; perh. merely because *dkyil-kor* is used for *མཐུན་*? But *mān-dut-gyi* *dkyil-kor* is the Buddhistic map of the world, representing mount Sumeru with the surrounding continents etc.

དཀྱི་པ་ *dkyū-ba* 1 to run a race C's. — 2. to wring out, to filter Sch. — 3. to caper about *Lal.* *dkyū-byai* *rtu* race-horse Cs., *dkyū-su* race-course Cs.

དཀྱི་པ་ *dkyūg-pa* to lose colour by washing *Lal.*, perh. more correctly *skiyūg-pa*.

དཀྱུ་ *dkyus* 1. length, *dkyūs-su* in length, *dkyūs-rin* long C', *spyān-dkyūs* length from one corner of the eye to the other (e. g. in an image) C'. (Sch.: bold, insolent?) — 2. untruth, falsehood, lie. *Tar.* 108. 7. *dkyus-nyid* seems to be used so, whilst 188, 5 is totally obscure.

དཀྱུ་མ་ *dkyūs-ma* common, every-day, e. g. *na-bza* every-day clothes, *dbu-za* work-day hat; hence *mi dkyūs-ma* common people (without office or authority) C'.

དཀྱི་པ་ *dkyel* seems to be acc. to Cs. a synonym of *kloñ*. I only met with the word *dkyēl-po* *ṣe* in a medical work; Sch. explains it by universe, and a native Lex. by *kāñ ṣāns-pa* the wide house, which possibly may signify the same.

དཀྱི་པ་ *dkri-ba* pf. *dkris*, vb. a. (cf. *Kri-ba*) to wind, to wind up, *grū-gu* a clew or ball of thread, *lūs-la gos* (or *gōs-*

kyis) *dkr.*, to wrap a garment round the body; *rtā-bar* རྩོམ་ལོ་ *dkris-pai* རྩོམ་པོ་ *Med.* was explained to me: a magic spell in circular writing, wrapped round the lower end of a clyster-pipe, *fig.*: *sér-smas kün-nas* *dkris* quite ensnared in avarice; *kun-dkris* 'all-ensnaring' = sin. — *dkri-mā* (Glr. 47. where the text has *drima*) means very likely necker-chief, which col. is called **kog-ti* or *Ka-ti* C. **og-ñri*, *ka-ñri*, *kyā-ñri* W. — In the sense of *krid-pa* to conduct (Sch.) it never came to my notice.

དཀྱིལ་པ་ *dkrigs-pa* 1. darkened, obscured, dim, = *kri-gs-pa*. — also *dkrigs-pri-g*, term for a very large number, Cs.: a 100 000 billion, acc to *Zam.* = *ytims-pa*, which Cs. renders, a 1000 billion. The one may be, after all, as correct as the other, for all these large numbers are, of course, not meant to be used in serious calculations, but are mere imitations of fantastic Indian extravagancies.

དཀྱིལ་པ་ *dkróg-pa* *pf.* *dkrugs* (W. **ñrug-čē*) to stir, stir up, agitate (as the storm does the sea); to trouble, disturb, confound (as enemies of religion confound the doctrine, or as passions disturb the mind); *dkrugs-ñin* 1. stirring-stick, twirling-stick. 2. disturber, enemy e.g. of the doctrine Glr. — *dkrugs* Schr.: turning-lathe (?) — *dkrugs-ma* Schr.: quarrel. — Dzl. 277. *dkrugs* *byéd* - *pa* dubious; a safer reading is *dkū-lto byéd-pa*.

དཀྱིལ་པ་ *dkruñ* v. *skyil*.

དཀྱིལ་པ་ *dkrüm-pa* (Cs. & Sch.): broken.

དཀྱིལ་པ་ *dkróg-pa* (= *akróg-pa*) 1. to stir, churn frq. 2. to rouse, scare up, Glr. — 3. to wag e. g. the tail W.

དཀྱིལ་པ་ *dkröl-ba* v. *krol-ba*.

བཀའ་པ་ *bka-ga* v. *gég-s-pa*; *bka-y-ča* *byéd-pa* to forbid Sch.

བཀའ་པ་ *bkañ-ba* v. *gñis-pa* to fill.

བཀའ་ *bkañ?* Lex. quote *tugs-kyi bkañ*, which was explained to me by:

the crossing of threads in weaving; similar: *mgó-spuñ bkañ*, *mgó-bkañ* the crossing or entangling of the hair on the head. — *bkañ-pa* seems — *kad-pa*.

བཀའ་པ་ *bkañ-ba* 1. a bake-house, kitchen, cook's shop Lex. — 2. open hall or shed, erected on festive occasions Tib.-Sak. Glossary; Tar. 18, 12.

བཀའ་པ་ *bkañ-pa* to put, to press, *rkün-pa* *rtug-pa-la* one's foot against a wall, to apply, *yā-mo* the plane, *lūg-pa* the hand *Zam.*, to put the hand on or to something (or: stretch it out? Sch.)

བཀའ་པ་ *bkañ-pa* v. *gég-s-pa*.

བཀའ་ *oka* (resp. for *ytam*, *tsig*, *skad*) word, speech of a respected person (wherefore order, commandment may often be substituted for it), *rygñl-poi bka* the word of the king, *bka-la* *ytugs-pa* to belong to the word, i. e. to be under the commandment or dominion (of somebody) Glr.; *rygñl-bai bku* the word of Buddha (this is named as one of the five 'means of grace', so to speak, Glr. fol. 70; the four others are: *mulo-rygñl* the sacred writings (sutra and tantra), *bstan-bñis* doctrinal and scientific writings (*śāstra*), *lun* oral benedictions and instructions of Lamas, *man-ni-g* admonitions given by them). After quotations *bka* or *bkañ* (= *skad* & *skad-lo*) means: thus says (the holy book or teacher). *bka* as first part of a compound is frequently used to give the word adjoined the character of respectfulness, and is therefore not to be translated separately.

Phrases and compounds: *bka bkañ-pa* to publish, proclaim; publication, proclamation C. — *bka-bkyón* (col. **kab-kyon*) 'verbal blows' reprimand, rebuke (given by a superior), *bka-bkyón byéd-pa*, *mzad-pa* B. C., **tön-čē*, *ñin-čē* W., *bka bkyón-pa*, all of them construed with dat., to rebuke somebody. — *bka-bkrims* law, commandment, *rygñl-poi bka-krim* *nyam-pa* by the cruel order of the king Dzl. — *bka byed-ba* to consult, to deliberate, *nai-blön* *bru*

dan bka-ñib-tu byrós-pa-la deliberating carefully with the ten ministers of the interior *Ith.* (*Schr.* gives also. *bka-grós dri-ba* to ask, — *byéd-pa* to give advice), — *bka-ggyur* (**kā-ggyur**, com. **kan-ggyur*, *kan-dyúr*, * in Mongolia **kan-jur**) the word of Buddha, as translated from the original Sanskrit, the holy scriptures of the Buddhists (100 volumes). — *bka grol-ba* to dismiss *Ith.*, *bka-bkrol* leave of absence, *ysol-ba* to ask for, *ynai-ba* to grant leave *Schr.* — *bka-ryga*, *bka-ñog*, resp. for *ryga-ma* and *ñog-bu*, letter or paper from a superior etc., **diploma, missive, communication** etc. *bka-rygyid* 1. = *bka'i* *rygyud* 'thread of the word', the oral tradition of the word of Buddha, which is supposed to have been delivered through a continual series of teachers and disciples besides the written scriptures; *bka-rygyud bla-ma* a Lama deriving his religious knowledge in this manner from Buddha himself *Mil.* 2. perh. also = *bka dai rgyud* 'word and tantra', oral and written instruction; *bka-rygyid-pa* n. of a Lama-sect *Schl.* 73.; *bka-bzags* **commandment, precept**. — *bka-sgyúr* order, *bka-sgyúr ynai-ba* to issue an order *C.* — *bka sgyúr-ba* 1. to translate the words (of Buddha etc.) 2. to issue an order (viz. in the name of a superior). — *bka agros-pa* 1. to publish an order. 2. to proclaim, read, preach the word. — *bka yéog-pa* to act against an order, *yab-kyi bka brag-tu med* the order of the father must be obeyed *Glr.* — *bka-ñems* resp. for *ka-ñems* **testament**. — *bka-mñid* resp. for *mñid*, words or speech of a superior or any person to be honoured. — *bka nyan-pa* *crgp.* 1. *rb.* to obey. 2. *alj.* obedient, *bka mi nyan-pa* 1. to disobey. 2. disobedient. *bka jnyan* 'the cruel commander', acc. to a *Lex.* = *btsan-pai sa-bdag* 'the mighty lord of the ground', is said to be the first of gods, either Siva or a pre-buddhistic deity. — **ka tai-ñe* *W.* to permit. — *bka btags-pa* (*Lex.* = *krima bagrag-*

pa) a proclaimed order, cf. *bkar*. — *bka-rtags* *Cs.*: mark, seal, precept, maxim (?) — *bka-stod* *Sch.*: 'a subaltern, agent' (?) — *bka-tai* order, edict. — *bka-drin* resp. for *drin*, favour, grace, kindness, benefit, *bka-drindzad-pa* to bestow a favour, *mi-lu* upon somebody; *blu-mai bka-drin-gyis* through the kindness of his (your) reverence *Mil.*; *bka-drin-ñe* the usual phrase of acknowledgment, as our: you are very kind! many thanks! *B.* and *col.* — *bka-drui* **secretary** (of a high person) *C.* — *bka-yidams*, = *ñal-yidams* advice, counsel, instruction; *bka-yidams-pa* 1. adviser *Sch.* 2. n. of a sect of red Lamas, founded by Brom-ston *Schl.* 73. — *bka-ñdags-pa* to proclaim; proclamation. — *bka-bul-ba* collection of the doctrine *Tar.* — **ka-nan** instruction *C.* — *bka ynai-ba* 1. *cb.* to order, command; grant, permit; 2. *stat.* order; permission; *ñel bód-k'i rgyal-poi btsun-mo-la bka ynai-bur zu* I beg you will give her as a consort to my (the Tibetan) king *Glr.* — *bka-jñes* *Sch.* a supreme order. — *bka-jñis* message. — *bka-bab-pa* the going forth of an order, *bka-bab* order, edict *Schr.* — *bka-bum*, vulg. **kam-bum**, the hundred thousand precepts (title of a book). — *bka stsol-ba*, *pf. stsal* (*stsal-to*, *stsal-pa*), resp. for *smrú-ba* to speak, to say (acc. to circumstances: to command, ask, beg, relate, answer etc.), esp. in ancient literature, in which it is almost invariably used of Buddha and of kings. — *bka-blo-bde* *Lex.*: = *सुवचस्* speaking well, eloquently; *Sch.*: *bka-blo-bde-ba* to acknowledge to be wrong (?); *bka-blón*, (*bka blón-po* *Glr.* f. 94) **prime minister**; any high official. — *bka-ñog* any writing of a superior, decree, diploma, passport, official paper, letter. — *bka jñags* 1. a high official, counsellor. *C.* 2. court of justice, judgment-hall.

བཀར་ bkar term. of *bka* in or to the word etc.; *bkar ñogs-pa* *Cs.* to legalize, *Dzl. cap. 4:* to proclaim, publish. *bkar-btags-pa* published; publication.

བཀར་བ་ *bkar-ba* v. *dgár-ba*.

བཀྲ་བ་ *bkál-ba* v. *ḡál-ba* and *ḡel-ba*.

བཀྲ་ *bkas* instr. of *bka*; *bkás-pa* v. *ḡés-pa*.

བཀྲ་བ་ *bkú-ba* *Lex.*: to extract, to make an extract of a drug by drawing out the juice (*kú-ba byin-pa*); *bkús-te búr-ba id.*; *smán-bku* medicinal extract.

བཀྲ་བ་ *bkug* v. *kug*; *bküg-pa* v. *ḡüḡs-pa*.

བཀྲ་ *bkum* v. *kum*; *bküm-pa* v. *ḡüms-pa*.

བཀྲ་བ་ *bkúr-ba* I. 1. *vb.* to honour, esteem (synon. *mčód-pa*), *mán-pos bkúr-bai rgyál-po*, རྒྱལ་པོ་འཕྲོད་པའི་མཆོད་པ་, the king honoured by many, frq.; *kún-g* is *bkúr-ziñ mčód-pai* as worthy of general honour and respect *Mil.*; *mis bkúr-bar mi gyur* is not esteemed by men *Dzl.* — 2. *abst.* honour; more frq., *bkúr sti*, honour, respect, homage, mark of honour, *bkúr-stis mčód-pa* to distinguish (a person) by marks of respect *Zam.*; *rán-la bkúr-stí byuñ dus* when honour is shown to yourself *Mil.*; *bkúr-sti byéd pa* to do honour frq.; to make a reverence, to salute. — II. *pf.* of *kúr-ba* to carry; in the term *mán-pos bkúr-bai rgyál-po* the legend combines this signification with the preceding one *Glr.*

བཀོད་བ་ *bkóg-pa* v. *ḡóg-pa*.

བཀོད་བ་ *bkón-ba* v. *ḡón-ba*.

བཀོད་བ་ *bkód-pa* v. *ḡód-pa*.

བཀོན་བ་ *bkón-pa* v. *ḡón-pa*.

བཀོབ་ཏུ་ *bkób-lta* (**kób-ta**) the plan of an undertaking *W.* (vulg. pronunciation for *bkod-blta*?)

བཀོར་འདྲེ་ *bkór-dré* *Mil.* seems to be a kind of goblins.

བཀོལ་བ་ *bkól-ba* v. *kól-ba*.

བཀྲ་བ་ *bkál-ba* (s.: to talk nonsense, v. *kyál-ka*; *bkyál-pai ñug* = *kuñl-ka* *Lex.*

བཀྲིག་བ་ *bkyig-pa* v. *ḡyig-pa*.

བཀྲིབ་ *bkyé-ba* v. *ḡyéd-pa*.

བཀྲིད་བ་ *bkyéd-pa* to bend back, recline (vb. nt.), *rgyanis byéd-de* bending or turning far aside.

བཀྲིན་བ་ *bkyón-pa* to beat (= *rdün-ba*) *Mil. nt.*; *bku bkyon-pa* resp. to chastise with words, to scold, frq. (v. *bka*, phrases); *Schr.* mentions also *bkyon-bkyál* chiding.

བཀྲ་བ་ *bkra-ba* (*Lex.*: = བཀྲ་བ་, cf. also *kra-bo*) 1. variegated. — 2. beautiful, blooming (of complexion); glossy, well-fed (of animals); *ša-bkra* u. of a cutaneous disease.

Comp. *bkra-bzán* n. of a mountain in Tibet. — *bkra-lam-mé* v. *kra-lam-mé*. — *bkra-šis* *Ssk.* བཀྲ་ཤིས་ 1. happiness, prosperity, blessing, *báüs-rnams-la bkra-šis dog* happiness to my people! may they prosper! *Glr.*; **nád-med tsád-med ta-ši jun-sum-tsóg zu** I wish you good health and immeasurable and perfect happiness! (new year's wish in *W.*); *bkra-šis-kyi* *ču* holy water *Glr.*; *bkra-šis-kyi mál-kri* nuptial bed (s.); *bkra šis-kyi tsig* or *smón-lam* blessing, benediction; **ta-ši sig!** Good bye! May you be happy! **Kyól-la ta-ši co!** I wish you joy! (also ironically) *W.*; *bkra-šis-šiñ* being happy, enjoying prosperity *Glr.*; *bkra-šis srññ-bai gó-ča* instruments used for insuring happiness (to a new-born infant) *Lt.* — 2. sacrificial ceremony by which blessings are to be drawn down, *bkra-šis byéd-pa* or *mčód-pa* or **yóg-čé** (*W.*, barley being scattered — *yyog-pa* — on that occasion), to perform this ceremony, — *bkra-šis-pa* propitious, lucky, perh. also: happy; *bkra-šis-pai ltas* lucky signs; *bkra-šis-pai rtags* lucky configurations or semblances (such as e. g. devout imagination seeks to discover in the outlines of mountains etc. *Glr.* fol. 58.) *bkra-šis-ma* n. of a goddess, *Sch.*: goddess of glory *Dzl.* — *bkra-mi-šis* misfortune, calamity, *bkra-mi-šis-pa* un-

happy; calamity, *bkra-mi-ñis-pa* *tams-cäd* all manner of calamities. (The expression *bkra-mi-ñis* c. dat. for: 'Woe to . . . ' in our translation of the New Test. does not rest upon classic authority, but has been adopted as analogous to the above mentioned *bkra-ñis ñog.*) *bkra-ñis-ños-rulzon* (**ta-ñi-ño-dzön**) 'Tassisdön' in Bhot., *bkra-ñis-lhun-po* (**ta-ñi-hlum-po**) 'Tashilunpo' in Tsan.

བྲམ་ bkrag 1. brightness, lustre = *mdaṅs*, also *bkrag-mdāṅs*, e. g. of jewels.
2. beautiful appearance, colour, of the face or skin, also *ñā-bkrág*; *ñā bkrag-mdāṅs* pure gloss of the skin *Mil.*; *bkrág-ñan* bright. *bkrag-ñór* without gloss, dim.

བྲམ་པ་ bkráb-pa 1. to select, choose; *mčög-tu bkrab* exquisite, choice *Lex.* — 2 = *ñrúb-pa*, *skrúb-pa* *W.*

བྲམ་པ་ bkrám-pa v. *grém-pa*.

བྲམ་པ་ bkrál-ba 1. *pf.* of *grél-ba* *Cs.*, *Tar.* 124, 14. — 2. to appoint, *lās-la* to a business.

བྲམ་པ་ bkrás-pa 1. *Sch.*: *pf.* of a verb *bkrá-ba*, adorned, decorated (?)
2. *Cs.*: *bkras* abbreviation for *bkra-ñis*, *bkras-btags* for *bkra-ñis ka-btags* = *ka-btags*.

བྲྀ་པ་ bkri-ba 1. for *dkri-ba* to wrap. — 2. for *krid-pa* to conduct. — 3. to try to acquire, to search for *Dzl.* 20 to lay up, = **ñri-ñe** *W.*

བྲྀ་པ་ bkris abbrev. for *bkra-ñis*.

བྲྀ་པ་ bkris-pa for *dkris-pa* v. *dkri-ba*.

བྲུ་, བྲུ་པ་ bkrū, bkrus, v. *ñrúd-pa*.

བྲུ་པ་ bkrū-pa 1. *Dzl.* 725 1. prob. an incorrect reading. 2. prov. instead of *dkrúg-pa*, v. *ja bkrúg*.

བྲུ་པ་ bkrén-pa 1. *Cs.* poor, indigent, hungry, *sai pyogs bkr.* a poor, barren country *Stg.* — 2. miserly, stingy *C.*

བྲུ་པ་ bkrés-pa *vb.* to be hungry; *adj.* hungry; *subst.* hunger *B.*, *C.* where it is now used as the respectful term; *bkrés-skóm* hunger and thirst; *bkrés-skóm-*

pa-las *ñóg-par ñyin-te* leading after hunger and thirst to satiety; *bkrís-ññab-pa* *Sch.*: to have a ravenous appetite.

བྲྀ་པ་ bkrois v. *gróns-pa*.

བྲྀ་པ་ bkrol-ba v. *gról-ba*.

བྲལ་པ་ bklag-pa v. *klóg-pa*.

ྐ་ rka 1. a small furrow conveying water from a conduit (*yúr-ba*) to trees or plants; furrow between the beds of a garden; hence: 2. flower-bed.

ྐ་ rkai (*Ld.* **skai*, *xañ**) 1. marrow, *rkai-már* id.; *rkai-bro-ma* tasting of marrow *Sch.*; *rkai-gi kón-nas byāms-pa* love from the innermost heart *Thgy.* — 2. the upper part of the arm or thigh, or the large marrow-bones of them, *dpūn-rkai*, *rlā-rkai* *Med.* — 3. kernel of a nut etc. *W.* — 4. = *rkai-pa* no. 5, stalk; also quill of a feather. — 5. in compounds for *rkai-pa*.

ྐ་པ་ rkai-pa (resp. *ñabs*) 1. foot. — 2. *leg.* — 3 (cf. *lag-pa*) hind-foot. —

4. lower part, lower end, e. g. of a letter, *rkai-pa-ñan* 'having a foot', so the nine letters are called that extend below the line (ྐ, ྐ etc.) *Glr.* — 5. stem, stalk, esp. leaf-stalk, *lo-rkai*.

6 verse, metrical line; *ñsig-rkai*, prop.: *ñsig-su-bcud-pai rkai-pa*, id., *ñsig-rkai mtar nyis-ñad tob* at the close of a verse a double *shad* is placed; hence: verse of the Bible *Chr. Prot.* — 7. base, foundation, *rdzuprúl-gyi rkai-pa bñi* *Dzl.* the four 'pillars' of performing miracles (མཛེལ་པ་) *Trigl.* fol. 17.

Comp. **kai-kyóg** bandy-legged *C.* — *rkai-kri* a piece of cloth to wrap round the legs (*Lat.*: *tibiale*) *Sch.* — *rkai-ñkūm* *Lex.* w. e., prob. having a foot contracted by disease — *rkai-ñkór* bandy-legged *Sch.* *rkai-mgyóg-s-pa* nimble-footed, *rkai-mgyóg-s-kyi rdzas tham-la byūgs-te* oiling his boots with swiftfootedness, a miraculous ointment imparting this gift *Glr.*, *Tar.* 67. — *rkai-gró* a vassal or subject paying his duty by serving as a messenger or

porter *Cs.* — *rkañ-gros* or *-brós* 1. walking on foot. 2. domestic cattle; breeding-cattle. — *rkañ-rgyu* (*ts.*: 'the hollow of the sole'. — *rkañ-yéig-pa* one-footed. — *rkañ-rjén* bare-footed. — *rkañ-rjén* footstep, trace. — *rkañ-nyis-pa* two-footed, a biped, po. for man, mankind. — *rkañ-stiys* foot-stool; trestle. — *rkañ-tün* on foot, *rkañ-tün-pa* pedestrian. foot-soldier, *rkañ-tün-du grül-ba* (*Sch.* also: *rkañ-tün-ba*) to walk, to go on foot. — *rkañ-mül* sole of the foot. — *rkañ-tün* (erron. also *-tün*) *Suk.* རྩལ་པ་ 'drinking with the foot' po. for: tree *Mil.* — *rkañ-dün* trumpet made of a human thigh-bone (*Hoo.* I 173). — *rkañ-drüg-pa*, *rkañ-drüg-lhan-pa* six-footed; insect, po. — *rkañ-yülub* foot-ring (ornament). — *rkañ-drén* (*v.* also *zabs-drén*) disgrace, *rkañ-drén-pa* c. genit. to get a person into disgrace, to deprive him of his honour and good name, to be a disgrace to another, e. g. a son to his father by criminal actions etc. *rkañ-rdüm* a maimed foot; lame *Cs.* — *rkañ-smam* trousers, *smám-bui rkañ-smam yéig* one pair of cloth-trousers. *rkañ-pags lhuu* *S. g.* fol. 9? — *rkañ-pyü* felt for covering the legs, *v.* *rkañ-dkri*. — *rkañ-böl* upper part of the foot. — *rkañ-bám* a disease in the foot, *Sch.*: gout. *rkañ-brós* or *bros* *v.* *rkañ-grós*. — *rkañ-tséys* *v.* *tséys*. — *rkañ-mdzub-dzér-pa* *Sch.*: corn (on the toe). — *rkañ-mdzér* iron pricks fastened to the feet for climbing mountains. — *rkañ-bzi-pa* four-footed; quadruped. — *rkañ-lig* hands and feet, *rkañ-lag bül-ba* *Lt., Schr.*: 'numbness or rheumatic pain in hands and feet'; *rkañ-lig sér-kar* *on* hands and feet chap *Sch.* — *rkañ-lám* foot-path, *rkañ-dün* treadle, of a loom. — *rkañ-ñubs* stocking, sock. — *rkañ sör* toe.

ཀྱན *rkan* *v.* *dkan*.

ཀྱམ་པ་ *rkañ-ma* I. *vb.* to desire, to long, *nór-la* for money. II. *sbst.* 1. longing (*cf. Kam extr.*) — 2. *v.* *skam-pa*.

ཀྱམ་པ་ *rkañ-ma*, *pf.* (*b*)*rkañ*, *ft.* *brku*, *imp.* ཀྱམ་པ་ *rkañ-ma*, *to steal, to rob, brkú-bya* to be

stolen, *brkú-byai rdzas* things that may be stolen.

ཀྱམ་པ་ *rkañ-ma* 1. thief frq. 2. theft. *rk. byéd-pa* (*W.*: **co-èc**) to steal; **kün-ma zos son** *W.* it has been carried away by a thief; **Ku-kün gyáb-èc** *W.* 'to steal with the mouth', to promise to pay without ever doing so, or: to deny having known a thing missing, until all inquiry has ceased and it may be safely appropriated (a common practice of servants in India); *dur-rkún* robber of graves. — *rkañ-tabs-ma blai-ba* to take away thievishly *Sty.* — *rkañ-nor* stolen goods. — *rkañ-po*, *fem.* *-mo* thief. — *rkañ-dpon* the head of a gang of thieves or robbers *Cs.* — *rkañ-zla* a thief's accomplice.

ཀྱམ་པ་ *rkañ-ma* (*Lec.* རྩལ་པ་) 1. the anus *B.* — 2. vulva *W., C.* — 3. backside, posterior *C.* — *rkañ-stiys* sitting-bench *C.* — *rkañ-tsós* buttocks *Cs.*

ཀྱམ་པ་ *rkañ-ma* (*cf. skampa*) lean, meagre *Cs.*

ཀྱམ་པ་ *rkañ-ma*, also *skéd-pa*, *W.*: **skéd-pa** 1. the waist, *sén-ges mčóns-sar* was mčóns *rkañ-pa* *čang* if the fox takes a lion's leap, he breaks his neck *Mil.*; **skyed kug tün-èc** *W.* to bow; **sked-zé** (?) the arms a-kimbo *W.*; more particularly that part where the girdle is worn, *loins*; *rkañ-rgyün* ornament of the girdle; *rkañ-pa-nas gri bton* he took a knife from his girdle *Pth.*; **ké-pa bhab** 'her waist fell', euphem. expression for: she has got her menses *C.* — 2. the middle of a building, of a mountain, **Kar-skyét** *W.* the middle story of a castle; *rkañ-pa taam brtsiys tsar nas* when the building was half finished *Gtr.*; *Ti-sei rkañ-pa-na yar balebs son* he is already half-way up the *Ti-se* *Mil.*

ཀྱམ་པ་ *rkañ-ma*, *pf.* (*b*)*rkañ*, *ft.* *brko*, *imp.* *rkos* 1. to dig, dig-out, to hoe, e. g. *sa* earth; *rko-byéd* digger; po. also a spade, mattock; *brkú-byai sa* soil to be turned up. — 2. to engrave (*cf. būr-ba*); *brko-spyūd* a gouge *Sch.*; *brkós ma* sculpture. ཀྱམ་པ་ *rkañ-ma* n. of a bird *Wdñ.*, prob. — *ko-ma*.

རྒྱུ་མ་ *rkóg-ma* v. *Ukóg-ma*.

རྒྱུ་མ་ *rkón-pa* Cs.: *litch, za-rkón id.*; *Lt.*: *rkón-po*. Others describe it as a scabby eruption of the skin, chiefly affecting animals, but occasionally also men C.

རྒྱུ་མ་ *rkód-pa*, = *rkó-ba* Ts.

རྒྱུ་མ་ *rkón-pa*, also *skón-pa* 1. basket; the word is said to be used in Kun.; perh. also the Ladakian word **kun-dúm**, a large cylindrical or bottle-shaped basket, may be traced to the same form. I never found it in books. — 2. net, fowler's net *Lex.*

རྒྱུ་མ་(པ་) *rkyag(-pa)*, also *skyag(-pa)*, dirt, excrement; **kyág-pa tón-wa** C., **kyág tón-če** W. to cack, vulg. — *mig-skyág* the impurity in the eyes Cs.; **na-skyág** ear-wax W.

རྒྱུ་ *rkyan* the wild ass or horse of Central Asia, Chigitai, *po-rkyán* male, *mo-rkyan* female of it; *rkyan dár-ma* a young wild ass, *rkyan-rgan* an old one, Cs. — *rkyan-ču* n. of a lake in the south of *Ld.*, in the neighbourhood of which these animals are particularly numerous.

རྒྱུ་མ་ *rkyan-pa* simple, single; *ras rkyan* a single sheet of cotton cloth *Dzl.*, *Mil.*; **mi kyan** a single i. e. free, unemployed man, one that carries no burden C.; *yi-ge rkyán-pa* a letter that forms by itself a syllable, or one that is not *brtségs-pa* and without any other consonant or a vowel-sign superscribed; *rkyán-pai grans* are called 1, 10, 100 and the further powers of 10; *min rkyán-pa* a word that has no affix-denoting case etc. attached. — **kyan, kyan-kyán, kyán-ka, ka-(r)kyán**, col. (in *B. śa-stag*) only, nothing but, **pe-ča nags kár-kyan dug** the book contains nothing but charms. — **kyan-kyán** also: living by one's self, childless W. — **kyan-tab** single folded.

རྒྱུ་མ་ *rkyán-ba* v. *rkyón-ba*.

རྒྱུ་མ་ *rkyán-ma* n. of a vein, v. *rtsa*.

རྒྱུ་ *rkyan* (*Ld. *skyan**) 1. a brass-vessel like a tea-pot, with a spout, *rag-rkyan id.*; **o-kyan** W. milk-pot. — 2. pot-belly, paunch *Sch.*

རྒྱུ་མ་ *rkyál-ka*, sometimes for *kyál-ka*.

རྒྱུ་མ་ *rkyál-pa*, རྒྱུ་མ་, leather bag *frq.*; *pün-po mi-ytsan-rdzas-kyi rkyál-pa* a poetical term for the body *Mil.*; *rkyal-bu (*kyal-lu*)* small bag, pouch; *ra-rkyál* bag of goatskin; *pye-rkyál (*če-kyal** C., **pe-ky.** W.) bag for flour.

རྒྱུ་མ་ *rkyál-ba* to swim, **kyal gyáb-če** W. *id.*; *rkyal rtad-pa* to amuse one's self by swimming.

རྒྱུ་ *rkyen*, རྒྱུ་མ་ Will.: 'with Buddhists: a co-operating cause, the concurrent occasion of an event as distinguished from its proximate (or rather primary, original) cause', *rgyu རྒྱུ་* (The right meaning was given already by *Schr.*, whereas afterwards, by a mistake of Cs., the totally erroneous sense of 'effect, consequence' has become current among philologists.) 1. cause, occasion, *rkyén-gis* c. gen. by, on account of, *či rkyén-gis* whereby? *dei rkyén-gyis* thereby, therefore, *dei rgyu dei rkyén-gyis id.* As a medical term, opp. to *rgyu* (the anthropological or primary cause of a disease) it denotes the pathological or secondary cause of it. — 2. event, occurrence, accident, case, circumstance, in a general sense, in as far as the Buddhist conceives every thing that happens in the mutual connexion of cause and effect; *rkyen nán-pa* unfortunate accident; *rkyen nán-pas* *das* he has perished by a fatal accident *Glr.*; *tse dör byán-bai rkyen nán-rnams* the adversities of the present life *Mil.*; *rañ mi dód-pai rkyen* an event disagreeable to one's own self; *bló-bur rkyen* a sudden accident *Mil.*; *rkyen dé-la brtén-nas* owing to that circumstance *Tar.* 8. 1. *méd-pai rkyén-la blás-te* or *brtén-te* C. considering the case of not being . . . , not having . . . , thus *nad-kyi rkyen*, *ši-bai rkyen* stands also for: a case of disease, of death; *gal-*

rkyēn any circumstance or event adverse to the success of an action, obstacle, hindrance, any thing opposite or hostile to the existence of another thing, *mtun-rkyēn*, a happy, favorable circumstance, furtherance, assistance, supply, *mtun-rkyēn byéd-pa* c. genit. to assist in, to help to; *mtun-rkyēn dzom-po* altogether successful. — 3. misfortune, ill luck, calamity, *rkyen zlog-pa* to avert a misfortune, *tēgs-pa* to endure, *tub-pa* to brave it *Mil.* — cf. *rgyu*.

རྒྱུ་བ་ *rkyōn-ba* pf. & ft. *brkyan*, to stretch, extend, stretch forth (one's hand to a person), put out (the tongue), spread, distend (the wings, a curtain), *zabs nyis brkyan-bekum* one leg stretched out, the other drawn in *Pth.*; **kyan-sād-ē** *W.* to stretch one's limbs. — *brkyan-sin* 1. 'extending-wood', an instrument of torture in Tibet, a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or sealing-wax is dropped on his naked breast, which procedure is called *brkyan-sin sprād-pa*, *brkyan-sin-la bēug-pa* or *brkyān-ba* 2. cross *Chr. Prot.* This word has been adopted on account of its etymological signification, although it differs in its form and use from the *σταυρός* of the N. T., which is unknown in Tibet and India. Additional explanation will be at any rate required on the part of missionaries; but much more so in the case of the *kro-ze* (*Ital. croce*) of the Rom. Cath. missionaries of the last century. In favour of the word *yal-sin*, pointed stake for empaling a delinquent, speaks the circumstance, that this is also the original and classical signification of *σταυρός*, and that Buddhists from their own legends are well acquainted with the idea of martyrdom inflicted in this manner. Still *yal-sin* leads to a conception of the death of Christ historically untrue and revolting to our feelings and is therefore better not employed; moreover it is to be assumed that in the times of the Evangelists *σταυ-*

ρός was the term generally used for cross, whilst in the case of *yal-sin* no Tibetan thinks of anything else but empaling.

རྒྱུ་ཅེ་ *rkyōn-tse* *W.*, resp. **zim-kyon*, *zim-tin**, lamp, candle, (spelling uncertain).

སྒྲུག་པ་ *lkugs-pa* 1. dumb, mute; *Ra lkugs-par byed-pa* to put to silence *Do.*; *lkugs-pa-pa* a dumb man, -ma woman *Cs.* — 2. dull, stupid *Sch.*

སྒྲིག་ *lkog* secrecy, *lkog-gi ūn-ma* *Cs.*: a wife kept secretly, a private concubine, *lkog-tu* in secret, secretly *freq.*: *lkog-tu gyūr-pa*, *lkog-gyūr*, དཔོན་པོ་, secret, hidden, out of sight *Mil.*, *Tar.*; *lkog-tu glén-ba* to converse secretly; *lk. slod-pa* to keep in retirement. — *lkog-rvan* a reward given secretly, a bribe. — *lkog-čos* *Sch.*: 'a secret doctrine'; but *lkog-čos byéd-pa* is gen. understood: to apply one's self to religious studies or exercises in secret. — *lkog jab byéd-pa* to hide one's self in a lurking place: *lkog jab byed-nas lta-ba* to watch, to witness from a lurking-place. — *lkog-zan za-ba* *Sch.* to take usury-interest in secret. — *lkog-lab* backbiting, slander.

སྒྲིག་མ་ *lkog-ma* (vulg. **og-ma**) 1. gullet, oesophagus. — 2. wind-pipe. — 3. throat. — 4. neck. *lkog-mai lha-gón* *Sch.*, (acc. to others: *lhar-gór*) the larynx, **koi lkog-ma** or **og-ma bran son** *W.* his throat is swollen, he has the croup. — *lkog-dkar* a small nocturnal carnivorous quadruped with a white throat, marten? — *lkog-gags* hoarseness of voice *Cs.* — *lkog-sat* dew-lap (of oxen). — *lkog-sog* craw, maw (of birds) *Cs.*

སྒྲིབ་ *lkob* fat, heavy, plump *Sch.*

སྒྲིལ་མུད་ *lkol-mtūd*, also **ol-mtūd*, larynx.

སྒྲིལ་ཅིག་ *ska-čig* v. *skad čig*, *skad* no. 4.

སྒྲིལ་ཅིག་ *ska-čog* n. of a grammarian *Zam.*

སྒྲིབ་ *skū-ba* thick (of fluids, cf. *slā-ba*); *skā-slād* (*Ld.*: **kas-lād**) consistence, density. — *W.*: **skān-te**.

སྐྱེད་སྒྲུབ་ *ska-rdgs* B. & C., also *ske-rdgs*, W. **kye-rdgs**, resp. *sku-rdgs* girdle, *ska-rdgs* *ñin-ba* to put on the girdle, *ska-rdgs* *bèur-ba* Sch.: a girdle with a clasp (?).

སྐྱེད་ *skag* 1. Cs.: = *kag*, *keg*, mischief; unlucky. — 2. v. *rgyu-skar*.

སྐྱེད་ *skán-ba* = *skon-ba*; *skán-yso* 1. satisfaction Sch. — 2. a kind of expiatory sacrifice, to make amends for a duty not performed.

སྐྱེད་ཀྱི་ *skani-da* Sch.: seeds cut out.

སྐྱེད་ *skad* (C.: **kā**) 1. voice, sound, cry (cf. *sgra*), *glán-po-ñei skad lta-bui sgra* a sound like the voice of an elephant, **kā'-la ñig-pa dhon mi-ñig-pa** C. (words) equal as to sound, but of different sense (= homophone), *sdug-bśiñl-bai skad byin-pa*, *syiin-ñei skad don-pa* to utter lamentable cries; *skad stér-ba* Sch., **ke' gyág-pa** C., **skad tán-ñe** W. to sound; **ke' tan-wa** C. **skad gyab-ñe** W. *cóp.* to call to a person; *skad mñun-par* with one voice, with one accord. — 2. speech, words, talk, news, **kā' ci nan ñug** what is your pleasure? what did you say, Sir? C.; *zér-ba de ci-skad yin* the (words) spoken what speech are they? = what do they mean? *Pth.*; *di-skad-(du)* in these words, thus. (before a literally quoted speech), *dé-skad-(ñes)* id. (after it); it is also used in a more general sense instead of *dó-ltar*: *dé-skad ma byed* don't do that *Mil.*; *skad smrá-ba* to give account, to relate *Ld.-Glr. fol. 12. b. Schl.*, acc. to another reading instead of *sra smrás-te*; *skad byéd-pa* id., *rmi-lám-du byün-ba skad byás-te* reporting it as having been revealed to him by a dream *Pth.* — 3. language, *bód-skad* the Tibetan language, *rgya-gár-skad* the Sanskrit language, *bód-skad-du*, col. -la, into or in the Tib. language, *yül-skad-du* into or in the provincial dialect. — 4. a snap with the fingers, always with *ñig*: *skád-ñig-(ma)*, gen. as a measure of time: a moment; also adv.: for a mo-

ment, *skád-ñig-la* in a moment, instantly, in one moment, *skád-ñig de-nyid-la* in the very same moment. (Some mathematical books compute the *skád-ñig* = $\frac{1}{4}$ ''', others as long as $\frac{1}{5}$ ''').

Comp. and Deriv. *skad-gágs* hoarseness of the voice, Cs. — *skad-nán* 1. a bad voice. 2. cry, screaming. — *skád-ñan* having a voice, sounding. — *skád-ña* 1. C.: discourse, conversation, **kā'-ña lab-pa** or **jhé'-pa** to converse, to have a chat. 2. C. talk, rumour, **mii ká'-ña re** it is (but) talk of the people. 3. W.: news, tidings, intelligence. — *skad-ñe*, -ñen 1. a loud voice Sch. 2. n. of an animal *Lt.* — *skad-nyá* Sch.: a high voice. — *skad-snyán sgyúr-ba* *Mil.* to sing or whistle in a quavering, warbling manner, of birds, flute-players etc., *gyúr-skad* a singing or playing of this kind. — *skad-dód* an equivalent word, *ñün-mai sk.* another word for wife *Gramm.* — *skád-pa* v. the separate article below. — *skad-gzér* Cs. = *skad-gágs*. — *skad-bzán* 1. a good voice. 2. W.: good news. — *skad-lugs* dialect. — *skad-lóg* clamour, screaming. — *skad-ysán* *mto* Sch.: a loud voice, *skad-ysán nyams-ñün gyur* the voice is getting weak *Wdn.*

སྐྱེད་ *skad* ladder, v. *skás-ka*.

སྐྱེད་པ་ *skád-pa* I. vb. 1. to say, tell, relate, *ñin-káms ñig yód-dó skád-par tos* that a land (of bliss) exists I heard say *Mil.*; more frq. at the end of a sentence *skád-do* or *skad* for: it is said (= *dicitur*), *grags skad* id. *Mil.* — 2. to name, call, *skád-pa* partic. = *byá-ba* named, called. — 3. *Ld.*: **skád-ñe*, *ñád-ñe** to measure, take measure. — II. sbs. interpreter; language-master, teacher.

སྐྱེད་ཅི་ *skán-te*, W. instead of *ská-ba* thick, turbid.

སྐྱེད་སྒྲུབ་ *skabs* 1. time, opportunity, case, circumstances; *mñón-(bai)* *skabs* opportunity of seeing, *skabs rnyéd-pa* to find an opportunity, *skabs-su* or *skabs-skabs-su* now and then, under certain circumstances,

skabs-su or *skabs* with genit. at the time of, on occasion of, during, while, when; *dé-ka skáb-su* in a moment, instantly, *skabs dir* now, here, in this case, in this place (of a book etc.) frq., *skabs-re* once, for a time, **skabs-tóg* *Ld. (col.)* now, *bár-skabs* interval, interlapse of time *Tar.*; *dús-skabs*, *té-skabs*, *ynás-skabs*, time, state, situation, *skabs dai shyár-ba*, *dús-skabs dai batün-pa* fit for, adapted, suited to the occasion. — 2. *Cs.* 'mode, method', or perh. rather, way, manner; so the word seems to be used in *Wdú.*: *ldüm-bui skabs la-jüg dai skyé-lugs drü-bar* the manner (nature) of the plant being similar to that of a radish as to growth. — 3. section, chapter (*cf. ytam* no. 3), so esp. in *Tar.*; *skabs* *bü* the ten sections of Buddhistical theology, also: one that has absolved them.

མཁམ་ skam v. *skám-pa* and *-po*.

མཁམ་པ་ skam-pa I. *vö.* 1. = *rkám-pa* to long for. — 2. = *ském-pa* (*bkam-pa*). — II. *sbt.* 1. = *rkám-pa* longing, 2. a pair of tongs; *skam-čün* small tongs, pincers; also several other instruments of a similar shape. — III. *adj.*, *com.* *skám-po* dry, *skam-rlón* 1. dry and wet. — 2. dryness in a relative sense, **skam-ši* *Ld.* very lean (like a mummy), *skám-sa* the dry land, the shore, *skam* id., *skám-sar pyin-pa*, *skam-la sléb-pa* to get ashore, *skam-lam* journey by land *Wá.*; **skam-sani* *Ld.* meat perfectly dried.

མཁར་ skar; this and the compounds *skar-ka* and *skar-tsad* v. under *ska-ba*; *skar-kün* etc. under *skar-ma*.

མཁར་པ་ skar-ba *Cs.*: 'a penning of cattle, assortment, separation, to pen, to fold, to separate'. But as these significations seem to belong to the spelling *bkar-ba* and *dgar-ba*, it will be safer to confine the verb *skar-ba*, *pf.* *bakar*, *imp.* *skor*, to the following, 1. to hang up, **skar-tai-čé*, *čár-la skár-ce* id. *Ld.* (e. g. clothes). — 2. to weigh, and **skar* weight, **gau*

*stul gui skar** a little box weighing 9 rupees (about 4 ounces); **skár-ka-or -ka** weight; **skar-tsad** measure, scale. *W.*, *C.* — 3. **skar-tóg 'ain-čé** to inquire rigorously; to restrict, to bind down, to flog; **skar-lédg** a rigorous inquiring, a flogging *W.*, also *C.*

མཁར་མ་ skár-ma *Sek.* མཁར་མ་ 1. star, fixed star, *nyi zla yza skar* sun, moon, planets and stars; sometimes it is used generally: **skar-čén** a very large, uncommonly bright star, esp. Venus when appearing as evening- or morning-star; *nyin-moi skár-ma* a star seen in the daytime (a thing of very rare occurrence). — 2. constellation, asterism; *tsas-skár* constellation of nativity *Med*; *yyari-skár* propitious constellation (such are the *nakšatras* no. 6 to 7 v. *rgyu-skár*).

Comp. *skár-kui* (the same word as *dkar-kui*, but of a different etymology) window. — *skar-kóns Cs.*: 'the angular distance between two stars or planets' (°) — *skar-liá* a weight ('5 points' on the steelyard for gold) = 1 *zo* or 1/30 ounce; as money = 1/2 rupee. — *skar-ču* 'star-water'; bathing under the constellation *skár-ma riö-čé* (prob. *rewati*, the 28th *nakšatra*, is meant) in October is considered beneficial for every kind of complaint, because *Saïs-rgyis smán-pai rgyál-po* (quasi 'Buddha Aesculapius', to whom the origin of the medical science is ascribed by Tibetan Buddhists), bathed in that season, and therefore Tibetans, though not particularly fond of washing and bathing in general, are said to follow this example pretty frequently. — *skar-máú* (*Cs.*: 'ignis fatuus') a shooting star, *tsui or sa-la dril* is coming down, *šans Mil. id.* — *skar-dpyad*, *-rtsis* astrology. — *skar-prán* a small star. — *skar-tsogs* the starry host. — *skar-dzin* 'star-catching', making one's self sure of a propitious constellation, e. g. for an intended journey, by a sham departure, conveying luggage or goods to the next village etc., but then

interrupting and postponing it to a more convenient time.

སྐལ་བ་ *skál-ba* *Sak.* भाग, *resp.* *sku-skál* 1. portion, share; *bgo-skál* allotted portion; *zas-skál* portion of food, ration; *ran-skál* personal share; *nor-skál* or *nyal-nór* *Glr.* hereditary portion, inheritance; *skál-ba ma čád-par* without being shortened of his portion *Mil.*; *ma mtóni-ba skál-ba ma mčis-pa dra* it does not seem to fall to my lot to see my mother. — *skál-čád* dried up, withered *Sch.* (?) — 2. in a special sense: the portion of good or bad fortune that falls to a man's lot, as a consequence of his former actions, lot, fate, destiny, a. relatively: *skál-ba bzán-po*, *nián-pa* good, bad fortune; *tse dñi grogs-a* all the matrimonial share of the present life, the connubial fate for which a person is predestinated *Glr.* (The Buddhist priests pretend to be able to calculate the *skál-ba* of any one after his death) b. in a positive and good sense, denoting either prosperity and blessing as a consequence of good actions, or those actions themselves as being pious and meritorious, so that *skál-dán* means happy, blessed as well as pious, devout, and *skál-méd* unhappy, irreligious, impious. *skál-dán* are all those who have devoted themselves to virtue and treasured up more or less good works, and who may expect to be promoted in proportion. The term worthy, therefore, though not quite correct as to the word itself, is still very appropriate as it regards the subject; even venerable, holy may be applied occasionally, cf. भगवत् and भगवान्. Also some single blessing or spiritual gift may be meant by *skál-ba* and so the Ommani-padmeñm is called the *čos-skál*, 'the religious treasure', of Tibet *Glr.*

སྐལ་ཀླ་ *skás-ka* *B., C., skás-ka, skás-pa* *C., skrás-ka* (pronounced **tš-ka* *C., śrás-ka, śrś-ka* *W.*), even *skas, skad* ladder, generally consisting of the notched trunk of a tree; *rkýdñ-skad* *C.* 'single ladder', the same, compared with two or three of them joined together, to make a

sort of staircase with broader steps; **dó-tá* *C., do-śrás, do-śrś** *W.* a flight of stone-steps; **gya-śrás, gya-śrś** *W., gya-kś** *C.* (*Schr.*) a regular staircase as in European houses; *gru-skás* *Glr.* prob.: flight of steps at the corner of a building; *gro-skad* *Glr.* fol. 7 appeared to be unknown to those that were consulted; *skas-kyi rim-pa* *Cs.* steps; **śra-lđan, śral-dāñ** *W.* spokes of a ladder; *skas gram* *Cs.* the two side-pieces of a staircase or ladder; *skas dzug-pa* to apply a ladder *Schr., Cs.*

སྐུ *sku, Sak.* काय, sometimes कृत्ति 1. also སྐུ་ལུས་, *sku-yzugs, resp.* for *lus*: body; by being prefixed to the names of parts of the body and even of everything that has reference to the bodily existence of a person, it imparts to them the character of respectful terms: *sku-stod, -smad* the upper, lower, part of the body; *sku-śa* flesh; *sku-mtsál* (for *sku-krag*) blood *Cs.*; *sku-mdóg* colour of the skin, *sku-ná* age; *sku-tse* lifetime, life; *sku-kims* state of health; *sku-skál* portion, share, *sku-čás* goods, stores *Mil.*, *sku-bśód* virtue, happiness *Tar.*; *sku-skyés* a present (given to or received from a respected personage); *sku-bág* image, statue *Glr.*; *sku-mdun-pa* (*C.*: **kun-dym-pa*) or *-drun-pa* attendant of a man of rank; **ku-jar-wa* ('adherent', v. *byar-ba*) *id. C.*; *sku-nye* *Sch.* relation, kinsman; *sku-yśegs-pa* dying, death (of a king etc.) *Glr.*; *sku-bśod* praise *Sch.*; *sku-śogs* (acc. to *Cs.* instead of *sku* śogs 'the side' = your presence) a title of honour, when we should say: your or his honour, your or his worship, in *W.* only for clerical dignitaries, in *C.* also for other persons of rank. Even buildings (monasteries etc.) are honoured by these respectful expressions: *sku-dkar yśol-ba* to 'administer' whitewash — 2. in a special sense: the person of Buddha, whom philosophers represent in three forms of existence called *sku-ysum* त्रिकाय, viz.: *čos-kyi sku*, धर्मकाय, *lonś-spyód-kyi sku* संनैवकाय and *sprúl-pai sku* विनैवकाय. These three 'persons', however, have as little as *dkon-mđog-ysum*

any thing in common with the Christian Trinity, nor even with the Indian Trimūrti, for the first state, the 'body of law', the absolute body, is Buddha in the Nirvāṇa, the so-called first world of abstract existence i. e. non-existence, which is the ultimate aim and end of every existence and the ideal aspired to by every believing Buddhist; the second state, the 'body of happiness or glory' is Buddha in the perfection of a conscious and active life of bliss in the second world (heaven or Elysium), which state however is inferior to the first; the third, the 'body of transformation and incarnation', is Buddha in the third or visible world, as man on earth. Notwithstanding the altogether abstract character of *chos-sku*, as a philosophical conception, Buddhistic fancy is pleased to represent it as a visible image of Buddha, shining in the colours of the rainbow, or at least as a brilliant apparition of light, though impalpable and unapproachable; and this is not only a notion of the vulgar, but is acknowledged also in literature. More recent speculators have even added a *no-bo-nyid-kys sku* superior to the three, viz. that which is eternal in the essence of a Buddha, even *chos-sku*, the absolute body, being described by these philosophers as transient. The unintelligible passage in Cs.'s dictionary, p. 305 b. might be corrected thus: adding to the former three as a fourth' etc. — To this signification belong the compounds *sku-rim*, resp. for *rim-gro* reverence, respect, particularly in the special sense of a solemn sacrificial ceremony, performed on public and private occasions, e. g. in cases of disease; *sku-rim byed-pa* to perform such a ceremony. — *sku-rten*, *sku-tsab*, *sku-yzugs*, *sku-dru* (W. **kun-ḡu**) image of Buddha etc. — 3. image, statue, of Buddha or other holy persons, *ṣaṣ-sku* a gold image, *rtse-sku* a stone image, *ṣim-sku* an image of clay, *bris-sku* a painted image, *bur-sku* a basso-relievo, *rkas-sku* an engraved, *blugs-* or *ldugs-sku* a molten, *ldags-sku* a woven image Cs. —

sku-bum 'mausoleum' or acc. to another etymology 'the 100 000 images', n. of the famous monastery Kumbum east of the Kokonor (v. Travels of Huc and Gabet). — *sku ysum tugs* 1. (cf *sku* no. 1) resp. f. *lus riag yid* the three spheres of a man's doings or sufferings, works, words and thoughts. — 2. the *rten ysum*, the three representations of Buddha: the image of his person, the books containing his doctrine, the pyramid (*mčod-rten*) as the symbol of his grace. — *sku-lia-rgyal-po* five deities of degenerated Buddhism Schl. 157.

མུ་རུ *sku-ru* a paddle-wheel, without a rim; such are the water-wheels of all the mills in the Himalaya *sku-ru-ka* the figure of a cross + X. The latter is common in books as an abbreviation like our 'etc.', to save the repeated writing at full length of the same sentence, as refrains etc.

མུགས *skugs* the stake in a game or wager received by the winner. — *skugs-ston* Sch. id.?

མུ་བ *sku-ba* pf. *bskuis*, ft. *bskuñ* 1. to hide in the ground. — 2. to bury, to inter. — 3. to tie in a doubled or twisted position, e. g. a corpse before it is burnt, to cord on all sides. — *bskuis-sa* lurking-place, hiding-place Mil.

མུད *skud* sbst. v. *skud-pa*.

མུད་པ *skud-pa* I. sbst. thread, yarn; wire; *skud-pa yčod-pa* to cut off the thread, also fig. Cs. to divorce; *ras-skud* cotton thread, *ldags-skud* iron wire; *tsen-skud* coloured thread; *skud-ro* the thread-ends of a seam; *skud-bris-mkan* an embroiderer.

II. vb. pf. *bakus*, ft. *baku*, imp. *skus*, col. *kü-ra* C. **skü-če* W. to smear **ta-gir-la mar skü-če* to butter the bread W., **di-la nig-po ma sku* don't make that dirty W.; to besmear, to daub *nyit-po(-la)* *snüm-gyis* a wick with grease Dzl.; *sgo-la rtsi* to paint a door; *spas-kysis skud-pa* to anoint; *skud ointment*, **ira-skud* pomatum W.

སྐད་པོ་ skúd-po 1. brother-in-law Cs. — 2. father-in-law.

སྐུན་བུ་ skún-bu = kón-bu Lex.

སྐུམ་པ་ skúm-pa pf. bakums, ft. bakum, imp. skum(s) to contract, to draw in, e.g. the leg.

སྐུར་པ་ skúr-pa, also skur-klán, skur-zús abuse, occasionally blasphemy; skur-debs-pa, byed-pa, smra-ba to abuse, viz.: persons to whom respect is due, esp. holy men or things, e.g. *phágs-pa-la* the venerable Dzl.; *dkon-médg ysum mi bdén-par ltá-zín skúr-pa* *debspa* to blaspheme by denying the 'Three Most Precious' *Thgy. sgro-skúr v. sgro.*

སྐུར་པ་ skúr-ba I. pf. skur, at the end of a sentence skúr-ro, sometimes for skúr-pa *debs-pa Mil.* —

II. pf. ft. & imp. bskur, pf. at the end of a sentence *bskur-to* 1. to send, to transmit, e.g. news, objects, also an army, but not a messenger; *nulún-du skúr-ba* to send on in advance, to have carried before, e.g. a banner; *skur ynañ mdzád-pa* resp.: to be pleased to send. — 2. to give, hand over, deliver, consign, give in charge, commit, e.g. an army to a general; *dbañ skúr-ba* to invest with power, to authorize, *ji dgá-bar gyid-du dbañ skúr cig* give me power, permission, to do what I like Dzl.; *rgyál-por dbañ skúrba* to authorize somebody to be a ruler, to appoint, create, designate as king. The ceremony observed in such a case is a kind of anointing or baptism, pouring holy water on the crown of the head, *spyi-bonas dbañ skúr-ba*, and as supernatural powers are supposed to be active during this process, *dbañ skúr-ba* means also: to bless, consecrate, endow with miraculous power; esp. four mystical powers of meditation are imparted in this way.

སྐུམ་པ་ skúl-ba pf. bakul, at the end of a sentence *bakul-to*, Sk. चर, to exhort, admonish, enjoin, *mi zig las byéd-par* a person to do a thing; to appoint, *mi zig las-la*, in the same sense; to impose,

mi zig-la las, work on somebody, — perb. a mere provincialism; *dei tsig-gis bakúl-nas* induced by his words; *rnám-tes las dañ nyon-móns-kyis bakúl-nas* the (departed) soul urged on, influenced, driven, by its former works and sins S. g.; *lha-örin mčod skul kyañ* though I tried to determine, to bring round, the gods and the evil spirits by sacrifices Pth.; *gliñ sogs drág-tu skúl-jin* flutes and other (instruments) calling, resounding, fortissimo and so animating the actors; *'yül skúl-čé'* W. to remind, admonish; *'šan'* (for *yañ*) *'skúl-čé'* to rouse by shaking. — *bakúl-ba* and more freq. *bakul-ma* exhortation, admonition; *bakúl-ma debs-pa*, C. also *skul-rgyag-pa*, *skul-tág byéd-pa Mil.* nt. to admonish, exhort. — *'skúl-kan* W. overseer.

སྐེ་ ske, vulg. skye, seld. skya, neck, throat, freq.; neck of a bottle Cs.; *'skye tsir tñi-čé*, *'kyig-čé*, *śdam-čé'* W. to choke, strangle, *'skyé-la tüg-pa tág-na śad-čé'* id.; *ske yčód-pa*, *ytiub-pa*, *brtg-pa* to behead, slaughter; *sker tām-pa* to seize by the throat, to worry Sch.; *sker dōgs-pa* to tie round the neck e. g. an amulet; *ske-kör* necklace Schr.; *ske-čá* ornament for the neck, necklace Mil.; *ske-stōñ Med.*, Sch.: cavity of the throat; *ske-rmá* Sch.: a wound of the throat, a jugular gland that has opened.

སྐེ་ཚེ་ ske-tsé Wñ., Sk. रायिका Sinapis ramosa, black mustard; mustard seed, a grain of m. s.

སྐེ་ལ་མེ་ skeg-tsós paint, rouge (for the face) Sch.

སྐེད་པ་ skéd-pa v. rkéd-pa.

སྐེམ་པ་ ském-pa I. vb. pf. bakams, ft. bakam, imp. skom(s) to make dry, lean, meagre; to dry up; exsiccate. — II. adj., also *ském-po*, dry, dried up; meagre. — *skem-byéd* a demon that causes drought Lt. — *skem-nád* Bhar. consumption.

སྐོབ་ skó-ba, pf. (b)skos, ft. bako, imp. skos 1. to appoint, nominate, commission, charge a person, *lds-su* with a work Dzl., much more freq.: *rgyál-por*,

dpón-du to be king, chief; *rgyál-sar skó-ba* to raise to the throne; *ma bskós-siü* without mandate, unbidden *Gl.* — 2. *lā-la bskós-pa* destined to the works i. e. destined to a man in consequence of his works; *niél-kyi las-bskós* my destiny, fate, lot *Mil.*

Note. The signification: to elect, to choose (*Cs., Schr.*) cannot be proved and was expressly denied by Tibetans.

སྐོཅ་ 1. a kind of wild onion *Cs.* — 2. a mixture of the leaves of several kinds of leek, pounded, formed into balls and dried; when used, a small portion is broken off, fried in butter and then added to the food. This spice forms a lucrative article of commerce and is exported from *Ld.* to Cashmere and from *Lh.* to India.

སྐོག་པ་ skóg-pa v. kóg-pa.

སྐོན་ skon v. under *kon*.

སྐོན་པ་ skón-ba *pf. bskāns, ft. bskān, imp. skon(s)* 1. to fulfil, e. g. a hope, a vow etc., "nyin" the desire *W.*; *ka skón-ba* to fill up what is open, to make up a deficiency *Zam.*, also *dgé-bai ka-skón* to fulfil perfectly the laws of virtue, *ka-skón, ka-bskāns, ka-skón* 1. appendix, supplement, *rdam-du ka-skón-du bñad* will be said, described, below in the appendix *Wñ.* 2. By Tibetan copyists of books a short prayer is called so, consisting of a stanza of 4 verses, which they are accustomed to write down or recite after having finished the copy of a work, in order to make amends for the mistakes they may have committed. — *tugs-dóm bskān-rdzas* a certain ceremony v. *Schl* 260. — 2. v. *dpa*.

སྐོན་པ་ skón-pa 1. *sbet. v. rkón-pa.* — II. *vb. pf. & ft. bakon* to dress, to clothe another person (*resp. rdol-ba*).

སྐོན་པ་ skob = skabe *Schr., Sch.*

skom 1. thirst, *skóm-gyis rdñis-pa* tormented by thirst *Dzl.* — 2. *resp.*

žal-skóm, drink; zas (dan) skom food and drink. — 3. i. o. *skam* the dry land *Gl.*, provinc. — *skóm-pa* 1. to thirst, to be thirsty. 2. the thirst. 3. thirsty, *skóm-pa-dag ni skóm-pa dan brál-bar gyur* the thirsty will get rid of their thirst *S. O.* — *skom-dñul (dñul-pa = dñod-pa)* thirst *Med.* — *skom-tsñid* burning thirst *Mil.* — **skóm-rä* thirst *W.*

སྐོར་ skór (*cf. kor*) 1. circle, *meg-skór* eye-ball *W.*; *sha-skór* hoop of bamboo *Schr.* — 2. appurtenances, *yi-ge bri-bai skór* writing utensils, *tib-kyi skór* everything that belongs to the fire-place *C.* (perh. provinc.) — 3. section, division, e. g. of a book, similar to *leu*, chapter *Mil., Tar.* — 4. repetition, *skór ldñub-pa* to repeat *Schr.* — 5. theme, subject, *gan skór-la bri dñug* what is the subject of this writing? Answer: *rtai skór-la* a horse *C.*; *de skór-la* on that account, therefore *Ld.* — 6. *skór, skór-zas* food presented to Lamas; laymen are deterred from laying their hands on it by the mysteriously menacing verse: *skór-zas zá-la lñag-gi gñám-pa dños* he that eats Lama's food, wants iron jaws. — 7. v. *skór-ba* no. II.

སྐོར་པ་ skór-ba I. *vb. pf. & ft. bakor* 1. to surround, encircle, enclose, besiege *cca & d.*; also of inanimate objects: *dé-la skór-bai ri* the mountains surrounding it *Gl.*; *ri nágs-kyis bakór-ba Sambh.* a mountain surrounded by a forest. — 2. to go, move, ride round a thing; esp. the reverential ceremony of བཀོད་པ་ transferred from Brahmanism to Buddhism, which consists in going round a holy object with one's right side turned towards it — one of the most meritorious and indispensable religious duties in the eyes of a Buddhist; *éde-skór-la byon* they walked round in the religious direction, i. e. according to the precepts of Buddhism, *bón-skór-du soñ* in the Bon manner, i. e. the opposite direction *Mil.*; *pyag dan skór-ba byéd-pa*, as a specification of religious duties: to make salutations and circumambulations.

झरबा *skól-ba*

१

सुग्ग *skydg-pa*

3. to wander through, traverse, *rgyál-káms*, the countries, *Mil.* — 4. to return, go home *Sch.* — 5. to turn round, twist, *mi ldtg-pa* a man's neck, i.e. to choke, to strangle him *Glr.*

Phrases: *mgo skór-ba*, *mgo skor byéd-pa* (*W.* **čò-čé**) to befool, delude, deceive a person, by intoxication or flattery *Glr.*, also by a flood of words. — **ka kór-wa C.*, *kór-čé W.* to make one alter his sentiments, to divert one from a plan etc. — **lan** or **dugs skór-čé** to take vengeance *W.* — **si kór-čé* (*v. rtsis*) *W.* to count, calculate. — *tsdys-kyi kórlo skór-ba* to arrange the objects of the *maṇḍal* (q.v.) in a circle n.f. — *skor lóg-pa*, *skor lóg-la gró-ba* to go round the wrong way *Mil.*; **pé-ra kor-re-lóg tñ-čé** to talk foolishly, to twaddle *W.* — **tag kór-čé** the putting a seal under a document which is done by several persons one after another *W.*

Comp. *skór-kan Glr.*, prob. = *skór-lam*. — *skor-rgyüg* turning the enemy, getting into his rear *Mil.* — *skór-mkan*, *skór-pa* a turner *Cs.* — *skor-spyád*, *skor-štn* a turner's lathe *Cs.* — *skor-tig* a pair of compasses. — *skor-dbyüg* a sling, for throwing *Sch.* — *skor-lám* 1. the pathway round-about a monastery, used for the holy processions. 2. a veranda surrounding a house. 3. col. also: round-about way.

II. 1. the going, moving round, encircling etc. — 2. the way round a thing, = *skor-lám*, in the compounds: *nñ-skór* the inner, *bár-skór* the middle, *pyi-skór* the outer roundway, *pyi-skór čen-po* the outermost. — *sá-skór* round-about way, by-way.

झरबा *skól-ba* pf. & ft. *bakol* to boil (vb. act., cf. *kól-ba*).

झरपा *skds-pa* 1. v. *skó-ba*. — 2. *Sch.*: 'to order', but this is *sgó-ba*.

सु skya 1. ear *C.*, *Thgy.*; *skya-léb* id.; *skya-myüg* rudder; *skya rgyáb-pa* to row *Schr.* — 2. spatula *Schr.* — 3. pot-ladle, *C.* — 4. wall of stone or clay, *bár-skya*,

partition-wall, **bhár-kyā ča'-pa* to make a partition-wall *C.*

सुग्ग *skyd-ka*, *skyd-ga Lt.*, n. of a bird, *Cs.*: magpie.

सुग्ग *skyd-ba I. vb.* 1. pf. *bekyas*, ft. *bekya*

1. *Lex.*: = **śó-ba* to change place, cf. *skyas*. — 2. to carry, convey to a place (a quantity of stones, wood, water etc.) *W.*, v. *skyéd-pa*. — 3. *Sch.* to swim (?)

II. sbst. 1. kettle *Sch.* — 2. prob. = *skya* 1.

सुग्ग *skya-bo*, *Sak.* पाखुर and पाखु, whitish gray, yellowish-white; **skya čdg-čé* to fry or toast a thing so that its whitish colour turns partially into brown *Ld.*; *mi skya* one clothed in light-gray, (not in red or yellow, as monks are), a layman; *ñio-skyā* light-blue, *ñan-skyā* light-green, and so of the other colours; therefore *ser-skyā* ought to denote light-yellow, but it is also used as an equivalent of *चक्रिण*, n. of a saint, (*Ser-skyai-grōñ* = *Kapilavastu*, an ancient city in Oude, and Buddha's birth-place); originally: 'monkey-coloured', tawny, *lto-skyā* 'pale' i. e. poor, insipid, miserable food *Mil.nt.*

Comp. **kyā-ko-ré*, *kyā-te-ré* pale, white *C.* — *skya-skyā* id. *Sch.* — *skya-nār*, पाटलि n. of a flower, *Bignonia graveolens*; *Skya-nār-gyi-bu* n. of a city of Old-India *Pāṭaliputra*, now *Patna*. — *skya-sndr* acc. to *Stg.* the colour of the skin of the Indians, brown. — *skya-rbāb Cs.*: a kind of dropsy, *Sch.*: a grayish oedematic swelling; *skya-rbāb-skrāns Lex.* — **skya-mār* fresh (i. e. not melted) butter *W.* — **skya 'ód W.*, *skya-réns* morning-twilight, dawn. — *skya-lām* = *skya-bo Thgy.*, *C.* — *skya-sén* 1. n. of a tree. 2. translation of *Pandu*, *skya-sén-gi bu* a *Pandava*. — *skya-sér* 1. *Sch.*: tawny, cf. *ser-skyā*. 2. 'white and yellow' viz.: men, lay-men and priests *Mil.nt.*

सुग्ग *skyd-ru-ra* n. of a drug *Med.*

सुग्ग *skydg-pa* 1. = *rkydg-pa*. — 2. pf. *bekyags*, ft. *bekyag*, imp. *skyog* to

spend, lay out, expend; *skyag-sgö* expenditure, *skyag-tö* account of expenses. — 3. *W.*: **skyag tñ-èr** to slaughter, to murder.

སྒྲུབ་ *skyai-nül* pavement, clay-floor, mud-floor *Lex.*, *Cs.*; *skan-nül byéd-pa* to pave, to plaster (*Sch.* also; to rub, polish).

སྒྲུབ་ *skyabs* (*cf.* *skyób-pa*) *Ssk.* རྒྱལ་ protection, defence, help, assistance; *me-čü-la skyabs* is a protection against water and fire; *skyabs méd-do* I am (or: he is etc.) lost! *skyabs byéd-pa*, *skyabs-su gyúr-ba* ccgp. to protect, help, save a person, frq. with *srog-gi* added; *skyabs-su gró-ba* eleg. *mčib*, *W.*: **skyab čöl-la yón-èr** to seek help, *mii* or *mi-la* of some body, *skyabs-grós* 1. the seeking of help, རྒྱལ་ བཀའ་ 2. the formula *Saṅs-rgyas-kyi skyabs-su mčio*, *čös-kyi sky.* *mčio*, *dge-dün-gyi sky.* *mčio*, the Buddhistic creed or confession of faith.

Comp. *skyabs-mgón* helper, protector, deliverer; this is applied to certain highly esteemed and respected persons, mythological as well as living, *ni f.*; *Chr. Pr.* use it for Saviour, Redeemer, Christ. — *skyabs-grós* v. above. — *skyabs-ynäs* 1. place of refuge, shelter; also of persons, — helper, frq.; *ni-la skyabs-ynäs byéd-pa Mil.* to take refuge to a person, to seek his assistance. 2. seld. for *skyabs-su rñas-pa* client, *ñä-yi skyabs-ynas pö-mo-rñams* all my clients, men and women *Glr.* — *skyabs-sbyin* a gesture of the right hand, like that for giving benediction *Glr.* — *skyabs-yül* = *skyabs-rñas*. 1.

སྒྲུབ་གོག་ *skyär-gog* naked *Pur.*

སྒྲུབ་པ་ *skyär-po* *Sch.*: snipe, wood-cock; *skyar-čün* *Sch.*: 'a large snipe' (??); *skyär-mo* *Sch.* heron; *skyar-léb* *Sch.* spoon-bill; *ču-skyar* *Cs.* duck, *Sch.*: bittern, but the རྒྱལ་ of the *Lex.*, 'a kind of goose' speaks in favour of *Cs.*

སྒྲུབ་པ་ *skyär-ba* v. *skyör-ba*.

སྒྲུབ་ *skyas* a changing of abode; *skyas dñébs-pa* to change one's dwelling-place (*cf.* *skya-ba*), *skyas čén-po dñébs-pa* to die

སྒྲུབ་པ་ *skyds-ma* 1. v. *skyes*. — 2. *Sik.*: fern.

སྒྲུབ་ *skyi* *Cs.*: the outward side of a skin or hide (opp. to *ša*); *skyi ryä-ba* to shiver, tremble with fear *Cs.* Comp.: *skyi-dkär* *Cs.* dressed leather; hide. — *skyi-lpags* *Sch.*: chamois, wash-leather. — *skyi-bün* *Mil.*? — *skyi-bün* prob. an itching of the skin *Mil.*? — *skyi-bä* 1. outward and inward side of a hide. 2. *Sch.*: the anus. སྒྲུབ་ *skyi-ba* I. sbst. 1. a medicinal plant *Med.* — 2. also **kyi-u*, *pi-tñi kyi-u*, "potato *C.*

II. vb. pf. *bskyis*, ft. *bakyi*, imp. *skyis* to borrow, esp. money or goods (*cf.* *ryär-ba* and *skyin-pa*).

སྒྲིབ་པ་ *skyig-pa* to hickup; *skün-bu* the hickup *Med.*

སྒྲིབ་པ་ *skyin-sér* *Mil.*, eagle, vulture.

པ་ *skyid-pa* vb., sbst., adj.: to be happy, happiness (*Ssk.* རྒྱལ་), happy; *skyid-do* (I, thou etc.) am, art etc. happy; *bde-ziñ skyid-la* being happy and glad; *skyid-pai nyi-ma* sun of felicity, propitious day *Glr.*; *skyid-po* = *skyid-pa* adj., frq., *skyid-de-ba* id. *Tar.* 5, 19.

Comp. *skyid-glu* song of joy. — *skyid-mgo* beginning of happiness *Mil.* — *skyid-sdug* good and ill luck, happiness and misery; *skyid sdug ji byuñ kyañ* whatever may happen *Glr.*; *skyid sdug baré-ba* to share pleasure and pain. — *skyid-čü* n. of the tributary of the Ya-ru-tsañ-po, on which Lhasa is situated.

སྒྲིབ་ *skyin* wild mountain goat, *Capra ibex*.

སྒྲིབ་པ་ *skyin-gór* lizard *Lex.*, = *da-byid*.

སྒྲིབ་པ་ *skyin-tañ* *Sch.*: hail, sleet.

སྒྲིབ་པ་ *skyin-pa*, *W.* **skyin-po**, resp. *kar-skyin* a loan, a thing borrowed; money advanced without interest; *skyin-pa skyi-ba* to ask a loan; *ñä-la di skyin-du tsal* he asked me to lend him this *Dzl.*; *skyin-pa lén-pa* *Cs.* to take on credit; *skyin-pa spród-pa*, *jal-ba* to pay back or return a loan *Cs.*; *nór-skyin* a loan of

skyib

སྦྱར skyür-ba

goods or money, *gós-skyin* of clothes. — *skyin-mi* Schr. debtor. — *skyin-taub* C.: the pledge for a loan; acc. to others, however, it just means the object lent or its equivalent when being returned.

skyib everything giving shelter from above, an overhanging rock, a roof etc.: **čar skyib** shelter from rain; **dag-skyib** under a *pa-boñ* q. v. (*gyam* is much larger, *jüg-pa* deeper) W.; *bka-sky*. བཟུགས, a covered terrace or small portico before a house.

སྦྱར *skyil-ba*, pf. & ft. *bskyil* 1. to bend, esp. the legs when sitting on the ground after Oriental fashion, also another's leg by a kick from behind; to bend the bow. — 2. to pen up, shut up, cattle, to dam up, a river, also: *ču rdzin-du skyil-ba* to collect water into a pond *Gl.*, or *rdzin-bu sky*; to dam up a pond (but not 'to dig it' Schr.); to keep back, retain, detain a person W.; **Ka kyil-če** to keep a person from doing something, to dissuade from W. — *skyil-krün*, also *skyil-mo-krün*, the posture of sitting cross-legged, *skyil-krün byéd-pa* (resp. *mdzad-pa*), *skyil-mo-krün-gis* (or *du*) *düg-pa* (resp. *dzugs-pa*) to assume such a posture; *sémdpai skyil-krün* the usual manner of sitting, in which the feet are not seen, *rdor-jei sky*, the posture in which the soles of the feet are seen turned upwards, *rdzogs-pai sky*, another posture requiring particular practice. (The spelling *dkyil-krün*, though frequent, is expressly rejected by grammarians.) — **skyil-dün** W. a small hole filled with water. — **skil-ldin** W. handle, ring fixed to a thing, for carrying it, hanging it up etc.

སྦྱར *skyu-gdñ* Lex. w.e., Sch.: a gulp, draught.

སྦྱར *skyü-ru* a sour fruit *Med.*; *skyü-ru-ra* *Med.* (Lex.: བཟུགས wood-sorrel) the same (?); in later times the word seems to have been used also for the olive, and *skyü-ru-tin* the olive tree, which in *Sik.* is called *Ka-skyür-poi tin*.

སྦྱར *skyu-rám* Cs.: 'condiment, sauce, pickle', acc. to others, at least in W., only the resp. word for *sauce*: 1. sauce, gravy. 2. 'dish, mess.

སྦྱར *skyüg-pa* pf. *skyugs*. 1. to vomit, eject, e.g. blood, *skyüg-tu jüg-pa* to cause to vomit, *skyüg-pa drén-pa* to excite vomiting *Tar.*; *skyugs-pa* (partic. pf.), *nan-skyugs*, the vomit (it is the food of certain demons, and being boiled in it, is one of the punishments of hell). — 2 to lose colour, to stain.

Comp. *skyug-läd* rumination, chewing the cud; Sch. also: eructation. — *skyüg-bro-ba* nausea, *skyüg-bro-bai nad* disease of nausea; *skyüg-bro-bas* from disgust; *skyug-bro* C. also impure with regard to religion, = W. **tsid-du**. — *skyug-éman* an emetic. — *skyüg-log-pa* Sch. to feel disgust.

སྦྱར *skyün-ka*, also *lün-ka*, jack-daw (black, with a red bill); *skyün-kas* *zox* Lex. eaten or stolen by a jack-daw.

སྦྱར *skyün-ba* pf. *bakyün*, ft. *bakyün*, imp. *skyün(s)* Cs. to leave behind, to lay aside, e.g. a task *Ler.*, pride *Sg.*

སྦྱར *skyüd-pa* 1. Cs.: to forget, leave off. 2. Sch.: to comminute; to swallow. (†)

སྦྱར *skyür-ba* I. adj. sour, subst. acidity; more frq.: *skyür-po* C., -*mo* W. adj.

sour, *Ssk.* བཟུགས; *skyur jüg-pa* 1. to turn sour. 2. to suffer a substance to turn sour, v. *jüg-pu*. — *Ka(-ša)-skyür-po* olive, *Ka(-ša)-skyur-poi tin* olive tree *Sik.* — *skyür-ku* Cs., *ran-skyür* Cs., *skyür-ru* (*Sik.*), *skür-mo* *Lh.* a sour liquid, vinegar. (Vinegar seems to be little known as yet in Tibet, and the above mentioned expressions may have been framed by different persons on different occasions, but are not in general use. The same may be said of Cs.'s *skyür-pa* and *skyur-rtai* for acid in a chemical sense.)

II. vb. pf. & ft. *bakyur* 1. to throw, to cast, *jyir* out, *lhuñ-zéd nám-mka-la bakyur-nas* having flung his mendicant's-bowl up into the air *Dzl.*, *čur skyür-ba* to throw into the water, *rgyab-tu* behind one's self = to

turn one's back upon a thing; to throw away, throw down, a stone, a corpse etc.; to eject, *lud-pa* phlegm; to throw off, a rider; to give up, abandon, a work; to forsake, a friend; to abort. — *skyr-ma* abortion *W.* (?) — *ču skyr, ryaniskyur* capital punishment in *C.*, when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river.

མཉམ་མཉམ་ *skyes*? *Sch.*: *skyes tog-pa* altogether; *skya-su klod-pa* *Gramm.*: to pronounce jointly, viz two consonants without a vowel between them.

སྐྱེ་འཁེ་ *ske* 1 *v. ske*. — 2. *v. skyed* and *skye-ba*.

སྐྱེ་བ་ *skye-ba* I. *vb.* (ལྷན་) *pf. skyes* 1. to be born; *rid-la* (seld. *las*) *bu skyes-pa yin* I have given birth to a son *Gtr.*; *pó-skyes* a man, *mó skyes* a woman, female; *skye-rga-na-či-bai sdug-bend* the evil of birth, old age, sickness and death (which constitute what in the opinion of the Buddhist is the greatest evil of all, that of existence); *tóg-ma skyes-nas, mál-la skyes-nas B.*, **á-ma skye-sa-na** *W.* from one's birth; *skye čī-* (or *či-*) *méd pa* subject neither to birth nor to death, eternal; *skye-gag-méd-Thgy.*, *Lex.*, is said to mean the same. In the special sense of the doctrine of metempsychosis *skye-ba* has often to be rendered by: to be re-born, *mí-ru* as man, *bur* as (somebody's) son. — *mi skye-bai čde-la bzód-pa v. bzód-pa*. — *W.*: **skye-če** 1. as inf. to be born, reborn. 2. as *sbst.* the being born; birth. 3. as *adj.* being with child, pregnant; big with young, also **skye-če-ma**. — 2. to become, to begin to exist, arise, *nad kun mí skye, skyes-paan čī-bai phyir* ut ne morbus ullus nascatur, natus quoque sedet *Med.*; *skye-ba dañi yig-pa* to arise and pass away; *frq.* of thoughts, passions etc. (the person as well as the thing in the accus.): *Kyeu Kros-pai sems skyes-te* the youth — thoughts of wrath arising (in him). — 3. to grow (*nasci*) *lani-pa bru skye-ba* valleys where corn grows; *ru mgó-la skye* a horn is growing on the head. — 4. to grow (*cracere*) *čer* or *čen-por skye-*

ba to grow up, to grow tall; *ras kyan lús-kyi tsád-du skyes-so* the garment also grew in proportion to the growth of the body, or: with the body *Dzl.*; *rtúl-pod-par skyes-so* he grew up a valiant man, became a valiant man; to bud, germinate, sprout, **sbins-te skye čug-ce** to accelerate the germinating of the seed by maceration *W.*; even — *šél-ba Dzl. ཤེལ་ ?* — 5. some-

times — *skya-ba* 2. unless in that case **kyé-če** should be spelled *bkyas-čes W.*

II. *sbst.* (ལྷན་) 1. the being born, the birth, *skye-ba mto-ba, skye-mtó* or *mton* high birth; of high birth, noble, man, male; *skye-ba dmú-ba, skye-dmá, -dmán* low birth; of low birth; ignoble, woman, *mi-lus tob kyan skye-ba dman* born a human being, it is true, but only a female *Mil.*; *skyes-dmán col. *kyer mán** in *C.* the usual word for woman and wife, *ñe kyer mên* my wife. — In the special Buddhistic sense: re-birth *mir skye-ba bzén-pa* to take or assume re-birth as a human being; also period of re-birth = existence, life, *skye-ba di-la* in this, my present, period of life; *skye-ba bdun* seven periods of life; also manner of re-birth, *v. skye-ynás*; in a concrete sense: the re-born individual, *yim-gyi skye-ba yin* she is the re-birth of the queen dowager, the re-born q. d. — 2. the arising etc. — 3. the growing etc.

Comp. *skye-dgú v. skye-bo*. — *skye-gró* = *groba* being (q.v.) — *skye-śgó* 1. entrance to re-birth, viz. to one of the six regions of birth, *v. gró-ba* II., *skye-śgó yčód-pa* to lock it up. 2. face, *lēgs-pa* a handsome, *žan-pa* an ugly face; also *ka-śgó skye-brás lēgs-pa* is said for: having a handsome exterior *C.* — *skye-mčéd* (ལྷན་མཉམ་) the five (or six) seats, i. e. organs, of the senses (the sixth is རྒྱལ་མཉམ་ the inner sense); the senses themselves; this conception, however, has been greatly altered and varied by the fanciful theories of medical and philosophical authors, cf. *Burn. I, 500. Waa. (240).* — *skye-ynás* 1. birthplace; station or locality of a plant.

2. class or region of birth or re-birth, class of beings (v. *grd-ba*); *byol sön-gi skye-ba* the being born as an animal 3. manner of birth རྩལ་པ་, *skyé-ba bzi*, also རྩལ་ལོ་, the four kinds or ways of being born: *māṇḍi-las* (or *nas*) out of a womb (so, acc. to Stg., elephants and some men are born), *sgo-nā-las* out of an egg (birds, some *klu*, some men), *drod-yār-las* out of heat and humidity (insects, some men etc.), *rdzū-las* in a supernatural way (so the *lha*, the Buddhas, when they spring from lotus-flowers; also the inhabitants of infernal regions, souls in the bardo and some men). — *skye-yzūgs* prob. = *byad-yzūgs* stature, figure. — *skye-rābs* series of the births of a man, history of them, and esp. so of the births of Buddha, — so in the title of a work. — *skye-ti* = *skyed-ti* Wān.

སྐལ་མོ་ skyé-bo 1. being, (animans) *mi-la-sogs-pa skyé-bo* man and the other living beings *Dzl.* — 2. human being, man, gen. as a collective noun: mankind, *Krūl-bcas skyé-bo* infatuated men *Pth.*; *skyé-bo mkūs-pa yān-rnams* other sensible people *Tar.*; *skyé-bo māt-poi yid-du ōn-ba* universally beloved *Dom.*; *mi nag skyé-bo* laymen (on account of the dimness of their religious knowledge); *so-sōi skyé-bo* བྱམས་པ་ (cf. *Will.*) the lower clergy, common monks *Tar.*, but also simple laymen, if they are not quite without religious knowledge; *skye-bo-rog*, (*skyeo-rog* Cs. is a less accurate pronunciation), *skyé-dgū*, or (less correctly) *rgu*, men, mankind; *skye-dgui-bdag-mo* རྩལ་པ་མོ་ fem. pr. n., the aunt and first governess of Buddha *Glr.*, *Gyatch.*, also a name of *dpāl-lhā-mo*'s q.v.

སྐལ་མོ་ skyé-ted = *ake-ted* *Lex.*, mustard.

སྐལ་མོ་ skyé-rdags *W.* for *aka-rags* girdle.

སྐལ་མོ་ skyeg Cs.: = *kag*, *kag* misfortune. But *rtas-kyi skyeg* *Lex.* w.e.?

སྐལ་མོ་ skyegs 1. n. of a bird: *ču-sky.* *Lex.* w.e., *Sch.*: coot, water-hen; *ri-skyégs* *Lex.* w.e., Cs.: a large singing-bird,

Sch.; grouse, heath-cock. — 2. *rgya-skyégs* shell-lac.

སྐལ་མོ་ skyen-ba and *skyenis-pa* to be ashamed, also *ka-skyen-ba*, B. and col. frq.

སྐལ་མོ་ skyen-ser-rhūi also *skyo-or-kyaser-lu* *Mil.*, cold wind.

སྐལ་མོ་ skyed and *skye*, 1. growth, increase, *skyed če-bar gyur-ba* to grow much; *yān-gyi zla-skyed-pas dei zag-skyed če* his daily growth was greater than the growth of others in a month etc. *Pth.* — 2. progress, the getting on, improvement *skyed yōi* progress comes, I am making progress *Mil.*; profit, gain *nad-la skyed med* (this) is of no use for that disease, of no benefit *S.g. fol. 10.* — 3. interest C., *diul-skyed* of money, *bru-skyed* of corn C., *skyed-du yton-ba* to give on interest Cs.; *skyed jog pa* Cs.: 'to be the full term of payment', more accurately: *skyed jog* I (you, he etc.) am struck or hit by the term of payment; *skyed-can* yielding interest, profit Cs.

སྐལ་མོ་ skyed-ego *Mil.nt.* prob. = *rgyal-eg* principal door.

སྐལ་མོ་ skyed-pa I. vb pf. *bakyyed*, act. *te skye-ba*, in *W.* pronounced alike: **skye-čs** 1. to generate, procreate; seldom in a physical sense: *bakyyed-pai yab ō yev-rhōas nātq̄ Pth.*, (opp. to *bltams-pai yum Pth.*, for which however *skyed-ma* Cs. does not seem to be an appropriate substitute). — 2. to produce, form, cause (opp. to *med-par byed-pa* to destroy, annihilate) e. g. diseases, fear, roots of virtue, merit, *baod-nams-kyi fogs, sa-bon* (fig.) *Dzl.*, *bras-bu* retribution; to reproduce, *zad-pa* what has been consumed *Med.*; to create certain thoughts or affections either in one's self or in others: *sprō-ba bakyyed-pas dei pa-mā yan sprō-ba cūn-zad skyé-nas* by his own rejoicing also to his parents a little joy arising *Dzl. 22. 5*; *tams-zad-kyis brāton-grūs bakyyed-do* they all created zeal, took great pains *Dzl.*; *čes bāam-pa bakyyed-nas* thus they thought. — 3. to cause to germinate or grow, *yūr-bai čū-yis zūi skyed*

སྒྲིབ་པ་ *skyen-pa*

dra just as the water of the ditch makes the fields green *Med.*; *ad-bon Dzl.* (v. before, but it may as well be referred to this signification); *yas skyed-pa* to bring up, to nurse up *Dzl.*; *skyed srin-ba* id. *Glr.* — 4. = *skyé-ba*, to bring on, carry, convey to a place *Ith.*

Comp. *skyed-mos-tsal* grove, park. — *skyed-rdzogs*, instead of *skyed-rim* and *rdzogs-rim*, འཇམ་མཐོན་ and རྒྱལ་མཐོན་, two kinds or degrees of meditation. — *skyed-tin Cs.*: a planted tree (?) prob. a fruit-tree, *Dzl.*

II sbst. 1. the generating, producing etc. — 2. = *skyed*, e. g. *skyéd-pa lén-pa* to gain flesh, to thrive *C.* — 3. = *rkéd-pa*.

སྒྲིབ་པ་ *skyen-pa* adj. 1. quick, swift *Lex.*, *kró-* or *sdán-skyen-pa* quick to wrath *Stg.*; *byéd-skyen-pa* rash, hasty, precipitate *Glr.* — 2. nimble, dexterous *C. W.*; *póni-skyen-pa* dexterous in shooting, a skilful archer *Dzl.* (Besides: vb. to make haste, to strive; sbst. zeal, ardour; adj. strong *Cs.*, *Sch.*??)

"ཇི" *skyém-pa* resp. to be thirsty.

སྒྲིབ་པ་ *skyems* resp. 1. thirst. — 2. drink, beverage, esp. 1 r, also *zal-skyéms* or *-skyoms*, *skyems* *drén pa* to offer or set before an honoured person something to drink, *bzés-pa* to accept of it, to take it; *skyems-la ysol-rés byéd-pa* to drink beer in company *Glr.*; *yægs-skyéms* a carousal on the departure of an honoured person; *yser-skyéms* beer together with grains of corn, as an offering to the gods for the good success of an enterprise, a journey etc., in religious dancing-festivals, *yser-skyéms-pa* sbst. the priest or dancer who offers it. — *skyems-tün* beer. — *skyems-tü* drinkable water. — "*skyéms-dan*" *W.* (?) brandy. — *skyéms-tsügs Sch.*: cup, dish. — *skyéms-sin* small-beer.

སྒྲིབ་པ་ *skyer-pa Lex.*: ལུ་རི་རི་ curcuma, turmeric; in *W.* barberry.

སྒྲིབ་པ་ vulgo for *ske-dmān* woman *C.* (v. *skye-ba* II).

སྒྲིབ་པ་ *skye-pa*

སྒྲིབ་པ་ *skyel-ba*, pf. & ft. *bakyel*, imp. *skyol* 1. to conduct, accompany, resp. *γdan-skyel-ba*; *skyol-la dog* conduct him hither! *Ith.*; "*skyel-la-la*" (for "*skyél-wa-la*") *son* he has gone to accompany (him) *W.* — *bsu-bakyl* going to meet, and accompanying on departing *Dzl.*, *yægs-skyel byéd-pa* resp. to accompany an honoured person on departing, to see him off *Mil.* — 2. to convey, bring, take e. g. a child to a place, food to somebody, *Dzl.*, *C. W.* id.; to carry off, to take away *C.*: "*sin ma kyal cig*" do not bring any more wood! more accurately "*kyal dog*" bring! "*kyal son*" take away! — 3. to send *B.* & *C.* e.g. clothes to somebody *Dzl.* — 4. to risk, to stake, *ran-srog Mil.* — 5. *C.*: to use, to employ "*bá-lai lé jhé-pa-la*" an ox for work; to spend, "*lé-jhé-pa-la mi-tse*" one's whole life in working, "*lé-ló nán-na*" in idleness. — 6. "*Ka kyél-wa*" *C.* to kiss; *γnód-pa skyél-ba*, *B.* "*kyal-wa*" *C. W.* col., to do harm, to hurt, inflict an injury, to play one a trick; *mna skyel-ba B.*, *C. W.*, to swear, take an oath; "*to kyél-če*" *W.* to rely, depend upon, confide in. — *skyel-tün byéd-pa* = *yægs-skyel byéd-pa*, (prop.: to accompany one to a short distance). — *skyel-bdār Lex.*, also col., present of the departing person to those that accompany him. — *skyel-ma* an escort, convoy; *skyel-mar yod* he is a guide (to me) *Mil.*; *skyel-ma zu* we ask for a safe-conduct *Glr.*; *dmag dan bds-pai skyél-ma* a military escort *Glr.*

སྒྲིབ་པ་ *skyes*, also *skyás-ma*, *skyós-ma*, *kyós-ma*, resp. *γman-skyés*, a present, *skyes skür-ba* to give or send a present; *byon-skyés*, *jébs-skyes* a present given to or received from somebody on his arrival. — *skyas-tün* a present of beer, *skyes-kür* of cakes, *skyes-nór* of merchandise or money; *skyes-lán* a present made in return *Cs.*

སྒྲིབ་པ་ *skyes-sdön Sik.* banana, plantain.

སྒྲིབ་པ་ *skyes-nág*, also *skye-nág C.* widower.

སྒྲིབ་པ་ *skyes-pa* 1. pt. pf. of *skyé-ba*. — 2. sbst. man, male person, *skyes-pa*

སྐྱེས་བུ *skyes-bu*

dan bud-méd, men and women *B. & C.*; emphatically: *rgyal-po yitig-po skyes-pa yin* the king alone is a man *Dzl.*; husband *Gl.*; = *skyes-bu* a holy man?

སྐྱེས་བུ *skyes-bu*, *Ssk.* བུ་ལ་མ་མཁུ་ man, people; *skyes-bu gan* whosoever; man opp. to the rest of nature *Med.*; one (French: *on*), *skyes-bu ldg-pa brkyän-ba tsäm-gyis* as quick as one stretches out his hand *Dzl.* — Though this word may also be applied to culprits and criminals (*Pth.*), it is chiefly used of holy men: *skyes-bu däm-pa* the saint; *dad-ldän sky.* the believing, the faithful *Gl.*; *skyes-bu chen-po*, མཆོད་པུ་ལ་ the great saint, in Buddhist writings nearly identical with Buddha; *skyes-bu mčog* id. (For the 32 chief characteristics and the 80 subordinate marks distinguishing such a person refer to *Köppen*. I. 433. *Burn*. II. 553 ff. *Gyatch*. c. VII.)

སྐྱེས་མ་ *skyes-ma* 1. fem. of *skyes-pa*, she that has been born *Mil.* — 2. fern, = *skyas-ma* *Sik.*

སྐྱེད་མཁུ་ *skyo-nögs* *Cs.*: quarrel, *Lex.* — *Krug-lön.*

སྐྱེ་ *skyo* 1. vb. to be weary, ccir: *bdag kyim-gyis skyo-ste* I being weary of living in the world *Dzl.*; in a more general sense: to be ill-humoured, grieved, vexed, to feel an aversion *Tar*. 12. 13; *skyo mi des-par* or *skyo mi des-pa tsäm-du* without being tired, indefatigably; *nam skyo-na* when he was tired of it *Dzl.* — 2. sbst. weariness *tsöl-tsöl-nas skyo-ba yan skye-bar dug* we are quite tired of that constant seeking *Mil.*; *yid yön-su mi skyo-ba* indefatigableness, perseverance *Thgy.* — *skyo-mo* adj., *seems *skyo-mo rag* I feel discontented, disheartened *Ld.*

Comp. *skyo-grögs* comforter, companion *Gl.*, *Mil.* — *skyo-glü* *Cs.*: a mournful song. — *skyo-näl*, *skyo-düb* weariness, *skyo-näl-méd-pai däd-pa* unwearied faith *Mil.* — *skyo-däs* disgust, aversion. — *skyo-säns* recreation, *skyo-säns-la grö-ba*, resp. *byon-pa* to take a walk or a ride, to promenade. — *skyo-bsün-pa* to be grieved *Sch.*

སྐྱོད་པ་ *skyöd-pa*

སྐྱོད་པ་ *skyöd-ma* 1. pap of parched meal and beer; any pap, paste or dough; *skyöd-ma byüg-pa* to spread paste (upon a wound, as a salve) *Med.*; *ša-skyöd* *Med.*? (it may denote a paste of meat as well as one of mushrooms). — 2. blame, slander, *skyöd-ma män-la* when he slanders a great deal *Mil.*

སྐྱོག་པ་ *skyogs* 1. scoop, ladle. — **me-kyöd** coal-shovel *C.*; **zu-kyöd** melting-spoon, crucible *C. W.* — 3. drinking-cup, bowl, goblet. — *yer-skyögs*, *diul-skyögs* gold, silver goblet. *žal-skyögs* *C. B.*, **don-skyögs** *W.* resp.: drinking-cup. *Krag-skyögs* bowl for drinking blood, a skull used for that purpose *Pth.*; **kyog-zab sal** may I ask your honour for the foot of your cup (viz the remnant of your drink)? *W.* — 3. *erab-skyögs* *Cs.*: the rein of a bridle. —

སྐྱོག་པ་ལྟ་བུ་ *skyögs-lto-bu* snail *W.* **ol-skyögs** id.

སྐྱོག་པ་པ་ *skyögs-pa* to turn, *mgrin-pa* the neck, — to look round, back, *Mil.*, also = to turn away, aside *C.*

སྐྱོད་པ་ *skyon-ba*, pf. *bskyans*, ft. *bskyan*, imp. (b) *skyon(s)* *Ssk.* བ་, ར་ to guard; to keep, to tend, cattle; to defend, the religion; to save, preserve, the life, the body; support, to take care of, poor people, e.g. *drin bzän-pos* by benefits, favours. *tsäbs-kyis* by various means; to attend to; to be given to, *fugs-däm* meditation, *lag-lén* exercise; *rgyal-srid skyon-ba* to rule, govern a kingdom, *žos bžin-du* in conformity with the law of religion, justly. — *žos-skyön* 'protector, defender of religion', རྩོམ་པ་, is used for a certain individual deity, or = *ji-grten-skyön*, or for a class of magicians in the monasteries of *C.*, v. *Schl*. 157. *Kö*. II. 259. — *ji-grten-skyön*, རྩོམ་པ་ 'guardian of the world'; there are four of them, identical with *rgyal-chen bži* the four great spirit-kings; q.v. — *skyon-däl* assistance *C.*, **kyön-dhal jhé-pa** to help. — *skyon-ma* = *brtän-ma* the goddess of the earth.

རྩ་ *skyöd-pa* pf. & ft. *bskyod*, *Ssk.* རྩ་ 1. to move, to agitate, *rlün-gis yäl-ga*

skyod-na when the wind agitates the branches *Dzl.*; to shake; hence *Mi-skyód-pa*, Ak-shobhya, n. of the second Dhyani-Buddha. — 2. *W.*: resp. to go, to walk, (= *yégs-pa*, *byóm-pa* *B. C.*) "*nái-du skyod*" step in, if you please! — 3. *W.*: to go down, to set, of the sun, moon etc., to expire, to pass, to elapse, of time.

རྟོན *skyon* རྟོན 1. fault, defect (opp. to *yon-tan*), *skyon gan yan med* I have not to complain of anything, I do not want anything *Dzl.*; damage, harm, disadvantage, misfortune, *K'ul-pa-la skyon* *ci yod* what harm is there in erring? *Thgy.*; *C.*: "*mi kyon, kyon me*", no harm, no matter (*W.* more freq.: "*mi sto*"); *γḗn-gyi skyon* *tós-na dgá-ba* rejoicing in the calamities of others, malicious *Glr.*; *skyon-du mlón-bá* to consider it a loss *Glr.* — 2. bodily defect, fault, as lameness; derangement, disorder in the mixture of the humours *Med.* — 3. spiritual defect, sin, vicious quality, *rdzún-du smrá-bai skyon* the sin of lying *Dzl.*; *skyon-gyis ma gos* not defiled by sin; *lar skyon* *če* but that is very bad (of you) *Glr.*; *skyon byéd-pa* *Cs.* to commit a fault, *sél-ba* *Lex.* to remove, amend, correct a fault, *spán-ba* to leave off, to quit it; *mi-lá skyon* *bébs-pa*, *dhgs-pa* (col. **tág-pa*, *tág-čé*) to charge one with a crime, to calumniate *Glr.*; *γḗn-gyi skyon glén-ba*, *rjód-pa*, to name the faults of others, to speak ill of them, to slander *B., C., Schr.* also: to blame, criticise. — *skyon-dan* 1. faulty, defective, incorrect, e.g. *dag-yig* the spelling of a word. 2. sinful, subject to vice. — 4. symb. num: 18.

རྟོན་པ་ *skyon-pa* pf. (*b*)*skyon* to put astride upon a thing, (causative form to *don-pa*), *mi zig rtá-la* (or *rtá-ru*) to cause a man to mount, to go on horseback: to fix something on a stick; *mi zig yed-bín-la* to empeal a man.

སྦྲུང་པ་ *skryób-pa*, pf. (*b*)*skryabs*, ft. *bakyab*, imp. *skryób(s)* *Sek.* གྱུ་ to protect, defend, preserve, save frq., *γḗgs-pa-las* from fear, *γḗg-pa-las* from destruction; *bakyáb-pa* the

protecting power, the preserving cause *Mil.* (ni f.).

སྦྲུང་ *skryobs* help, assistance, seldom for *skryabs*; *skryóbs-ma* *Thgy.* id.; **šrog-kyóš** col. preservation of life, escape; also: he that saves another's life, helper.

སྦྲུང་ *skryóm-pa*, pf. *bakyoms*, ft. *bakyom*, imp. *skryom(s)* *Cs.*: to shake, agitate, stir up. *Lex.* give: *ču skyóm-pa* and *snód skyóm-pa*, to stir the water, to shake a vessel.

སྦྲུང་ *skyor* = *Kyor*, the hollow of the hand filled with a fluid, e.g. *ču-skyór* a handful of water.

སྦྲུང་བ་ *skyor-ba* 1. vb. pf. & ft. *bakyar* 1. to hold up, to prop, — 2. to paste. — 2. to repeat, *bakyár-te btañ* it was repeatedly sent *Dzl.*; to repeat word for word what the teacher says, in order to learn it by heart *Mil.*; to say over again; to recite by heart (opp. to *sgróy-pa* to read); *glu de rjes skyór-nas ma bláñis-na* if one does not sing the hymn afterwards repeatedly *Mil.*; **kyor jan jhé'-pa** *C.* to practise repeatedly.

II. sbst. enclosure, fence.

སྦྲུང་བ་ *skyól-ba* sometimes for *skyél-ba*.

སྦྲུང་མ་ *skryós-ma* v. *skyes*.

སྦྲུང་ *skra*, resp. *dbu-skra* (*C.*: **ta*, *W.*: *šra**) the hair of the head, **šra-ló** *Ld.* id., used caressingly in speaking to children and women; *skra dan ká-spu* the hair of the head and of the beard; *skra begril ba* *Cs.*: plaited or curled hair; *skra nyag yéig* a single hair. — *skrá-dan* having long hair. — *skra-do-kér* the hair plaited together on the crown of the head, as Buddha and Hindu-women wear it. — *skra-mdúd* the bow of ribands at the end of the long plaits of the women in *Ld.* etc. — *skra-táb* *Cs.*: false hair, a peruke. — *skra-ben* *Sch.* thin hair.

སྦྲུང་པ་ *skrág-pa*, with instr., to be terrified, frightened by, afraid of something *γḗgs-skrág-pa*, *diñis-skr.* id. *B., C.*

སྒྲིབ་ skran-ba pf. skranis, to swell, 'trans-son' it is swollen, a tumour, a bile, a weal has formed itself *W.*; skranis-po *Sch.* a swelling, tumour; skranis-bur *Sch.* an abscess not yet open.

སྒྲིབ་ skran 1. *Skt.* कुञ्ज *Cs.*: a fleshy etc excrescence in the abdomen, a concretion under the skin, in the bowels, womb etc., *Sch.* also: a swelling of the glands. *Wise* (Commentary on Hindoo Medicine) says, that very different diseases are comprised under the term *gūlma*, tumours of the pylorus, partial enlargements of the liver, diseases of the large intestines, fixed and moveable swellings; — perhaps also herniae, which I did not find mentioned elsewhere. — In *S. g.* I found skran-nad described as a consequence of great fatigue and want of breath, and skran-yzer as pain in consequence of suppressed winds. — 2. rdo-skrán, bad-skrán, two sorts of steatite *C.*

སྒྲིབ་ skrab-pa *Cs.*: 'to beat the ground with one's feet,' to stamp, tread, cf. *kráb-pa*; *Lex.*: bró-skrab-pa, to dance.

སྒྲིབ་ skras-ka v. skás-ka.

སྒྲིབ་ skri-ba 1. *Cs.* to conduct (?) 2. *W.* 'kri-če' f. *dkri-ba*.

སྒྲིབ་ skru-ba pf. bskrus ft. bskru, *Sch.*: to wait; the latter would suit well in a passage of *Mil.*, perh. also in *zás-la skru* of the *Lex.*; but *kin-strus-pa Lex.* remains unexplained.

སྒྲིབ་ skruin-pa pf. & ft. bskrun fruits *Mil.*, a root of virtue (*v. rtad-ba*) *Stg.*

skrum meat, resp. viz. when spoken of as the food of respected persons.

ཁ་ skrog-pa = *dkrog-pa*, perh. also f. *skrog-pa. Lex.* dá-ru skrog-po to beat the drum: *W.* 'kopón skrog-če' to play on the guitar.

སྒྲིབ་ skrod-pa pf. & ft. bskrad to expel, drive out, eject, out of the country *Dzl.*, *Mil.*; to deprive of cast; 'árd-de tai čé' to expel a thief publicly out of the village *W.*

བློ་, བློ་...; words beginning with these letters will in most cases be found arranged under rk.. and sk..

བསྒྲིབ་ bskan-rdzas a sacrificial ceremony v. *Schl.* 360.

བསྒྲིབ་ baká-ba, *Skt.* कषाय, astringent, as to taste, *Cs.* errone.: bitter.

བསྒྲིབ་ bakál-pa, *Skt.* कल्प, a kalpa, a fabulous period of time; the fantastical reveries of the Buddhists concerning this subject v. *Kō.* I. 266, also *Will.* under kalpa *bskól-pa čén-po* the great kalpa; *bár-(gyi) bskal-pu* the intervening or middle 'kalpa'; *bsk. bzán-po* the happy, blessed period, viz. in which Buddhas appear; *bskál-pa nán-pa* the bad 'kalpa'; *bskal-mé* conflagration of the universe.

བསྒྲིབ་ bskú-ba v. skúd-pa II vb.



ཁ Ka 1. the letter k', aspirated, like c in 'call'. — 2. numerical figure: two, Ka-pa the second volume.

ཁ Ka I. additional syllable, — ka, but less frequent. —

II. in compounds instead of *Ka-ba* bitter and *Ka-ba* snow; for the latter signification it is in *W.* the only form existing.

III. i. o. *Kag* part. *Ka rnyis-su* into two parts (e. g. to cleave) *Stg.*; 'Ka-ghán'

one part; in a special sense: the sixth part of a rupee C.; *Ka-ty* part, some, several, frq.

IV. (also *Sek* 𑖀) resp. *zal*, cf. *Ka-po*

1. **mouth**, *Ka Ka* bitter mouth, bitter taste *Med.*; *Ka dūl-po* (soft mouth), manageable, tractable, *Ka gyōn-po* hard-mouthed, refractory; *Ka agyūr-ba* (= *Ka-lo agy.*) to govern, to rein the mouth (of a horse), to lead, guide, influence other persons *Glr.*, to turn off (a river) *Tar.*; *Ka lēn-pa* (to pull the mouth) to stop a beast of draught *Tar.*; *Ka byed-pa*, *W.*, **pi-ē** to open one's mouth, *yān-pa* to open it wide, *dzūm-pa*, *W.*, **čug-ē** to shut it; *Ka brdāb-pa* (or *krāb-pa*?) to smack; **Ka dab** (or **fab**) **zēr-wa** to produce a smacking, snapping sound, *col.*; *Ka rōg-pa* c. dat. to put one's mouth to a thing, in order to eat or drink it; *Ka juo-pa* c. dat. to interfere, to meddle with; *Ka tāl-ba* 1. *col.* = *Ka jug-pa*, 2. *Ca.*: to promise; *Ka ytūga-pa*, *Ka o ytūga-pa*, *Kā-la o byēd-pa*, *Ka abyōr-ba B., C.*, **Ka lān-ē** *W.*, **Ka kyēl-wa** *C.* to kiss; **Ka kyē-ē** *W.*, to inveigh, to give ill language; *Ka bōrē-ba* to have intercourse, social connexion with one another, viz. in eating, drinking and smoking together, which is a matter of no little social consequence; *Ka dzin byēd-pa* c. genit. to receive friendly, to be kind to, assist *Mil.*; *Ka ytdā-pa* *Glr.* 16. 3. was explained: to bring together personally, to confront, = *Ka sprād-pa*; *Ka būb-tu nyal-ba* to lie in that position; *Ka bālān-ba* the contrary of the preceding; *Ka ōg-tu bltās-te bi-ba* to be killed by a precipitous fall. Especially: the speaking mouth, *Kā-nās*, *col.* also **Kā-na**, orally, by word of mouth, e. g. to state, report, **Kā-nē zēr-na** in the colloquial language *C.*; **Ka dē-mo niyān sōg-po** *W.* hypocritical; *Kā-la slā-te dōn-la bka* easily spoken after, but difficult to be understood (e. g. a doctrine); **Ka bōr soi** 'my (his etc.) mouth has run away', **nor soi** 'has erred', the former denoting inconsiderate talk, the latter a lapsus linguae; *Kas lēn-pa*, *blān-ē* 1. 'to anticipate

with the mouth', to promise frq., with direct speech or term. inf., sometimes also with the term. of a sbst. e. g. *bvān-du Kas blān* he promised or engaged himself as a servant, — also: to presume, to arrogate *Mil.* 2. 'to accept, adopt with the mouth', to acknowledge, admit *Tar.*; *Kas ōt-ba B.*, *Ka tāl-ba Ca.*, to promise; *Ka sūd-ba*, *sūd-pa* to blurt out, speak out inconsiderately; *Ka čām-pa*, *mūn-pa*, *col.* **tūg-pa** to agree upon; *Ka sōm-pa*, *mān-pa* to silence, *W.*; **Ka kug-ē*, *kyil-ē** id.; *Ka skyōr-ba*, *slū-ba* to speak cunningly, to try to persuade etc.; *Ka rōg-pa*, more freq. **Ka rōg-te*) *dūg-pa*, *dād-pa*, to be silent; *Ka pān-ba* *Tar.*, prob. = *Ka Jyam dbyug-pa C.* to divulge ill rumours; *Ka lōg-pa* to reply, contradict; *Ka gān dgar smrā-ba* (**gān tad*, *gān dran zēr-ē** *W.*) to talk at random; *Ka- (la) nyān-pa* to obey, *Ka nyān-po* obedient (resp. *bka* i. o. *Ka*); *yāl-Ka* clear, intelligible language; *Ka nān-du smrā-ba*, *W.*: **Ka sōg-po zēr-ē** to use ill language; also without **nān-pa** or **sōg-po*, *Ka zēr-ē** or **Ka tōn-wa** means the same. — 2. **mouth, opening, orifice**, of a vessel, cavern, pit etc., *Ka yōd-pa*, *gēb-pa* to cover, shut an opening; *Ka byēd-pa* to open, is also used of a book, a letter etc. (for holy books *zal* is employed i. o. *Ka*); *Ka byē-ba* to open or unclothe itself, to begin to appear, *Ka bū-ba* id., of flowers; *Ka būb-tu* the opening turned downward, *Ka bālān-du* turned upward; *Ka tūg skōn-ba* to fill to the brim; *Ka skōn-ba* to fill up a void, to make up a deficiency, *yān-nas* or *las* from elsewhere; *Ka nān* the inward brim, *Ka pīy* the outer edge *Glr.* — 3. **the front side, face**, *Ka thor stōn-pa* or *ltd-ba* to be directed southwards *Glr.* — 4. **surface**, *Ka bōri-ba*, to be diminished, of a fluid the surface of which is sinking; *Kā pīr-ba* to diminish, to make less, by taking away from the surface; **the outside**, *Ka dkar ythā nag* outside white, inside black, fig. *Mil.*; in a special sense: colour, v. *Kā-dōg*; therefore *Kā-ru*, *Kā-na*, *Kā-la*, *Kar* 1. on, upon, above, *dān-Kar* upon the tree (e. g. he sits), up

the tree (he climbs) *Dzl.*; *ču Kar* on the water; *pyogs bzi Ká-ru* all round *Glr.* 2. on. at, *ču Kar* on the river side, *máso Kar* *phé* he came to the lake *Ph.* 3. above, besides, — *stén-du Mil.* 1. towards, in the face of, *máson Kar era* proof against thrust or blow *Mil.* 5. at the time of, when, *slé-pai Kar*, *aleb Kar*, *byon Kar* when (he) arrived; *ré-bai Kar* in the hope of; — *Ká-nas* down from, away from, *ria Ká-nas* *lébs-pa* to alight from the horse *Glr.*; **Ká-na, Ká-ne, Ká-la** col. for *agó-nas*, **tábs-si Ká-na** by way of the opportunity, on occasion, **yün riñ-gi Ká-na** by little and little, gradually. — 5. sharpness, edge, of a knife etc., **Ka tóg-po son** the edge has become blunt, **log son** has become bad; **Ka mi dug** the edge is wanting; *méi, čui, riñ-gi Ka nóm-pa* to suppress the sharpness of the fire, water, wind, to stop the flames, floods etc. (viz. by means of incantations) *Glr.*; **Ka tón-čé, yin-čé** *W.* to grind, to sharpen; *Ka lén-pa* to become sharp *Sch.*

V. yesterday, also: the day before yesterday, *Kai, nyin* id., cf. *Ka-rtsai*.

Compounds. *Ka-dkri* (C. **-fi**, W. **-iri**) neck-cloth, sometimes worn as a protection against cold. — *Ká-skón, Kas-skón* appendix, of a book. — *Ka-skyur-po* olive, olive-tree *Sik.* — *Ka-Ka-sán* or *siñ* about two months ago C. — *Ka-Kébs* cover, lid *Sch.* — *Ka-Kór, Ka-Eyér* border *Sch.* — *Ka-Eral* C.: respect, regard, with respect to. — *Ka-Kór* the circumference of the mouth C. — *Ka-gán* (cf. *Ka* III) quadrate, square, *Ka-gán-ba* square adj., *Ka-gán-ma* id., e.g. pieces of cloth so shaped. — *Ka-gáb* *Sch.* cover, lid. — *Ka-gón* snow-ball. — *Ka-grá* corner of the mouth. — *Ka-mgál* v. *Ka-sé*. — *Ka-rgán* *Mil.* privilege of old age n. f. — *Ka-ryód* *Sch.*: ill language; a slanderer. *Ka-ryyug* *Glr.* acc. to the context: idle talk, unfounded assertion. — *Ka-ryyúd* or *-gyún*, resp. *žal-rygyun*, oral tradition, esp. certain mystical doctrines not allowed to be written down. — *Ka-begós* advice, — *Ká-ta*; commandment, cf. *bka-*

begós. — *Ka-mádr* bitter and sweet. — *Ka-čig* (v. *Ka* III) same, — *Ka-yčáñ* clever talking, cf. *Ka shyéñ-po* eloquent (C.: fair words?) — *Ka-yčód* cover, lid; cork. — *Ka-bčól* *Sch.* idle talk, prattle. — *Ka-čág* *Mil.*, was explained: abuse, ill language. — *Ka-čád*, resp. *žal-čád* agreement, convention, covenant, **E. zám-čé** *W.* to conclude a convention. — *Ka-čár* *Mil.* snow and rain; *Ka-ma-čár* both falling promiscuously, sleet. — *Ka-čtis* the appeasing of wild beasts etc. by witchcraft *Mil.* — *Ka-čé* 1. spittle C. 2. snow-water. — *Ka-čé* 1. a large mouth. 2. a person that has to command overmuch (cf. *Ka-čérág, Ka-čún*). 3. n. of a mask in the religious plays. 4. n. of a country, Cashmere, v. below. — *Ka-čéms* last will, *Ka-čéms* *žóg-pa* to make a testament. — *Ka-čos* hypocrisy. — *Ka-mču* 1. lip. 2. *Sch.*: word, voice (?) 3. quarrel, dispute. — *Ka-rjé* 1. great lord, mighty personage C. (?) 2. good luck, good fortune C.; but in C. it is only used for fortune — goods, wealth. — *Ka-nyñi* *Sch.* sparing of words, laconic. — *Ká-ta*, also *Ká-lta* good advice, lesson, *byéd-pa* or *žóg-pa* to give, C. W. — *Ka-tód-la* (or *-ma*) *Ld.* = *Ka-tóg* la, on, upon. — *Ka-tón* C.: 'a reading or saying with a loud voice' (*Lex.* ॥॥॥), better: the saying by heart, *klóg-gam Ka-tón-du dón-nas* reading or saying by heart, *Ka-tón-du žés-pa* to know by heart *Dzl.*; gen. in reference to religious texts. — *Ka-ýtém* C. tradition. — *Ka-étón* not yet having eaten anything. — *Ka-tóg* C. to the brim. — *Ka-tóg-la* or *-na*, — *Ká-la*, above, upon, on the top or surface of, *Ka-tóg-tu* id.; *Ka-tóg-nas* down from. — *Ka-tór* *Sch.* pustules in the mouth. — *Ka-dig, Ka-ldig-mkan* *W.* stammerer. — *Ka-dóg*, also *Ka* (v. *Ka* IV. 4.) colour *skra mton-mñiñ-gi Ka-dóg-tu gyúr-to* the hair became blue *Dzl.*; *Ka gyur-ba* to change colour, *Ku gyur* the colour changes, cf. also *mdog*. — *Ka - drág* 1. mighty. 2. haughty. — *Ka-drái* *W.* over-against, just before, opposite, straight on. — *Ka-ždms*, — *Ká-ta, ydms-Ka*, advice *W.* — *Ka-dár*

Cs.: 'one who speaks too fast', *Sch.*: 'too loud'. — *Ka-dig* cork, bung, stopple. — *Ka-nan* yesterday morning *C.* — *Ka-nar-can* oblong. — *Ka-nia* last year. — *Ka-po* sometimes *f. Ka* 1. mouth, e.g. **Ka-po dül-mo** *W.*, **Ka dül-po C.*, tractable. 2. speech *Mil.* 3. bitter *C.* — *Ka-lpags* lip, *gón-ma* upper, *ag-ma* lower lip; *W.*: *Käl-pag* (s) *pág-èe, dáb-èe* to smack. — *Ka-spu* hair of the beard, *skra dan Kä-spu* hair of the head and beard, *frq.* — *Ka-pó* boasting, *Ka-po-èe* id. — *Ka-pór* = *pór-pa*, a cup. — *Ka-pya* napkin. — *Ka-ba* *v. below.* — *Ka-bad* the humidity of the air or the moisture of the earth caused by snow. — *Ka-búb* mouth or face being turned downwards. — *Ka-brág* *v. below.* — *Ka-rbád* *Cs.*: 'a boast, proud speech'; others: idle talk. — *Ka-sbyán* eloquence *Mil.*, *Ka-sbyán-po* eloquent, cf. *Ka-yétán?* — *Ka-ma-žár* sleet, rain and snow. — *Ka-múr* bit (bridle) *Sch.* — *Ka-rtsán, Ka-sán* 1. *B. C.* yesterday forenoon, *Ka-rtsán-gi* *lyis-pa* the boy that was here yesterday forenoon *Mil.* 2. *W.* (**kar-sán**) the day before yesterday; some days ago; **kar-sán za-nyi-ma** last sunday: **Kar-sán* (s) *tón-ka** last autumn. — *Ka-fsa* 1. bitter and acrid *Med.* 2. 'hot in the mouth' *a.* a very acrid sort of radish, e.g. horse-radish. *b.* aphthae, thrush, a disease of the mouth, incident to horses, cows, sheep. *c.* *Ka-tsú rin-ñe-ba* *Mil. nt.* daily warm food. — *Ka-tsúb* snow-storm. — *Ka-tsó* boasting, *Ka-tsó òn-tu* *žé-ba* a great swaggerer *Gl.* — *Ku-tsón* *v. below.* — *Ka-mtsül* muzzle, mouth (of a dog etc.); the lower part of the human face col. — *Ka-tsóg* abuse? **Ka-tsóg žem-po** *C.* a great abuser, reviler. — *Ka-zán* the contrary of *Ka-drág*, low, unimportant, having no authority, *Ka-zán-pai adug-baál* the misfortune of being of low birth *Mil.* — *Ka-žé* 1. 'mouth and mind', *Ka-žé mi mtsün-pa* hypocrisy, hypocrite *C.* 2. 'mouth-mind', meaning the same as the phrase just mentioned: hypocrisy *Mil.*, *Ka-žé-méd-pa* unfeigned, sincere *Mil.* — *Ka-žén* breadth, expanse, e.g. of the heavens *Mil.* — *Ka-zas* food, victuals *B. C.* — *Ka-*

ya lit.: 'being one's partner or match as to speaking', also *Kai ya*, — gen.: partner; match; **ká-ya jhé-pa** *C.* to assist, **Ké Ké ya** (or **Ka-ya**) *ñe mi tub** I am not his match, not able to compete with him; with regard to things: I am not equal to the task — *Ka-ras* neck-cloth, cf. *Ka-dkri.* — *Ka-ru-fsa* alum *Med.* — *Ka-rúd* snow-slip, avalanche, — *Ka-ró* taste in the mouth. — *Ka rog v. Ka* IV. 1. extr. — *Ka-lán* 'mouth-requital' 1. thanks-giving *Mil.* 2. reply, esp. angry reply. — 3. requital for food received *C.* — *Ka-leb* cover, lid. — *Ka-lo* 1. 'mouth leaves', *sioi Ká-lo* *Mil.* the young, tender leaves of several wild herbs, used as vegetables. 2. *v. below.* — *Ka-šú* 1. *v. Ka-skyúr-po.* — *Ka-sá šú-ba* *S.g.*, 'snow-deer', elk *Sch.*; shoe-leather from the skin of this animal is mentioned in *Mil.*, and is known in Tibet. In *Sik.* however the deer of the neighbouring Tarai is called *Ka-šu*, in other parts of the country the spotted deer, — *Ka-šugs* jest, joke, **Ka-šag 'áb-èe, tán-èe** *W.* to jest. — *Ka-šugs-can, šéd-can* *W.* eloquent. — *Ka-šes* *Cs.* some. — *Ka-šób* col. lies, falsehoods; obscene talk; idle talk. *Ka-bšád* talk, gossip *Mil.* — *Ka-sán v. Ka-rtsán.* — *Ku-sín* several weeks ago *Cs.* — *Ka-só* mouth and teeth; similar: *Ka-mgál* mouth and jawbone, **Ká-só** or **Ka-gál čag yin** I shall break your chops *W.* — *Ká-sró?* *Ld.* **Ka-šró lám-èe** to fry (meat) in butter. — *Ka-slob,* = *Ku-tón*, learnt by heart, (used by children) *W.* — *Ka-lhág* remnant of a meal *Mil.*

ཁྱ Ka (*Kwa?*) *v. Kwa-ta.*

ཁྱ་གཤོག་ *Ká-ga-po* *Sch.*: difficult (?).

ཁྱ་ལྷ་ *Ka-čul* *W.* col. for *Ka-čé-yul*, Cashmere.

ཁྱ་ཆེ་ *Ka-čé* Cashmere; amongst other things it produces much saffron, hence *Ka-čé-skyes* saffron; in Cashmere Buddhism was once flourishing (*v.* the legend relative to its being introduced there: Introduction du Bouddhisme dans le Kashmir

par L. Feer Paris 1866), but afterwards it came under Mahometan rulers, and *Ka-žé* denotes therefore now in C. a mussulman (cf. Huc & Gabet's journey); *Ka-žé dpé-da* the koran *Schr.*; *Ka-žéi grón-kan* an inn kept by a mussulman *Mil.*

ཁྲ Ká-ta (*Kva-ta?*) *Ssk.* 1. crow. — 2. raven, = *bya-róg, pó-róg.* — 3. *ka-ta krá-bo* magpie.

ཁྲོ་ཁྲི་ *Ká-to-tiin* is said to be = *ysál-tiin*, a pointed stake used for the execution of criminals.

ཁྲོ་གྲུ་ *Ka-tvân-ga, Ka-tv.*, gen. pronounced *Ka-tóm-ga Ssk.*, *Will.*: 'a club or staff with a skull at the top', the weapon of Siva, also carried by ascetics; Tibetans refer it also to the trident.

ཁྲ་བྲག་མེ་ *Ka-btágs* handkerchief or scarf of salutation, a piece of veil-like and generally worthless silk-fabric, about as large as a small pocket-handkerchief, which in Tibet is given or sent, with or without other presents, to the person one intends to visit; cf. Huc's journey.

ཁྲ་ཤ་ *Ka-dá*, v. *Kan-dá*.

ཁ་བ་ *Ká-ba* I. col. C. **Ká-po**, W. **Kán-te**, Bal. **xo** bitter. — II. W. **Ka** snow, *Ká-ba duñ ltar ysál* bright as snow and shells *Pth.*; *Ká-ba bab*, col. **Ka yon** it snows; **Ka pán-čé** W. to remove the snow (with a shovel); *Ká-ba-čan* snowy, and as a subst.: the snow-country, Tibet; *Ká-ba-čan-pai sém-čan-rnams* the Tibetan beings *Gltr.* — III. correspondently to the Arabian word *قهوة* the missionaries in *Lh.* have given to *Ka-ba* the signification of coffee, which is otherwise unknown in Tibet.

ཁ་བ་ *Ka-bád* 1. the architectural ornament of a Tibetan house formed by the projecting ends of the beams which support the roof (not 'parapet' Cs.) — 2. v. *ka.*

ཁ་བྲག་ *Ka-brág* fork (not generally used in eating); any forked object.

ཁ་མོ་ *Ká-mo* Cs. enchantment, irresistible influence.

ཁ་ཚར་ *Ka-tár* fringes, threads, such as the loose threads at the end of a web.

Ka-tán Sch. decision; but in the only passage where I met with this word, viz. *Dzl. 250 13*, this meaning is not applicable, but something like surface or width.

ཁ་ཚུར་ *Ka-žúr Sch.* water-hen.

ཁ་ཚུར་ *Ka-zúr* (*Ssk.* *ཁ་ཚུར་*, *Hindi* *काजूर*) col. *Ka-zúr-pa-ni-date, Ka-zur* *śindate-tree.*

ཁ་ཁྲེ་ *Ka-yzé* 1. W.: rake (gardening). — 2. *Sp.*: a carrier's load, **Ka-zé-pa** a cooly.

ཁ་ཡོག་ *Ka-yóg* a false charge, C.: **ma nyé-pe Ka-yóg jhün** he was innocently accused.

ཁ་ར་ *Ká-ra* 1. W. f *ká-ra* sugar. — 2. *Sch.*: trough, manger.

ཁ་རི་ *Ka-ri*, or *Ka-rú*, v. *Kál-ri*.

ཁ་རོག་ *Ka-róg*, v. *Ka rog-pa, Ka* IV. 1. towards the end.

ཁ་ལེ་ *Ká-le* v. *Kyú-le*.

ཁ་ལོ་ *Ká-lo* 1. v. *Ka* Comp. — 2. *Schr.* prow of a ship, others: helm; the word is very often used in the phrase: *Ka-lo sgyur-ba*, esp. *gru-zyins-kyi*, to turn a ship, to steer, to lead, govern, rule, *Ka-lo sgyur-mkas-pa* skilful in driving, *Ka-lo-pa* a charioteer. — 3. (Cs.: the glans penis.

ཁ་ཤྲ་ *Ka-šya* n. of a mountainous country in the N.E. of India *Tar.* 21. 10.

ཁ་སུར་ *Ka-súr* v. *Ka-zur*.

ཁག *Kag* 1. a task; charge, business, duty; responsibility; importance; *Kag kúr-ba* to be charged with, *kág gé-l-ba* to lay upon; **kag tég-pa** or **kyág-pa** C. to warrant, become responsible; *dér, tsó-ba yón-ba kag teg* I warrant you will get something to eat there *Mil.*; **Kag -té, Kag-kyág** C. a bail; *Kág-čan* important. — 2. W.: part, *bcu-kág* the tenth part, tithe, **Kag-nyi co-té čád-čé** to cut in two; division, section (of a book); place, **Kág nyl-la jog son** I have hurt myself in two places; **Kag čig-la rúb-čé** to press towards one point; in a more general sense: **Kag čig-la* 'i

sde-ka čos* finish this work at once! — *gyal-käg* province, district; *rgyal-käg* kingdom. — 3. *W.*: **Kag** or **Käg-gu tüg-čé** to hang (by the neck)

ཁག་པོ་ *Käg po* C. 1. difficult (*W.* **Käg(s)-po**); hard (to bear), **Käg-po jhwi** it proved hard, **Käg-po jhé-pa** to suffer want. — 2. bad, spoiled, rotten, **mar Käg-po son** the butter has become rancid.

ཁག་ལ་ (*?*) *Käg-la*, *Md.*: **Käg-la mar** fresh butter, just made.

ཁ་ *Ka* C.: vulg. f. *Kon*, sometimes also in books.

ཁ་པ་ *Kän-pa* house, *kän-pa-la* *W.* home, at home; in compounds also for a part of the house: room, story, floor etc., *stén-*, *bär-*, *öy-Kän* upper story, middle story, ground-floor *Gl.*; *bär-ma*, *dkyil-ma* or *zän-kwi* means also the usual dwelling-room, opp. to *jugs* and *sgo* (v. *sgo*): *bcó-kän* workshop; *bän-kän* store-house, store-room; *sgó-kän* entrance, vestibule; *skór-kwi* (*Gl.* 68, 9) seems to be a passage running round a building; **öy-kwi** *W.* the scooping-form or mould used in the manufacture of paper; **zäs-kän** bed (garden).

Kän-glá house-rent. — *kän-čün* house or room reserved for decrepit parents; *kän-čün-pa* inhabitant of such; *yan-kän-čün-pa* such a person of the second degree, (if, during his life, his son enters into the same right). — *kän-stón* an empty house, which is thought a fit place for sorcery and necromancy. — *kän-bu* 1. little house, cottage. 2. room, *mya-nän-gyi* *K.* room of mourning *Dzl.* — *kän-nig* room. — *kän-rtse* foundation of a house *Sch.* — *kän-zäbe* flooring of a room. — *kän-bzän* residence, chiefly of gods. — *kän-rül* *Sch.* a house in ruins.

ཁ་བུ་ *Kän-bu* *Pth.* n. of a (fabulous) country.

ཁ་ *Kad* 1. *W.* harrow. — 2. like, as, — *itar Gl.* — 3. — *Kod*, *Kad-enyams* v. *Kod-enyams*.

ཁ་པ་ *Kad-pa* 1. the same as *Käd-pa* to stick fast, to be seized, stopped, im- v. *Kad-pa*; hence also *ma-käd* =

ma-küg as soon as: *dbugs čad ma-käd-du* as soon as the breathing ceases *Thgr.*; **de ma-käd** instantly, directly, *bu skyes-ma-käd čig Gl.* a child born just now. — 2. to approach, draw near, with *la*, *nüb-la käd-pai tse* when the evening drew near *Pth.*; frq. with the perfect-root of a verb: *dbugs čad-la käd-pai dus* when the ceasing of the breath approaches *Thgr.*; *zin-la käd yöd-pa-la* as we were just about to seize him; *käd-du* postpos. c.a.: *rtñi-pa käd-du* as far as the heel *Mil.*; *käd-kyis* adv. by degrees *Mil.*; *käd-la*, *käd-du* id. *Tar.*

ཁ་པ་ *Kän-pa*, also *Kän-pa* 1. sbst. *Schr.*: wormwood, probably a mistake for *Käm-pa*. — 2. vb. to add (arithm.) *Wdk.*

ཁ་ན་ *Kän-da*, more correctly *kän-đa*, also spelled *kä-đa*, *Sak*, treacle or molasses partially dried, candy; *dé-la Kän-da bcös-pa* the candy made of it *Med.*; *skyer-Kän-da* candied *skyer-pa*.

ཁ་མན་ *Kän-män* (corrupted from *Kadman*?) modest *Lh.*

ཁ་ *Kab* 1. court, residence of a prince, *rgyal-poi Káb-kyi mi-rnams* courtiers. — 2. wife, spouse, *Kab čén-ma* the first wife (in rank); *dé-la Kab de-pa ma rnyéd-nas* as there was not found a wife worthy of him *Gl.*; *di nyis nai Káb-tu byän-ba rmi-so* I dreamt that these two would become my wives *Gl.*; *káb-tu bzäs-pa* to take for a wife, to marry. (*Schr.* has even a verb: *čün-mar Káb-pa*.) — 3. needle, *Kab-rtse* point of a needle, *kab-rül* (?) *Sch.* needle-case, *Kab-mig* eye of a needle, *Káb-mig-tu skäd-pa jüg-pa* or *rgyüd-pa* to thread a needle; *pra-Káb* a small needle, *abom-Káb*, *mo-Káb* *Dzl.*, *ta Káb* *W.*, *blo-Káb* *W.*, *Kab-rül* *W.* a large, thick needle, packing-needle; *Kab-spü* bristle *Sik.*; *Kab-lén* (*rdo*) leadstone,

ཁ་བུ་ཀ་ *Kab-tá-ka* col. knapsack, pouch.

ཁ་བེ་ *Káb-le* (or *las*?) *W.* difficult.

ཁ་བས་ *Kabs* n. of a disease *Med.*

ཀམ་ *Kam* 1. a bit, a small piece of anything, *Kam-ñun* a small bit, *Kam-gün*, *Kam r̥ig* a mouthful, *Kam-sád-du yòd-pa* to cut 'in the size of bits' *Dzl.* (infernal punishment); *Kam-zán* a mouthful of food *Mil.*; *zas Kam r̥ig* id. — 3. *W.*, *C.* appetite, **zá-è-la Kam yon** *W.* I get an appetite for eating; **Kam dig son** *W.* I have no appetite; *Kam-lóg* want of appetite, nausea, aversion (*Cs.* also: hatred); **Kam-lóg-pa** inclined to nausea, easily sickened *C.*; **Kam-lóg-Kan** *W.* id.; **Kam-Kam òo dug*, *nyñ Kam-kám òo dug** (with *la*) *W.* he has a desire, a longing for, perh. only provincial pronunciation for *rkám-pa*.

ཀམ་ཀམ་ *Kam-kám* high and low *Schr.* (?)

ཀམ་དར་ *Kam-dár* walnut *Sch.*

ཀམ་པ་ *Kám-pa* 1. fox-coloured, sorrel, brownish. — 2. porcelain-clay, china-clay. — 3. *Tanacetum tomentosum*, a very aromatic plant, frequent on high mountains.

ཀམ་པོར་ *Kam-pór* a cup made of dough, used as a lamp in sacrificing.

ཀམ་བིར་ *Kam-bir* (perh the *Ar.-Hd.* خمير leaven) thick bread-cakes leavened with butter-milk *Ld.*

ཀམ་བུ་ *Kám-bu* 1. apricot *B.*, *C.*, *Kám-bui* 'tsi-gu the stone of an apricot; *Kam-bu-már* the oil pressed out of apricot-stones, smelling and tasting of bitter almonds *Med.*; *m̐a-ris kám-bu* dried apricots, v. *pá-tiñ*. — 2. peach *Sik.* — 3. v. *Kam*.

ཀམ་ཡལ་པ་ *Kam-yyág Sch.* cherries, morels; these not being known in Tibet, the word must be either of Khotan or Chinese origin, or else the signification of 'stones of apricots' is to be adopted, as given in *Wts.*

ཀམས་ *Kams* (*Sak.* གཤམ་) 1. physical constitution of the body, state of health, *Kams bde ba* healthy constitution, good health; *r̥je-btsün-gyi Kams bde lde-sam?* is your Reverence well? asks a layman, and the Lama answers: *ia ñin-tu*

bde; Kyed Kams bde-am? I am quite are you well? *Mil.*; *W.* more frq.: **Kam-zán-po**, *C.* also *Kam sün* good health; *Kams-rnyai Med.*, acc. to *Cs.* nausea, feeling sick; *Kams-sós Sch.*: rest, comfort, health, prob. more accurately: recreation, recovery, restoration (of health), so: *Kams sde-par gyur Mil.*; sometimes it seems to be a synonym of *lus*, body, *Kams dúb-pa bañ-ba* to recreate the exhausted body *Mil.n.* fig.: *gnod-sens-med-pai Kams ias ée* the peaceable disposition predominates *Stg.* — 2. (synon. of *yul*) empire, realm, territory, domain; *yul-Kams* empire, in a geographical and political sense, e.g. *Nepaul Gtr.*; *rgyal-káms* 1. for *rgyal-poi Kams* kingdom, *Ka-ba-ñan-gyi rgyal-káms* the kingdom of Tibet. 2. for *rgyal-bai Kams* the empire of Buddha, the world; *rgyal-káms gr̥m-pa* to roam over the kingdoms, the countries *Mil.*; region, dominion, *bar-sand-gyi Kams* the aerial regions, where the *lha* live *Ph.*; in physiology: *mkris-pai Kams* the dominion of bile *Med.*; *Kams ysum* the three worlds acc. to Buddhistic speculation, viz. the earth with the six heavens of the gods, as the 'region of desire', *ñid-pai Kams*; above this is the 'region of form', *yzugs-kyi Kams*, and ultimately follows the 'region of formlessness', *yzug-med-pai Kams*. — 3. element (syn. *byán-ba*), *Kams drug* the six elements of some philosophical systems, consisting, besides the four elements familiar to us, also of *nám-mka* and *rnam-ñé*, the ether and the substance of the mind. In chronology, in naming the single years of the cycle, five elements are assumed, which (according to Chinese theory) are wood, fire, earth, iron, water. — 4. p.n. *Khams*, Great Tibet, the parts between Ü and China; *smal-mdo-Kams-sgón ysum* the low-land, the three provinces Do, Kham, and Gong, cf. *m̐a-ris*; *Káms-pa* a man from Khams.

ཀར་རུང་ *Kar-rtün* v. *Ki-rtün*.

ཀར་གོ་ *Kar-gōi* steatite, soapstone, *Sch.* prob. = *dkar-gōi*.

ཁར་རྒྱུ་ *Kar-rkyān* v. *Ka-rkyān*.

ཁར་རུ་ *Kar-rtsū* v. *Ka-rtsū*.

ཁ་སྐུ་བའི་ or ཁ་སྐུ་འབྲུ་ *Karsa-pu-mi* or *Kasarpu-na* n. of a deity *Glr.*; *Tar.* p. 110 gives a (rather absurd) legend concerning the origin of the name.

ཁ་ *Kal* 1. (cf. *sgal*) burden, load, *Kal-gyir-ba* to carry a burden; *Kāl-gyi stshin* on the top of the luggage *Glr.*; *Kal gñil-ba* to load a burden, to put a load upon, *Kal bōgs-pa* to take off the burden, to unload; load, freight; as a fixed quantity, *lig-kal* a sheep-load, *bōn-kal* load of an ass; *brui kal* a load of corn. — 2. bushel, a dry measure = 20 bre; therefore = a score or 20 things of the same kind; in *W.* **kal-r̥gig* frq. for *nyi-ku*, also with respect to persons; *jàdōr-kal* a 'measuring-score', 20 bre, actually measured, as is usual with corn; *diḡs-kal* a 'weighing-score', the weight of 20 points on the steel-yard (*ryga-ma*), in weighing wood, hay, butter etc.

ཁ་ལ་ཁ་ *Kal-ku* n. of a Mongol tribe, *Khal-ka*.

ཁ་ལ་ཁི་ *Kal-köl* stunned, insensible *Thgy.*

ཁ་ལ་ཁ་ *Kal-rag* the best sort of wool for manufacturing shawls, coming from Jaag-thang.

ཁ་ལ་ཁ་ *Kāl-pa* 1. wether, castrated ram. — 2. sow-thistle, *Sonchus*.

ཁ་ལ་ཁ་ *Kāl-ma* beast of burden, sumpter-B., *C. Kāl-ma-rnams bzim-la skyel-ba* to drive beasts of burden to the pasture, to turn them on grass-land *Glr.*; *Schr.*; **mi kal nyis-kyi la** *C.* payment for carriers and beasts of burden; though in *W.* it might be understood as: payment for twice twenty men.

ཁ་ལ་ཁ་; ཁ་ལ་ཁ་ *Kal-ri, Kal-rū,* also *Ka-ri, Ka-rū* twenty bushels.

Kas instr. of *Ku*; *Kas-lin-pa* etc. v.

Ka, 4; *kas-akōn* = *kā-skōn*, q.v.; *kas-tōn* with an empty stomach; *kas-dmān*, *kas-zān*, weak, poor.

ཁི་ *Ki* numerical figure: 32.

ཁིུ་ *Kiu C.*: **Kyiu** a cutting-out knife.

ཁུ་ *Ku* 1. numerical figure: 62. — 2. for *Kū-lu* (?) *Lil.*

ཁུ་གུ་ *Kū-gu Cs.* 1. uncle. 2. an address' (?)

ཁུ་ཏུ་ *Kū-tu* a hut, cottage, constructed of branches *Lh.*

ཁུ་ལུ་ *Kū-lu* p. n. *Kunawar*, also *Bissáhar*, country on the upper Sutledj, bordering on Tibet, and inhabited in the northern part by Tibetans. Here are situated *Kanám*, a monastery with a considerable collection of Tibetan books, and *Poo*, a missionary station of the Church of the United Brethren, founded 1865.

ཁུ་བ་ *Kū-ba* 1. fluid, liquid, also (but less frq.) *Ku-čū*; *lhuui-bzél bkris-pui Kū-ba*, the fluid in which a beggar's bowl has been washed *Tar.*; *kris-ku* dish-wash, swill *Tar.*; *brās-ku Cs.*: rice-soup, *Schr.*: rice-water; *šin-ku, rtsā-ku* the sap of trees, of plants *Cs.*; *šā-ku* broth, gravy; *mār-ku* melted butter. — 2. semen virile, *kū-ba byin-pa* emitte semen; *ku-krag* the mixture of the semen with the uterine blood, by which process, acc. to Indian physiology, the fetus is formed, *Med., Ssk.* ཁུ་བའི་

ཁུ་བོ་ *Kū-lo* uncle, on the father's side *B.* and *C.*; *pa-kū* father and uncle; *kū-dbōn* and *Ku-tsān* uncle and nephew. But owing to polyandry, the degrees of kindred lose their precision, in as far as all the brothers that have become the husbands of one wife may be called 'father' by the children.

ཁུ་བྱུ་ *Ku-byug B.*, also *Ku-gyug* and *yug*. cuckoo, called *byū-yi ryāl-po* and described as a sweetly singing bird, whence prob. *Cs.* has conjectured nightingale, which however is scarcely known in Tibet. — *Ku-byug-rtsā* n. of a medicinal herb.

ཁུ་མག་ *Ku-mag Lh.* purse, money-bag, col. for *Kug-ma*.

ཁུ་ཙུ་ *Ku-tsū* *Cs.* the clinched hand, *šā, Ku-tsū* *snūn-pa* (*Sch.* also *rgyāb-pa*) to strike with the fist. This signifi-

cation, however, seemed not to be known to the Lamas consulted, who interpreted the word: a religious gesture, the forefinger being raised, and the others drawn back. Some native dictionaries have མུཌི fist, others མུཌ་ half-closed fist.

ཀུ *Ku-yü*, in *C.* also **a-yü**, hornless, having no horns, used of cattle *Sch.*

ཀུ *Kü-tu* 1. the short woolly hair of the yak. — 2. *Lh.*: venereal disease, syphilis.

ཀུ་ལེ *Kü-le Sch.*: steel-yard and its weight; but *Dzl. W*, 17 the word refers to an ordinary pair of scales and denotes that scale of the two which contains the weights.

ཀུག་ཀུག་ *Kug, Kugs* corner, concave angle, nook; of rivers, lakes etc.: creek, bay, gulf, cove, also རུ་ཀུག; *Küg-tu* within a recess, on the farther side of a cavity.

ཀུག་ཏ *Küg-ta* (or *rta*), *a-li-küg-ta*, a kind of swallow *Cs.*; the lights (lungs) of this bird are used as a remedy against pulmonary diseases, *Med.*

ཀུག་ན *Kug-rnä* and *kug-snä* fog, mist, haze, during a calm, esp. in spring-time.

ཀུག་པ *Küg-pa* I subst. 1. *Cs.*: "part of a long period of time" (?) -- 2. a certain part of the body *Med.* — II. vb. 1. also *Kugs-pa*, to call = *güg-pa Mil.* (cf. also *gyan*). — 2. to find; get, earn; nor *Kügs-pa-an* *srid* there is a possibility that we may yet replenish our cash *Mil. nt.*; *nyid kügs-pa* to get sleep; *sran ysum kugs*, it drew i.e. weighed three ounces.

ཀུག་མ *Küg-ma* pouch, little bag, *mo-ltägs-kug-ma* tinder-pouch *Mil.*; *aiül-kug* money-bag, purse; **rdzön-kug** *Pur.* knapsack; *rtaäm-kug*, resp. *ziß-kug*, little bag for flour; *nü-kug* sucking-bag, for babies.

ཀུ་ *Küi* hole, pit, hollow, cavity, originally used only of dark holes and cavities; *sma-kün* nostril, *rna-kün* the ear-hole, *mčan-kün* arm-hole, arm-pit; *brag-kün* cleft in a rock, cavern; *byi-kün* mouse-hole; *čab-kün* a sink; *bo-kün* peep-hole; *mda-kün*

loop-hole; in *C.* **i-kün*, *mig-kün*, *te-kün** are used of any hole in walls, clothes etc., caused by decay or daily wear. *yor-kün* a sink, gutter; *kün-dregs* soot of an oven or chimney *Sch.*; *kün-pa*, *kün-po Cs.* a large hole, *kün-bu* a small hole, e.g. *spui kün-bu* pore, passage of perspiration *Dzl.*

ཀུས *Küis* 1. the original meaning perh. is mine, pit *Cs.* — 2. origin, source (fig.), *gyoi Küis snubs*, he stopped the source of the deceit *Ld.-Glr. Schl.* 13, b. *Küis-ran*, and prob. of similar meaning *Küis-btsün*, of noble descent, or when applied to statements etc.: well founded; *Cs.* also fine, excellent; *Küis-méd*, *Küis nän-pa* having no 'origin', mean, pitiful, ill founded; in the last sense it seems to be used of historical accounts, *Tar.* 43, 5, and more esp. of religious records *Pth., Glr.*; *ytam-küis Tar.* 66, 18, prob.: historical source, record, document; in *Pth.* facetiously: *ytam-küis čän yin* the source of that speech is beer.

ཀུ *Kud* coat-lap, or any cloth serving in an emergency as a vessel; **kü' zä** hold forth the lap of your coat, words frequently used to beggars, to whom the alms, chiefly consisting in flour, are poured into that receptacle, *C.*

ཀུ་པ *Küd-pa* pocket, pouch *Sch.*

ཀུ་མ *Küd-ma* side, edge *Cs.*; *Küd-du* aside, apart, secretly; *Küd-du joy-pa* to put, to lay aside.

ཀུ་ནི *Kün-ti*, or **Kyen-ti**, is stated to be used in *Pur.* for he, she.

ཀུ་པ *Kün-pa* to grunt (*Sch.*: to groan).

ཀུ་བུ *Kün-bu Glr.* 97, 12?

ཀུ་(ས) *Kum(s)* v. *gum-pa*; *küms-pa*, crooked.

ཀུ་ས *Kums Sch.*: so it is said; *Mil.*: *lā-tata-bai snyän-pa rgyä-nas kums* might be rendered: the interpreter's renown was proclaimed from afar; the word, however, is of rare occurrence.

ཀུར *Kur* 1. burden, load, for men, more fully: *mi-kur*; *kür-skyed-pas tsö-ba zig*

one that lives by carrying loads *Tar.* — 2. rarely porter, carrier of a load; *Kür-pa* load, burden; *Kür-bu*, col. **Kür-ru** prop. a small load; a load in general; *Kür-pa* carrier, cooly; *Kür-rtad*, *Kür-lam* cooly-station, a day's journey, gen. 10 to 12 English miles; *Kür-rtad-pa* a station-cooly.

ཁུར་བ་, ཁུར་བ་ *Kür-ba*, *Kür-ba* 1. sbst. *Cs.*: bread, food, *Sch.* also forage, fodder. It is, however, not the common word for bread, but only for certain sorts, such as *bra-Kür*, bread of buckwheat, *rtabs-Kür* q v., and more particularly it is applied to cakes and pastry-work baked in fat or oil. — 2. vb. v. *Kür-ba*.

ཁུར་མ་, ཁུར་མ་(ས) *Kür-ma*, *Kür-min(s)* dandelion *C.*, used as a pot-herb and medicinal plant; as the former it is also called *Kür-tsöd*.

ཁུར་ཚོས་ *Kür-tso* *C.* and *B.* cheek, the ruddy part of the face below the eyes (cf. *gram-pa*); **Kür-tog* *W.*

ཁུར་ *Kul* 1. *Sch.*: "the soft down of furs", abbreviation of *Kü-lu*; *Kul-mal* small basket for wool *Ts.* — 2. ravine *Kun.* — 3. district, province, domain; *lha-sa Kul* all that belongs to Lhasa *Georgi Alph.* **dei Kul-la dug** is subject to him *C.*

ཁུར་མ་ *Kül-ma* the bottom, or the side of a thing *Cs.*

ཁྱེ *Ke* numeral, ninety-two, 92.

ཁྱེ, ཁྱེ *Ke*, *Kye* (*Sch.*: *Ke-ma*) 1. profit, gain; *Ke-epös* *B.* and *C.*, **Ke-béd** *W.* id.; *Ke-töñ* *byéd-pa* to trade, to traffic *Pth.*; *tän-Kyi* *Ke* gain, advantage obtained by knowledge and attainments; *Ke-pa* tradesman, dealer; *töñ-dus* *Ke-pa* trader in a market *Mül.*; *Ke-nyén* *Sch.*; profit and loss, risk; *Ke-sgrub-pa* *Cs.*, **Kye-béd töb-če** *W.*, to make profit, to gain, *Ke bryab-pa*, to make a good bargain *Sch.*; **Ke-ru do-wa** *C.* to abate, to go down in price; **Ke-tan*, *Ke-mo**, profitable, unprofitable; **Kyé-mo** *W.* cheap. — 2. tetter, herpes, ringworm (eruption of the skin) *Sch.*

ཁྱེ་བ་ *Kye* v. *Kye*.

ཁྱེ་པ་ *Kéu-pa* 1. partic. of *Kéu-pa*, filled, replete with. — 2. adj. puffed up, proud, haughty, arrogant; sbst. pride etc.; *Kéu-séms*, *Kéu-drégs* pride. *Kéu-pa Med.* with reference to food: producing flatulence.

ཁྱེ་པ་ *Kén-pa* 1. *Schr.* worm-wood, prob. erron. for *Kam-pa*. — 2. *Sch.*: to lean, to repose on, erron. for *blén-pa*.

ཁྱེ་བ་ *Kébs*, col., *W.*: **Kyeb**, *Cs.*: *Kébs-ma* covering, coverlet: **Kébs sán-pa**; to take the covering off *C.*; *tár-Kébs* a covering against rain, rain-cloak; *stén-Kébs*, *löd-Kébs*, table-cloth *Cs.*; *töl-Kébs* *Lt.* cap, hood; *ydün-Kébs*, a certain beam or board above the capital of a pillar; *ydün-Kébs*, veil, cloth to cover the head; **dün-Kyeb** *W.* apron; **pan-Kéb** *C.* napkin, apron.

ཁྱེ་བ་ *Kém* v. *Kyem*.

ཁྱེ་བ་པ་ *Kér-rgyag-pa*, to defraud; to usurp *Sch.*

ཁྱེ་བ་ *Kél-ba* prob. for *Kél-ba*, to load upon; *blo Kél-ba* is said to be used in *C.* for *blo skyél-ba* *W.*, v. *skyél-ba* no. 6.

ཁྱེ་ཉིན་ *Ken-nyén* the day before yesterday *Sch.*

ཁྱེ་པ་ *Kés-pa* *C.* to hit, *tsdmu-la* (or *ntsdms-la*?) to hit the right thing, the exact point or line; *yndd-la* to strike the vital parts, to hit mortally, fatally.

ཁོ *Ko* 1. numeral, 122. — 2. *Bal* (**χ'ο**) for *Ka-ba*, bitter.

ཁོ *Ko* pers. pron. of the third person, he, she, it, but almost exclusively in col. language. In ancient writings it occurs but rarely, being either omitted or supplied by *de*, but in later works that come nearer to the present language, it is to be found the more frequently. *Koi* his, her; **Ko-pa*, *Ko-wa** plur. they, *W.* and *C.* v. *Georgi Alph.*, in an edict; **Ko-tag*, *Ko-tso** id. *C.*; **Ko-wa nyi** *W.*, both of them: *Kor-dä* 1. he himself. 2. he, — **Ko** ool.; with partic.: *Ko dä-di sion la son-ba de*, *Mül.*, he that just went on in advance, preceded in front.

Note. The word prob. has been originally a sbst., denoting essence, substance

(like *ñó-bo*); *má-ko*, *gyi-ko*, *rgyá-ko* are said to be used in *C.* for: the essential, the most important part of a thing, the main point, and the noun substantive may possibly have changed into a substantive pronoun, in a similar manner, as *ña*, *I*, is connected with *ñó-bo*; cf. also *kó-na*, *kó-bo*.

ཁོ་ཏི *Ko-ti* *C.* (Chinese?) tea-kettle.

ཁོ་ཏག་པའི་དྲུག་ *Ko-tág rñód-pa* v. termin. to despair of *Mil.*; to resign, to acquiesce in, to reconcile one's self to; also *sems* *Ko-tág rñód pa* *Pth.*

ཁོ་ན *Kó-na* adj. and adv. 1. just, exactly, the very, *rgyál-pos* *dod-pa* *Kó-na* *yin* that is just what has been wished for by the king *Dal. Lc.* 17. *ñid-ma* *Kó-na* *bzin-du* just as before; *di* *Kó-na* *yin-par* *ñes* he is evidently the very same (man) *Mil.*; *arñ-bu* *Kó-na* *dra-ba* just like a worm *Thgy.*; *tsul* *de* *Kó-nas* by the very same process *Tar.* 13, 12; *de* *Kó-na* *nyid-du* *gyur* *ñig* just so may it happen! (at the conclusion of a prayer) *Ghr.*; but *de-Kó-na-nyid*, as a philosophical term, is also the translation of the *Ssk. tattva*, essentiality, truth, implying to the Buddhist nothing but vacuity, the *Nirvāna Trig.* 20. — 2. only, solely, exclusively, *skád-ñig* *Kó-na*, only for a moment *Dzl.* 272, 12. *dod* *Kó-nas* *brñl na*, if taken up merely with lust: *sems-dan* *Kó-na* *bdé-bar* *dód-ta-na* as he intended only the welfare of beings *Thgy.*; *Tar.*

ཁོ་བོ *Kó-bo* *mas.*, *Kó-mo* *fem.* pers. pron. 1st. person, *I*, pl. *Kó-bo-dag* *we*, indiscriminately as to the rank of persons, *B.* and *C.*; *mi* *Kó-boi* *rnam-ñes* the soul of me the man, i.e. my human soul *Mil.*; also pleon. *Kó-bo* *ña*.

ཁོ་བོ་མངུ་ *Kó-bóm*, the Tibetan name for *Khat-mandu*, the capital of *Nepaul Ghr.*, *Mil.*; sometimes also called *khui* *po-brán*, prob. on account of the mineral treasures supposed to abound in that country.

ཁོ་མ *Kó-ma*, perh. misprinted for *Kom* | sack, wallet *Mil.*, or else a secondary form of that word.

ཁོ་ཡུ་ *Ko-yyá*, occurs only in **Ko-yá skór-de* (perh. col. for *Kor-yyúl*) *W.* to thrash, which is done by driving a number of oxen fastened together round a pole that stands in the middle of the thrashing-floor.

ཁོ་ར *Kó-ra*, *Cs.* also *Kór-sa*, circumference; circumjacent space; also fence, surrounding wall; *Kó-ra* *Kor-yág-tu*, (*Kor-*) *Kor-yág-tu*, in a circle, in circumference, frq. in measuring; also round about, all round, e.g. to flow, to encompass; *Kor-yág kán-tu* in the whole circuit, round about.

ཁོ་ལག་ *Ko-lág* 1. *Cs.*: bigness, robustness (*Lex.* ཡོ་རྒྱ་), *Ko-lág-yán-pa* big, prominent limbs; *Sch.*: *Ko-lág* *ñé-ba* a large space. — 2. *Lh.*; dumping, made of *rtám-pa* and beer; *Id.*: pap of *rtám-pa* and tea, called *spags* in *C.*

ཁོ་ག *Kog* 1. frq. for *Koi(-pa)*, the interior, inside; v. also *Kóg-pa* and *Kóg-ma*. — 2. for *Kogs*, *Kogs* q.v. — 3. for *gég-pa*.

ཁོ་ག་པ *Kóg-pa*, sometimes *Kóg-ma*, *Kog*, the trunk of the body, *ñá-Kóg* the body of an animal cut up for food; **ñá-Kóg dñl-de*, *ñig-ce* to cut up a carcass; **Kóg-tu*, *Kog nán-du* within the body.

ཁོ་ག་མ *Kóg-ma* *C.* pot, earthen vessel = *prü*; *Kog-ñen* large pot.

ཁོ་ག་ས *Kogs* cough *Med.*, *Kógs-pa* to cough.

ཁོ་ན *Koi*, rarely *Koi-pa*, pers. pron. 3d. person, he, she; like *ko* it is of far less frequency in the earlier literature than in the later; at present it is in *W.* used as the respectful word for he, but in *C.*, acc. to Lewin, as plar., = they; *Koi-ñi* his, her; pl. *Koi-rnams*, *Koi-dag*, *Koi-ño* *Koi-dag-rnams*; *Koi-rán* and *Koi-nyid* he himself; *rgyál-po* *Koi-rái* *yin* *dgóna-nas* the king supposing that he himself was meant *Ghr.*

ཁོ་ན་པ *Koi-pa* 1. prov. for *Koi-pa*. — 2. the inside, inward parts, prov. *Kóg-pa* (*Cs.* also: the veins); *Koi-du*, *Koi-na*, *Koi-nas* adv. and postp. in, within, from

within, out of; *Kōi-du* (also *Kōis-su*) *śūd-pa* or *śūd-pa*, with or without *sems* (resp. *śuge*) being prefixed 1. impressed on, fixed in the mind, thoroughly understood, known. 2. very restless, uneasy, sorry, anxious in one's mind; — *Kōi-thu sdū-ba* to impress on the memory, to learn (by heart) *Glr.*; *Kōi-nas snyin jiyün-ba* *ltar* as if their heart was torn out, *Pth.*; *snyin Kōi rūs-pai dkyil-nas yōl-ba* *btab* he prayed from his inmost heart *Thgy.*; *Kōi-nas śās-pa*, *smrā-ba* to know by heart, to say, recite by heart *Cs.* **Kōg-la yid-thu met* W. I have no recollection of it; *Kōi-pai drōd-la* *pan* it helps against internal heat *Med.*; *Kōi-par sōn-bai dug bzin-no* it is like a poison that has entered into the internal parts (or the veins) *Thgy.*; **Kōg-paŋkan-pa**, a bad character W., **Kōg-pa ŋen-mo* W. generosity, magnanimity (?) —

Comp. *Kōi-krag*, the blood contained in the veins *Cs.* — *Kōi-kro (-ba)* wrath, anger; *Kōi-kro spōn-ba* *Mil.* to put away, subdue anger, **zā-ba* C. to 'conceive' anger, take a dislike; *Kōi-mi-kro-ba* quiet, calm, mild *Pth.* — **Kōg-füg* col. uneasiness, sorrow, anxiety; **Kōg-füg jhū-pa* C., **cō-čē* W. to be uneasy, anxious. — *Kōi-gün* fall, filled up in the inside, solid, *Kōi-sōn* hollow, tubular. — **Kōg-fen*, *Kōg-dēn**, W. grudge, ill-will, hatred. — *Kōi-fail* suet. — **Kōi-lög* W. cholera. — **Kōg-šün* W. 1. the core of a tree, heart-wood. 2. *tenen*. — **Kōg-šugs* a groan, sigh W., **Kōg-šugs tān-čē* to sigh, to groan. — **Kōg-šubs-la sil-čē* W. to read low, softly, whisperingly; **Kōg-sil tān-čē* W. to read noiselessly, so as not to be heard. — *Kōi-(γ)señ* inner caverns, not opening to the daylight; (those of the *Rirab* are the habitations of the *Lhamas-yin* or *Asura*).

ཁོས་ *Kōis* 1. sbst. (*Kōis-ma* *Cs.*?) the middle, the midst; *gañs-Kōis-na* in the midst of alpine snows *Mil.*; respecting time: *zāg bdün-gyi Kōis-su* within, during, seven days *Pth.*, *Tar.*; respecting money: *de nyid-kyi Kōis-na yids-so*, (this) is contained,

included in that (sum) *Tar.* 22, 15; *Kōis-su ydigs-pa* *Lec.*, *Cs.*: annexed to, united, incorporated with. — 2. adj. crooked; W.: **Kōis ču dug** it is bent, curved, e.g. paper by heat, the limbs by the gout; **Kōis-kan** W., **Kōi-ril** C. crippled.

ཁོད་ *Kod* I. v. *Kōl-pa* and *gōd-pa*. — II. inst. of *Kod*.

ཁོད་པ་ *Kon-pa* anger, grudge, resentment; *Kon dzin-pa*, *Kōi-du dzin-pa* to hate, **Kin-la kūr-čē** W. id.; **Kon-güg-ste dād-čē** W. ("to sit waiting with hatred") id.; **Kon-bēr** W., the sting, the burning of anger or hatred in the soul.

ཁོབ་ *Kob* 1. fat, heavy, clumsy *Sch.* — 2. sometimes for *Kob*. — 3. v. *gpebs-pa*.

ཁོམ་ *Kom* wallet, leather trunk *Cs.*, *Cs.*: felt or skin bag; *yzims-kōm* *Cs.* id. (prob. resp.); *Kom-bōg* *Cs.* a cloak-bag; more accurately: the cloth in which the trunk is wrapped and carried by the porter.

ཁོམ་པ་ *Kōm-pa* *Schr.*; to be able, esp. to be enabled to do a thing by the absence of external impediments; *Kōm-pa min* *Cs.*, **Kōm-čē mi rag** W. I have no time, I cannot do it now; *śdod mi Kom* I cannot sit and wait now *Pth.*; *mīl mi Kōm-par* without your having time to swallow it down *Dzl.* 70, 17. *mi-Kōm-pa brygad*, the eight obstacles to happiness, caused by the re-birth in places or situations unfavourable to conversion *Trig.* no. 66. Acc. to *Schr.* the word is also used in that special sense: to be able to carry on a law-suit, to which there are likewise eight obstacles.

ཁོར་མོ་ཡུག་ *Kor-mo-yüg* *Sch.*, *Kor-yüg*, *Kōr-sa* v. *Kū-ra*; *Kor-yüg-tu* continually, incessantly *Mil.*

ཁོར་ *Kol* *Cs.* = *kōl-bu*; *Kōl-du jiyün-ba*, abridgment, epitome *Cs.*

ཁོཔ་པ་ *Kōl-pa* 1. *Cs.* boiled. — 2. *Sch.* boiling, bubbling, *zās kōl-pa* a bubbling kettle *Dzl.*

ཁོཔ་པོ་ *Kōl-po*, also *Kōl-brān*, servant, man-servant, *Kōl-por rje-su būn-ba* to

take, to hire for a servant *Pth.*; frq. fig. *stms-kyi Köl-por yda* (the body) is a servant of the mind *Mil.*; *jig-rten srid-pai Köl-po* a servant of the world i.e. of mammon *Mil.*

ཁོ་བུ *köl-bu* a small piece, *köl-bu nyün-bru tsam zig kyan ma lus Pth.* not so much as a grain of mustard seed is left.

ཁོ་མཁ *köl-ma* 1. *Cs.* 'anything boiled'; perh. more accurately: anything boiling, *žu Köl-ma* boiling water; *düg-mtso Köl-ma* a boiling lake of poison. — 2. *Sch.*: an outlet for the smoke in a roof.

ཁོ་མོ *köl-mo* 1. maid-servant *B.* — 2. a coarse sort of blanket usually given to slaves *Schr.* — 3. mowed corn, a swath *C.*

ཁོས་ *kos* v. *gés-pa*.

ཁོས་པ་ *kös-pa* wished for, wanted *Sch.*

ཁྲ་ལེ *kyá-le Cs.*, **ká-le W.*, as much as fills the hollow of the hand, a handful, e.g. of water.

ཁྲུག་པ་ *Kyág-pa* to lift, v. *Kyog-pa*.

ཁྲུག་(སྒྲུབ་)པ་ *Kyág(s)-pa* 1. frozen; ice. — 2. the frost, cold, *Kyág-tog-Kar* on the ice *Glr.*; *Kyág-pa Kyág-pai bód-yul* 'Tibet frozen up with frost' *Pth.*; **Kyág-la* jar (v. *byór-ba*) **soni W.* it has stuck fast by freezing. — **Kyag-žu-ko-ko T.* mud caused by a thaw, snow-water. — **Kyág-eran-can W.* hardened against the cold. — *Kyag-rúm, Kyag-róm* ice, pieces of ice, floating blocks of ice (also *čab-róm*); cf. *Kyag-pa*.

ཁྲ་ *Kyad* 1. difference, distinction *B., C., W.* **gañ tñi-na kyad meč W.* it is no matter which you give me; *ná-dan-prad-pa dñi kyad-méd-do* it is quite the same as if they came to myself; *sems-la kyad byun* a difference of opinion arose. — *Kyad-čos* mark of distinction. — 2. something excellent, superior, *bzoi Kyad, bzo-Kyád* an excellent work of art *Glr.*; *bagrüb-pai Kyad yon* prob.: it shall be instantly performed in the very best manner *Pth.* — *Kyad-nór* the principal or chief wealth

Cs. — *Kyad-dñi* the principal sense *Sch.* — 3. syllable employed to form abstract nouns. A transition to such formations appears in the following sentence: *dkar-nag-čos-kyi če-Kyád blta Mil.* we wish to examine the difference of greatness or worth of the white and the black religion; so also whenever a certain measure is given, and in general, when such abstract nouns are used in a relative sense, as: *mtö-Kyád height, zab-Kyád depth, jnyug-Kyád wealth.* — 4. part, division, the same as *Kyád-par* 2; **sa-Kyád W.* place, corresponding exactly to **sa-ču C.*

Derivatives. **kyé'-tsar-čen** = *nó-mtsar-čan* wonderful *C.* — *Kyád-du* adv. especially, particularly, *Kyád-du jnyags-pa* particularly (uncommonly) lofty, sublime *Glr.* *Kyád-par* adv. = *Kyád-du Glr.* 50, 7, and more frq. subst.: 1. difference, dissimilarity *B. and C., na dan Kyod ynyis Kyád-par-če I* and you — that is a great difference *Glr.*; *de dan kyád-par-ma-mčis-pai rten* an image not differing from this *Glr.*; *min-gi Kyád-par yin* it is (only) a difference of name *Glr.* — 2. sort, kind, *brás-bui Kyád-par kun* all sorts of fruit; *ri-dwags-kyi Kyád-par zig* a particular kind of game; perh. also: division, part, *yul-gyi Kyád-par province Tar.* 20. 14. — 3. = *Kyad* 2. something of superior qualities, an excellent man *Tur.* 20, 7. *Kyád-par-čan superior, excellent, capital, blá-ma Kyád-par-čan zig Mil.* an excellent spiritual teacher; *Kyád-par-du* adv. particularly, chiefly, especially. Rather obscure as to its literal sense, but of frq. use is the phrase *Kyád-du ysód-pa, yád-pa, c. accus.* but also dat., to despise, e.g. *dñá-la* an inferior, *rgyu-, brás* the doctrine of retribution, *nyon-mónis-pa* trouble etc.

ཁྲུག་ *Kyab* v. *Kyáb-pa*.

ཁྲུག་པ་ *Kyáb-pa* to fill, penetrate; to embrace, comprise, c. accus., also dat., *mi, tsün-bas Kyáb-pai sa-jyógs* a place full of dirt *Thgy.*; *brüm-pa mán-pos* full of, quite covered with pustules, pocks *Med.*; *nikris-*

pas filled, impregnated with bile *Med.*; *lus* seems *dga-bdā* *Kyab-par gyūr-nas* body and soul (filled with) full of joy *Ghr.*; *bar Kyab-pa* to fill up an intermediate space; to make (a country etc.) full of light, religion, happiness, frq.; *tams-cād-la dringyis* to embrace all creatures with benevolence; *kūn-la Kyab-pa* in grammar: capable of being joined to any word, comprising all of them, *Ghr.*; *Kyab-čē-ba* comprehensive; used also in the way of censure: everywhere and nowhere, to be met with everywhere *Mil.*; *Kyab-pdāl* or *rdōl* comprehensive, extensive. — *Kyab* seems also to be a subst. in *Kyab-čē-ba*, and still more so in *rgya bod yōis Kyab-tu grāgs-pa-la* according to what is spoken in the whole compass of India and Tibet *Tar.* 87.

ཁྱའ་ཤྱུག་ *Kyab-jug* Vishnu, a Brahmanical divinity, appearing, like *Brahma* and *Shiva*, also in Buddhist legends, yet principally known in his quality as *ya-sgra-yañ-dzin* (Rāhula), conqueror of the demon that threatens to devour sun and moon; hence *Kyab-jug-yzer Med.*, **Kyab-jug-gi nad** *W.*, **ra-hu-ls nē** *C.*, epilepsy.

Kyams *Ca.*, *Sch.* yard, court-yard, *Ca.*

also gallery. It is, like *tsoms*, a space that is to be found in many Tibetan houses, and may be compared to the *compluvium* of the Romans, being open in the middle, and on the sides generally enclosed by verandas. *Kyams* may therefore be called court-yard, when it is on the same level with the ground, (so also *perh. Tar.* 89, 4, reading *kyams-su* for *kyams-su*); but in the upper stories such a construction is unknown in European architecture. *Kyams-stōd* the upper court-yard, *Kyams-smād* the lower one; *Kyams-tōns* *Ca.*: 'impluvium'.

ཁྱམས་ *Kyams* *Ca.*: p. n. = *kams*, v. *kams* 3.

ཁྱམས་པ་, ཁྱམས་, ཁྱམས་པ་ *Kyāms-pa, Kyār-pa, Kyāl-pa* v. *Kyāms-pa*, etc.

ཁྱི་ *Kyī* dog, *Kyī rmug* *B.* and *C.*; the dog bites, *W.*: barks; **so tab** *W.*: bites;

tam *W.* lays hold of; *Kyī bōs-nas* *ma brdūi* proverb: if you call the dog, then you must not beat him *Ghr.* — *Kyī rkai-nyis Sch.* 'a bastard dog, a cur' (?) — *Kyī-skād* the barking. — *Kyī-kāi dog-kennel*, — *Kyī-gu* a puppy. — *Kyī-rgān* an old dog. — *Kyī-rōd* the itch of dogs. — *Kyī-dām* 'dog's seal', a mark burnt in; stigma *C.*, *W.* — *Kyī-dug* poison of hydrophobia *Sch.* — *Kyī-mād-pa* the pairing of dogs *Sch.* — *Kyī-pul dog-kennel, dog-house*. — **Kyī-pal-jōr** *W.* *Blitum virgatum*. — *Kyī-spyāi* *W.* jackal. — *Kyī-pō* a male dog. — *Kyī-brū* *Sch.* a vicious, biting dog. — *Kyī-abrāi* dog's fly. — *Kyī-mo* a female dog, bitch. — *Kyī-smyōn* canine madness, hydrophobia *C.*, *W.*; also mad dog = *Kyī smyōn-pa*. — *Kyī-rdzi* dog-keeper. — *Kyī-rzōn* trough for dogs and other animals, manger. — *Kyī-sig* flea.

ཁྱི་གུ་ *Kyī-gu* 1. v. *Kyī*. — 2. *W.* bud (of leaves and branches, not of blossoms), eye (of a plant).

ཁྱི་ར་ *Kyī-ra* chase, hunting, esp. of single huntsmen, not of a party; stable-stand, cf. *lāis*; **Kyī-ra-la čā-čē** *W.* to go a hunting, **Kyī-ra čō-čē, gyāb-čē, gyūg-čē** id.; **Kyī-ra-la čā-kān** hunter, sportsman; *Kyī-ra-ba* *B.* and *C.*, **Kyī-ra-pa** *W.* huntsman.

ཁྱི་རོན་ *Kyī-rōn* p.n., v. *skyid-grōn*.

ཁྱི་ལ་ལ་རི་ *Kyī-la-va-ri* a sort of treacle made of *sen-ldeñ* *Wdā*.

ཁྱི་གྱི་ *Kyig* v. *Kyig-pa*.

ཁྱི་ *Kyid* breadth of the hand with the thumb extended, a span.

ཁྱི་མེ་ *Kyim* (*Sek.* ཁྱི་མེ་) 1. house, not as a building, but as a dwelling-place of man, a home. Even when in *Sik*. they speak of **stāi-Kyim, nyūg-Kyim** a house of wood, of bamboo, the idea of habitation, dwelling-place predominates in these expressions. *Kyim-na* at home, *Kyim-du* home (to go home); *Kyim dāi Kyim-na* house for house, each in his house *Tar.* 151. 22; *Kyim spō-ba* to remove to another place; *Kyim skyōi-ba* to have a house-

hold, to gain a livelihood; *Kyim-gyi so-tse* household, housekeeping, farming; *Kyim-gyi rig-pa* knowledge, experience in housekeeping and farming; *Kyim-med-pa* homeless, without a home; therefore esp. as opp. to the life of a homeless and unmarried priest: *Kyim-gyi byd-ba* or *las*, 1. domestic business, 2. lay-life, worldly life; cf. also many of the compounds. *Kyim-la dā-ba*, *γdān-ba* to get married, to be given in marriage, respecting the female part *Gl.*, *Mil.* — 2. the signs of the Zodiac, which is called *Kyim-gyi kōr-lo*, viz. *lug* ram, *ylan* bull, *Krig-pa* (pairing) twins, *kūrkata* (*Ssk.*) crab, *sān-ge* lion, *bū-mo* virgin, *arān* balance, *sdig(-pa)* scorpion, *γzu* (bow) archer, *zu-srin* (sea-monster) capricorn, *būm-pa* water-bearer, *nya* fishes. To these 12 signs however the corresponding Tibetan figures are not 7 to 22, but 0 to 22, as seems to be the usage in astronomical science. There is moreover a division into 27 'lunar mansions' much in use; v. *rgyu-skār*. — 3. double-hour, the time of two hours; or the twelfth part of the time of the apparent daily rotation of the heavens and consequently also of the zodiac, or, as we should say, the time of the passing of a sign of the zodiac through the meridian. — 4. *Cs.*: hale, or circle round the sun or moon. — 5. Symbolic numeral: 12.

Comp. and deriv. *Kyim-tāb(s)* husband, frq.; also wife; *Kyim-tāb-la γdān-ba* to give in marriage, to give away a woman for a wife; *Kyim-tāb-mo* wife, housewife, *Cs.* — *Kyim-bddg* master of the house, husband; owner of a house, citizen; *Kyim-bddg-ma* fem. — *Kyim-pa* 1. layman, 2. *Cs.*: surrounded by a halo (*Kyim* 4); *Kyim-pai phyāge-su abyin-pa* given away to laymen *Dzl.*; *Kyim-par dug* or *γnas* he lives as a layman; *phyis Kyim-pai tsūl-can-gyi rnat-byor-pa* a devout man, who lives outwardly like a layman *Mil.* — *Kyim-pa-pa* a houseowner, peasant, farmer, husband; *Kyim-pa-ma* housewife. — *Kyim bya* domestic fowl, cock, hen, poultry *W.*, *C.* —

Kyim-mi family of, a house, household *Cs.* — *Kyim-tān* id. — *Kyim-tār* *Gl.* 51, 10, usually *Kyim-mtāts*, *Kyim-mtāts-pa*, fem. *Kyim-mtāts-ma* neighbour. — *Kyim-zdg*, *Kyim-zld*, *Kyim-lō* 'a zodiacal day, month, year' (?) *Cs.* — *Kyim-sa* earth, dust, dirt (in a house), sweepings *W.*, *Kyim-sa dā-če*, *spūn-če* to sweep (a floor), to sweep together.

ཁྲིམ་ *Kyim-nya* *Sch.*: whale (if at all correct, it must be taken as mythological signification, no Tibetan having ever known of the existence of real whales).

ཀྲུ་ *Kyu*, *Kyā-bo* *Cs.*, *Kyū-mo* *Pth.* flock, herd, **ཀྲུ་ཀྲུ་** *lug-Kyu* a flock of sheep, *mdzō-mo-Kyu* a herd of bastard cows, *γndg-Kyu* of horned cattle; *Kyu skōn-ba* to keep, tend a flock or herd; company, band, gang, troop, *mi-Kyu* *Cs.* a company of men, *bū-mo-Kyu* a bevy of girls, *dmag-Kyū* a troop of soldiers; *Kyū-nas būd-pa* to exclude from the company *Pth.*, *C.*; *Kyū-sān drēn-pa* to go before, to take the lead of a troop, a flock *Mil.*; *Kyū-mōdg* bell-wether; also the most distinguished amongst a number of men, the first, chief, head *Pth.*, *Kyū-mōdg-ma* fem.; *Kyū tsdgs-pa* vb.n., *Sch.* to collect, to gather in flocks.

ཀྲུ་ *Kyu* *Sch.* 'ell', prob. incor. for *Kru*.

ཀྲུ་བྱུག་ *Kyū-byūg* acc. to *Lex.* = *ku-hū*.

ཀྲུག་ *Kyug* v. *Kyūg-pa*.

ཀྲུ་ *Kyūi* (*Sch.* also *Kyūi-mo*) the Garuda bird, a mythical bird, chief of the feathered race. *Kyūi-āog-can* = *γiyag-rdōr*.

ཀྲུ་འཕྲུག་ *Kyūi-dpyad* a small round basket of reed (*Cs.*; *Kyūi-ril* is said to be in *C.* a large cylindrical basket, the same as *kun-dūm* *Ld.*, v. *rkōn-pa*).

ཀྲུ་ཐེར་ *Kyūi-sdér* ('Garuda claw') *Med.*, (*Cs.*: n. of a medicinal root, pseudo-zedoary; *Kyūi-rgōd* *Med.* id (?)).

ཀྲུད་ *Kyud* v. *Kyūd-pa*.

ཀྲུད་མོ་ *Kyūd-mo* rim of a vessel *Sch.*

ཁྱུར་མིད་པ་ *Kyur-mid-pa* to swallow *Med.*; *Kyur-mid-du sön-ste* suffering himself to be swallowed (from the story of an Indian idol) *Pth.*

ཁྱུས་ *Kyus* wall-side *Ts.* (?)

ཁྱེ *Kye* 1. for *Kyru* *Mil.* — 2. for *Ku* q.v.; *Kyé-mo* v. *Ke.*

ཁྱེ་མ་ *Kyé-ma* n. of a disease *Med.*

ཁྱེ་བ་ *Kyru* (diminutive of *Kyó-bo?*) 1. male child, infant boy. 2. youth, adolescent *B.*

ཁྱེད་ *Kyed* pers. pron. 2nd. person, thou, and particularly in the plur. you, in *B.* eleg., in addressing superiors, but also used by superiors in speaking to inferiors, and even contemptuously: *Kyed lü-bui má-rabs* such vulgar, mean people, as ye are *Dzl.* — *Kyid-kyi* thy, your. — *Kyed-rán* (*kyed-nyid* seems to be little used) thou thyself, you yourself; plur. particularly expressed: *Kyéd-ñag*, *Kyéd-rnams*, *Kyed-tso*; *dge-tsul Kyéd nyis* you two Getsuls *Glr.*; *Kyed ysum-po* you three (a mother speaking to her sons) *Glr.*; *Kyéd-ñag* you, when speaking to one person *Glr.*, = *nyid-ñag*.

ཁྱེད་ *Kyed* 1. = *Kyid* *W.* 2. v. *Kyéd-pa*.

ཁྱེན་ཏི་ *Kyén-ti* *Pur.* he, she, v. *Kün-ti*.

ཁྱེབ་ས་ *Kyeb-s* v. *Ke-ba*.

ཁྱེམ་ *Kyem* (*Sch.* also *Kem*) a shovel, *W.*: **kyem dan ján-ñe** to shovel away, to remove with a shovel; *Kyém-gyi ddb-ma* the blade of a shovel, *yü-bu* the handle of it *Cs.* — *gru-Kyém*, *ñu-kyém* *W.* ear, *lèags-Kyém* spade; *me-Kyém* fire-shovel; *wa-Kyém* a scoop, hollow gutter-shaped shovel (*Cs.*; *Kyém-bu* spoon *Cs.*

ཁྱེར་ *Kyer* v. *Kyé-ba*; *Kyér-so* v. *Kyer-so*.

ཁྱེ་ *Kyo* *B.* frq., also *Kyó-po* *Pth.* 1. man (seldom). 2. husband, *Kyo byéd-pa* ('to act a husband' cf. *byed-pa* I. 1) to take a wife; *Kyod nai Kyo mi byéd-na* if you do not marry me *Dzl.* — *Kyo-méd* single, unmarried. — *kyó-mo* wife *Cs.* — *Kyo-ñag* husband and wife, married couple; *Kyo-*

ñag nyis grógs-nas sön these two married people went together; *Kyo-ñag mdza-barnams* a loving couple; *Kyém-bdag Kyo-ñag nyis* the citizen with his wife; *ñér-lha Kyo-ñag nyis* about the same as: Mr. and Mrs. *Serlha*; *Kyo-ñag-tu sdü-ba* to join a couple in marriage *Dzl.*

ཁྱེ་ག་ *Kyó-ga* 1. man emphatically, as: *skyés-bu na hör-pa yan kyó-ga yin* we Turks are men, too; hero, *Kyó-ga-po* id. — 3. heroic deed, exploit.

ཁྱེ་ག་པ་ *Kyóg-po* crooked, curved, bent; *Cs.* also cunning.

ཁྱེ་ག་ཏོན་ *Kyog-tón* (v. *Kyó-ga* and *tón*) *W.* young man, youth.

ཁྱེ་ག་ས་ *Kyogs* litter, bier *Pth.*, palanquin *Cs.* also scaffold (?) *Cs.*

ཁྱེན་ *Kyon* v. *Kyón-ba*.

ཁྱེད་ *Kyod* pers. pron. 2nd. person sing. and plur., thou, you; *Kyod-kyi* thy, thine, your; if plurality is to be especially expressed, it is done by adding *ñag*: *Kyód-ñag Mil.*; occasionally also *Kyód-rnams*, cf. *Kyéd*; *Kyod-rán* 1. thou thyself, you yourself. 2. thou, you (*W.* **Kyo-rán**).

ཁྱེན་ *Kyon* size, extension, width, circumference, area, height e.g. of *Dzambuling Dzl.*, of the *Sumeru Glr.*, of the lunar mansions or the zodiac *Glr.*; *Kyon-yóns-pa* a wide extent, *Kyón-yóns sa-yü* all the wide world (earth); *Kyón-sólom Cs.* 1. narrow-extent. 2. sum, contents. — *Kyón-nas* thoroughly, *Kyón-nas mi sdig-can* thoroughly a sinner; *Kyón-nas med* not at all *C.*

ཁྱེན་ཁྱེན་ *Kyom-Kyóm* 1. oblique, awry, irregularly shaped. — 2. v. *Kyóm-pu*.

ཁྱེར་ *Kyor* (*Cs.* *Kyór-pa*) as much as fills the hollow of the hand, a handful, cf. *skyor*; *Kyor gan*, *Kyor re* one handful, *Kyor do* two handfuls.

ཁྱེད་པ་ *Kyól-ba* v. *Kyól-ba*; *Kyóde-ma C.* = *skyóde-ma*, *skyóde-ma*.

ཁྱུ ཀྱུ 1. a small bird of prey, sparrowhawk, falcon, used for hunting, also *bya-kra*; *kra-tör Sch.*: a species of eagles; *kra-pa* falconer. — 2. v. the following article.

ཁྲ་བོ་ *Krá-bo* perh. also *Krá-mo* piebald, two-coloured, (not many-coloured, which is *bkra-ba*); *rgya-stág-kri-bo* the streaked Indian tiger *Mil.*; **ta-tá** *C. id.*; **ta-wo-pi-wo, ta-si-pi-si** *W. id.* (spelling uncertain); *nag-krá* black-spotted, so that black is the predominating colour of the whole; *dmár-krá* red-spotted, red being the predominating colour. — The significations of the various compounds of *kra* have all a reference to the peculiar effect produced on the eye by the blending of two or more colours together, especially when seen from a distance; so: *Kra-čam-mé* *Glr.* is said of a rainbow-tinted meteor, *Kra-lam-mé* *Mil.*, (or *lham-mé*,) of a similar phenomenon, *Kra-čem-čem* *Pth.* of a flight of birds; **č a-čám-se, č a-čem-mé, č a-čem-se** *C.*, **čám-č a-č in-né** *Ld.*, **č a-šig-ge č a-čig-ge, č a-róg-ge** *C.*, — all these seem to be of nearly the same import. — These compounds have also assumed the character of an adverb, signifying, **together, altogether**, *Kra-me-ré* *Mil. id.*

ཁྲ་མ་ *Krá-ma* 1. *Cs.* register, index. — 2. *C.* judicial decree. — 3. a species of grain, acc. to *Wdi.* = *mg-yogs-nás* a kind of barley growing and ripening within 60 days; *v. nas*.

ཁྲ་ག་ *Krag* (in *Bal.* still pronounced **krug** elsewhere **č ag**), *Cs.*: resp. *sku-mśaal*, **blood**; **nal-č ag, žaň-č ag** *W.* vulg. blood discharged by menstruation, from which, acc. to some authorities, **paň-č ag** blood of the childbed is to be distinguished; *yzui-krag* healthy, nourishing blood *Cs.*; *nad-krag* bad blood *Cs.*: *Krag dón-pa, W.* **ton-čé**, to bleed a person; *ytár-ba* *id.*; *Krag řód-pa* to stop, to stanch the blood; *Krag čád-pa* *vb. n.* to cease to bleed, cessation of bleeding; **nyin-č ag Kól-la rag** *W.* I feel my blood boiling, e.g. from ascending a steep hill; *Krag džag-pa* menstruation (the plain undisguised expression): *Krag čag-pa* clotted blood, gore *Cs.*; *Krag-šas-čé-ba* plethoric *Med.*

Comp. *Krag-krugs* *Sch.*: agitation, flutter, orgasm of the blood. — *Krág-čan*

bloody, e.g. *ral-gri*. — *Krag-řód* *n.* of a medicinal herb *Med.*, *Krag-čags-rtá* a 'blood-bred' horse, i.e. a real horse, opp. to a metaphysical one *Mil.* — *Krag-čün* a class of terrifying deities *Thgr.* — **č ag-tui-bu** *W. leech.* — *Krag-yžer* *W.* rheumatic pain (?) — *Krag-ró* clotted blood (?) *Med.*

Krag-tin a clot of blood. — *Krag-šór* hemorrhage, bloody flux (?) *Med.*

ཁྲ་ཀྱིག་ *Krag-krig* one hundred thousand million, an indefinitely large number *Cs.*; acc. to *Lex.* — འཇུག་ one million, cf. *dkrigs-pa*.

ཁྲ་ཀྱུག་ *Krag-krüg* *Cs.* complicate, confused; *Zam.*: like a troop of fighting men, or like the loose leaves of a book, when out of order.

ཁྲ་ཀྱིག་ *Krag-króg* *Lt.*?

ཁྲ་ཀྱི་ *Kraň* *v. mkráň*.

ཁྲ་ད་པ་ *Krád-pa* *Cs.* stretched out; *Krád-por šód-pa* to sit (with the legs) stretched out (?). *Krád-por skyé-ba* *Wdi.* a botanical term applied to the leaves of plants.

ཁྲ་བ་ *Krab* shield, buckler; coat of mail, scales *Sch.*; acc. to oral communication the word in the first instance denotes **scale** (scale of a fish), and secondly **coat of mail**; consequently *Krab-čan* 1. scaled, scaly. 2. mailed, armed with a coat of mail; *Krád-mkan* armourer *Glr.*

ཁྲ་བ་བ་ *Krab-kráb* 1. a weeper, one that sheds tears on every occasion *Sch.* — 2. *Mil.* 92, 4?

ཁྲ་མ་ཀ་ *Krá-m-ka* a cut, a notch (in wood), lines cut into wood so as to cross one another, as an ornament; *Krá-m-šin* a club-like implement, carved in the manner just mentioned, representing the attribute of a god. *nyag-kram* a notch.

ཁྲ་མ་པ་ *Krá-m-pa* I. *C.*: a liar, *štu-bar byéd-pai* *Krá-m-pa* *Pth.*; *Krá-m-ma* *fem. Cs.*; *ka-kram* a lie *Mil.*; *Krá-m-sems-čan* lying, mendacious *Mil.* — II *W.*: 1. lively, brisk, quick, like boys, kids etc. (the contrary of *ylén-pa* slow, indolent, apathetic); **čim-pa čó** *W.* a wish of good speed, ad-

dressed to one going on a journey, such as: good success! may all go well! — 2. modest, attentive to the wishes of others.

ཁྲལ་ *Kral* (*Lex.* དུཤ་ punishment) 1. punishment, chastisement for sins, visitation; in this sense the word is said to be used still, but much more frq. it signifies 2. tax, tribute, duty, service to be performed to a higher master; *kral adu-ba* to collect taxes, *jäl-ba*, *skör-ba* to pay taxes, *bkäl-ba* to impose taxes; *diül-kral* money-tax, tax to be paid in money, *brü-kral* corn-tax, tribute paid in corn, *til-mär-kral* tax, tribute to be paid in sesame-oil.

ཁྲི *Kri* (*Cs.* *Kri-ma*), *Kri-krag*, *Kri-fao* ten thousand, a myriad, *Kri jiyed dan ynyis* 15 000; *nyi-kri* 20 000; *bzi-kri* 40 000; *brgyad-kri bzi-stön* 84 000, a number frq. occurring in legends.

ཁྲི *Kri*, also *Krin*, seldom *Kri-bo*, resp. *bzüga-kri*, seat, chair; throne; couch; frame, sawing-jack, trestle etc.; **gya-fi* an Indian (Anglo-Indian, European) chair; *čos-kri* a professorial chair, pulpit *Pth.*, reading-desk, table for books, school-table; **nyé-fi* (v. *nyé-ba*) a contrivance to rest the head on when sleeping on the ground *W.* *nyül-kri*, resp. *yzim-kri*, head-stead; *sén-ge-kri* throne; *kri-la hakó-ba* to raise on the throne; *kri-la kúd-pa* to preside, to hold the chair. — As the Tibetans generally sit on the bare ground, or on mats, or carpets, chairs are rather articles of luxury.

Comp. and deriv. *Kri-ydügs po* the sun. — *Kri-pa Cs.* a chairman; one sitting on a throne. — *Kri-jänü* 1. *Cs.*: the height of a chair, a high chair. — 2. *mčod-rtén-gyi kri-jänü* the same as *ban-rtm*. — *Kri-mün* or *mön Pth.*, *Tar.*, prison, dungeon. — **fi-šin*, *fi-ü-šin**, the common, plain word for chair.

ཁྲིལ་ *Kri-le-ba* fear (*C.* (?)

Krig-krig 1. so *Krig-krig byéd-pa* ¹ to gnash, grind the teeth *Mil.*; *zuga-po* to shiver, shake with cold, terror, rage *Mil.* — 2. col. for *tig-tig*.

ཁྲིགས་ *Krigs* plentiful, abundant *Sch.*; *za-ñg Krigs-se* silk-fabrics, silks, in abundance *Mil.*; *Krigs-se gan* quite full *Sch.*; *Krigs-se byéd-pa* to treat, to entertain plentifully *Sch.*

ཁྲིད་ *Krid*, *Krid*, instruction, teaching; *Krid dēbs-pa* to give instruction, to instruct, *Krid-pas-čog* I am willing to give you instruction, you may have lessons with me *Mil.*; *Krid baid-pa* to give instruction, to make admonitory speeches, to give parenetical lectures; *Krid zāb-po* thorough instruction; *sku-krid* instruction to an evil purpose, seduction, v. *slü-ba*; *sna-krid Lex.* guide, leader. — *Krid-milan* col. teacher. — *Krid-prig* scholar, pupil. — *Krid-pa* v. *Krid-pa*.

ཁྲིམས་ *Krims* 1. right, not in the abstract sense in which the word is generally understood with us, but in more or less concrete applications, such as administration of justice, law, judgment, sometimes also implying custom, usage, duty. Accordingly *rgyül-po*, or *btsün-po Krims-méd* means an unjust king, an unprincipled priest or ecclesiastic; *Krims bzin-du*, *Krims dan mtun-par* conscientiously, justly; in conformity with custom, duty, law; *čos-Krims* religious right, coming nearest to our abstract right; when, for instance, in *Glr.* king Sron-btsan-sgam-po says: *rgyül-Krims čos-Krims-su bagyur* I have changed the right of a king into that of religion, he means to say: I have subjected my own absolute will to the higher principle of universal right. A somewhat different sense conveys *Glr.* 97, 4: *čos-Krims jig-pai gros byas* they conspired to extirpate the religious principle of administration. — 2. law, *dge-ba bcu dan ldan-pai Krims* a general law, founded upon the ten virtues *Glr.*; *den čos-Krims dan rgyül-Krims ynyis yün-la jjab*, he regulated the spiritual and secular law *Glr.* 97, 1.; *bka-Krims* resp. law, as a collection of precepts, decree, commandment; *Krims ča-ba* to enact a law, to publish a decree, frq.; *Krims sgrög-pa* to pro-

claim an edict; *mlô-ba Krims-kyis ynon* he limited the power of the nobility by laws *Glr.*, *Krims-yig* code of law *C.*; *Krims* also a single precept, rule, commandment *Dzl.*; *Burn.* I, 630. — 3. administration of justice, *čos-kyi Krims* the ecclesiastical, *dpôn-gyi Krims* the secular civil, exercised by the *Krims-dpon*; *lugs rnyis-kyi Krims* a twofold jurisdiction, a combination of the ecclesiastical and secular administration of justice (as it existed among the Jews); *Krims erûn-ba* to observe, to act according to right, custom, duty; also to exercise jurisdiction, to govern, to reign; to bridle, to keep in check *Glr.* 95. 9.; *Krims byéd-pa* id. ni f. — *tsul-Krims* a spiritual precept or duty; also a frequent man's name. — 4. action, lawsuit, *W.* also **řim-sugs** or only **sugs*; *gañ zig řim-si ři-la** *W.* for the sake of some law-suit, **řim tñi-čē** to sit in judgment, to try, to hear causes; **řim čg-pa** *C.* = **řim tñi-čē** *W.*, means also to pass sentence, to punish, **řim däg-po tñi-wu** to inflict a heavy punishment; *mi-lu Krims-bčad jog* he incurs, suffers punishment *Pth.*; **řim žu-čē** *W.* to go to law, to commence an action; **řim žu-Kan** *W.* plaintiff; **řim tñi-Kan** *W.* magistrate, judge; *Krims-dpon B., C., W.*, superior judge, chief-justice; **řim-kyi däg-po** *C. id.*; *Krims-pyóg* apparitor, beadle *Ca.*; *Krims-pu* lawyer, advocate *Ca.* (seems to be little used); *Krims-Kan* court, court of justice, tribunal; *Krims-ra* id.; place of execution. — 5. use, custom, usage — that power to which people in general show the readiest obedience, and which in every sphere of life forms the greatest obstacle to reforms and improvements.

ཀྲུ་ Kril v. Kril.

ཀྲིས་ Kris? Kris-*jug*s peace, v. *jug*s.

ཀྲུ་ Kru (*Krû-ma* *Ca.*) cubit, a measure of eighteen inches, from the elbow to the extremity of the middle finger. The average height of a man is assumed to be four cubits, that of a short man three. —

Kru jâl-ba to measure with a cubit measure *Ca.*

ཀྲུ་ Krû-ba sometimes for *Kru-ba*.

ཀྲུ་ཡུར་ Kru-yûr a kind of stew-pan *Sch.*

ཀྲུ་སྒྲིག་ Kru-slig a pit filled with corn (?) *Sch.*; in *Mil.* *Kru-slig-pa* stands for digging, breaking up the soil, gardening.

ཀྲུ་ཀྲུ་ Kru-i-Kru (*Sak.* कौश) crane, *Grus cinerea*.

ཀྲུ་ Krûn height, length, extension *Lee., Ca.*

ཀྲུ་ Krul 1. *Krul yton-ba* to let fall, to drop (several things at intervals), *mčī-ma* tears *Mil.* — 2. **da-fût** *W.* intercalary month.

ཀྲུ་པོ་ Krul-po *C.* 1. cheerful, merry. — 2. fornicator.

ཀྲུ་མ་ Krul-ma 1. *W.* **Kû-wu řul-ma** crooked handle, crank (spelling uncertain). — 2. *C.* a whore.

ཀྲུ་ཀྲུ་ Krum-Krûm, *Sch.*: *Krum-Krûm byéd-pa*, *Lt.*: *Krum-Krûm brdûn-ba* to pound in a mortar.

ཀྲུ་ས་མཱ་ Krum-sstod, and -smuid, two Nakshatras, v. *gyu-skôr* རྩ་.

ཀྲུ་ Kru 1. pf. of *Kru-ba*. — 2. sbst. bath, washing, ablution; *Krûs-Ku*, water for bathing, washing or rinsing; dish-water; *Krus byél-pa* to bathe, to use baths *Dzl.*; *Krûs-la grô-ba* to go to bathe *Dzl.*; *Krus ysól-ba* resp. to take a bath *Glr.*, also to administer a bath to another (cf. *ysól-ba*) *Glr.*, *Pth.*; esp. as a religious ceremony, consisting in the sprinkling with water, and performed, when a new-born infant receives a name, when a person enters into a religious order, or in diseases and on various other occasions (cf. *Schl. Buddh.* p. 239, where the word is spelled *bkrus*). Therefore 3. baptism, and *Krus ysól-ba* to baptize *Chr. R.* and *P.* — *Krûs-kyi rdzñ*, pond, pool for bathing; *Krûs-Kan* bathing-room or house; *Krûs-ulér* basin, washing-bowl *Sch.*; *Krûs-bûm* sacred watering-pot; *Krûs-yzôn* bathing-tub *Sch.*; *Krûs-jær* bathing-water *Sch.*, but in *Lt.* this word re-

lates to a certain medical procedure or method of curing.

ཁྲེ *Kre* (*Ssk.* ཁྲེ་བྱ་) millet, *Kre-chen* Mur-wa-beer *Ssk.*, v. Hook. *Himal. Journ.*

ཁྲེ་ཅེ་ *Kre-tse* Chinese vermicelli (**tse-tse**).

ཁྲེ་ག་པ་ *Kregs-pa* v. *mkregs-pa*.

ཁྲེ་ལ་ *Krel*, resp. *tugs-krel* 1. shame, shamefacedness, bashfulness, modesty; **tél kùb-è** *W.* v. *gèbs-pa*. — 2. piety, esp. *W.* — 3. *C.* disgust, aversion.

Comp. and deriv. — *Krel-gád* a scornful laughter. — *Krel-can* *Cs.* bashful, timid; *W.* pious, faithful, conscientious. — *Krel-ltas*, *Krel-ltos*, dread of wicked actions; *Krel-ydon* (lit. a face capable of shame) id. — **tél-dad-can*, **tél-dod-can** *W.* fond of making others ashamed. — *Krel-lán* = *Krel-can*. — *Krel-bu* vb. to make or to be ashamed, **tél son** he was ashamed, **tél-è mi yon** *W.* he is not put to shame; *C.* also: to get into a passion; sbst. shame, *Krel-bu dan nó-tsa-bu med* he has no shame nor dread *Dzl.*, **tél-wa yod** *W.* it is a shame. — *Krel-méd* (*-pa*), *W.* **Krel-méd* (*Kan*) shameless, insolent. — **tél-o** object of disgust, *C.* — *Krel-yod* chastity, modesty, decency, *Krel-yod-pa* chaste etc., *Krel-yod-par byél-pa* to behave chastely etc. — *Krel-àor* = *Krel-méd*.

ཁྲེ་པ་ *Krés-po* *Thgy.* load, burden, = *kur*.

ཁྲོ་ 1. a kind of bronze, of about the same quality and worth as *kár-ba*, but inferior to *li*, q.v.; *Kró-çu* liquid, melted bronze; *Kró-çu* *sdóm-pa* to fill up joints, grooves etc. with melted bronze, to solder *Glr.* — 2. kettle *Schr.*

ཁྲོ་པ་ *Kró-pa* *W.* for *Krod*.

ཁྲོ་བ་ *Kró-ba* 1. anger, wrath, (cf. *Kró-ba* vb.) frq; *kón-kró-ba* inward anger *Thgy.* — 2. angry, wrathful *Cs.*; *Kró-bar byél-pa*, *gyúr-ba* to be, to grow angry *Cs.*; *Kró-bo*, fem. *Kró-mo* angry, fierce, ferocious, e.g. *yaen-yán* a ferocious beast; esp. applied to the 54 (or 60) deities of anger

and terror (ཁྲོ་བ་), e.g. *Kró-ba-chen-po* = *yaen-rye* the ruler of hades; **fo-tum-po** furious with rage, raging with anger *C.*: *Kro-gnyér* distortion of the face by anger; *Kró-ba-mu*, *Kró-ba-chen* she whose face is wrinkled with anger, n. of a goddess *Glr.* 17, 12. — **fo-fa** *W.* dissatisfaction, grumbling. — *Kro-món* *Sch.* prison (perh. *Kri-món*). — *Kro-žal* an angry, frowning countenance *Glr.*

Krog? — *Krog bryáb-pa* to drink hastily, to gulp down *Glr.*; *Krog-krog* plump! the sound caused by something falling heavily on the ground *W.* — *Krog-smün* the raw, unprepared substance of a medicine *Sch.*

ཁྲོ་ག་པ་ *Króg-po* botanical term, used of leaves standing round the stem scattered or alternately.

ཁྲོ་འེ་ *Kroi-né* upright, straight, erect, (cf. *kroi*.) *Glr.*, *Mil.*

ཁྲོ་པ་ *Krón-po*, **tón-po** *Ts.* close-fisted, stingy.

ཁྲོ་བ་ (*པ་*) *Kród* (*-pa*), *W.* **tó* (*-pa*) crowd, assemblage, mass, multitude; *mi-Kród* a troop, crowd of men, *ri-Kród* an assemblage (mass) of mountains; *rtswa-Kród* a heap, stack, rick of hay; *nags-Kród* a dense forest, *mun-Kród* thick darkness; *dur-Kród* cemetery where the corpses are cut into pieces for the birds of prey; *dei Kroid-du lha-yéig jóg-pas* placing the princess among their (the girls') company *Glr.*; in *W.* **tó-pai nán-na** and **nán-du** c. genit. is the usual expression for among. *ཁྲོ་ཁྲོ་* *Kron* claw, fang; *Krón-kyis rko-bai* *Sde* the class of the gallinaceous birds *S.g.*

ཁྲོ་བ་ *Krón-pa* 1. well, spring. — 2. *Lh.*: a wooden water kennel; *Krón-bu* a little well; also n. of a medicinal herb, a purgative against bilious complaints *Med.* *Kron-rags* enclosure of a well *Sch.*

ཁྲོ་བ་ *Krom* 1. market-place, market-street, bazar; *Krom skór-ba* to wander, to ride round the market *Glr.*, to ramble through; *yañ-siágs krom-du klog* secret spells (magic formulas) are read in the market (a crime and sacrilege in the eyes

a Buddhist). — 2. crowd of people, multitude of persons; *króm-chen* a great crowd; *tsogs-pai króm-rnams* the assembled crowd *Pth.*; *po-króm* a multitude of men; *rgyal-króm* prob. an assembly, a gathering of kings *Mil.*; *króm dmar-nág Kyil-bu* a motley crowd, throng of people *Pth.*

Comp. — *króm-chen (po) Thyr.* chief market-place, principal street *Cs.* — *króm-dpoh* overseer, police-officer who is charged with the supervision of the market. — *króm-akor-ma* harlot, strumpet *Cs.*

ཁྲོམ་པོ་ *króm-po* *Glr.*, n. of a province (?). *króm-po-pa* an inhabitant of it.

ཁྲོམ་མེ་ *króm-mé* sparkling, glittering, *zil-pa* *króm-mé* a sparkling dew-drop *Pth.*

ཁྲོམ་པོ་ *króm-po* v. *grém-pa*.

ཁྲོ་ *krol* 1. v. *król-bu* and *gról-bu*. — 2. a sound; *król-gyis son* *Glr.* (the ring) slid sounding (across the azure-floor); *król-dön* is said to denote a large hand-bell, and *król-lóg* the same as *krog-krog* *W.* — Cf. *król-bu*. — 3. kettle (?) v. *lëags*.

ཁྲོ་ཁྲོ་ *krol-krol* adj. 1. bright, shining, = *król-po*. — 2. *król-krol byéd-pu* *Glr.*, **miḡ t ol-lé t ol-lé tá-wa* *C.* to stare, *lu*, at.

ཁྲོ་ཅེ་ *król-cha* the act of forgiving, pardon *Sch.*

ཁྲོ་པོ་ *król-po* 1. sparkling, glistening, dazzling, e.g. water when the sun shines upon it; **od tól-po* *W.* brightness, splendour. — 2. distinct, intelligible, *(s)*pé-ra tól-po zer mi se(s)* *W.* he cannot speak distinctly.

ཁྲོ་མོ་ *król-mo* *W.* brittle, fragile, opp. to *mnyén-po*.

ཁྲོ་ཁྲོ་མེ་ *król-tságs* *Ler.*, *Cs.* a sieve.

ཁྲོ་པུ་ *króm-pu* v. *król-bu*.

མཁའ་ *mkan*, an affix to substantives and verbal roots, denoting 1. one who knows a thing thoroughly, making a trade or profession of it, *sá-mkan* one who knows the country, the road, a guide, a pilot (*Dzl.*

277, 7); *lám-mkan* id. *Mil.*; *bin-mkan*, worker in wood, carpenter, joiner etc. — 2. affixed to a verbal root, it is often (at least in later literature) equivalent to the periphrastic participle, signifying: he who in any special case performs an action; so *dogs-mkan* *Glr.*, one who is binding, fastening; also with an objective case: *ñai bú-mo döl-mkan* *Glr.* such as are courting my daughter; *bád-mkan* the man having killed, the murderer. — 3. In colloquial language, esp. in *W.*, it has on account of its more significant form entirely displaced the proper participle termination in *pa*: **dui-ma Kyer-kan-ni mi* *W.* the men carrying the beam; contrary to its original signification, it is even used in a passive sense: **sád-kan-ni lug* *W.* the slaughtered sheep.

མཁའ་པོ་ *mkhān-po* (*Ssk.* བཀའ་པོ་, འཕམ་པོ་) a clerical teacher, professor, doctor of divinity, principal of a great monastery, abbot, who, as such, is endowed with the *mkhan-rgyüd*, or spiritual gifts, handed down from Buddha himself by transmission, viz. *dbai, lun, krid*; next to him comes the *slob-dpon*, or professor in ordinary. *mkhān-po tön-mi sámbo-ta* Dr. Thon-mi Sambhota; *mkhān-mo* mistress, instructress *Cs.*: *mkhān-bu* pupil, scholar *Tar.*; *mkhān-chen* a great Doctor, a head-master; *mkhān-slob* for *mkhān-po dai slob-dpon*, e.g. *blai-ma mkhān-slob-kyi bu* the words of the lamas, abbots and masters; also for *mkhān-po dai slob-ma* *Glr.* 100, 4. — *mkhān-rabs* the series or succession of the abbots in the great monasteries *Cs.* — *mkhān-rim* the respective prospects of being elected abbot, as depending on the different ranks of the expectant individuals.

མཁའ་ *mka* (*Ssk.* མཁའ་) 1. heaven, heavens, gen. *nam-mka*; *mka-la* in the heavens, *mka-lu jñar-ba, rgyü-ba, ldiñ-ba* to fly, wander, soar, in the air. — 2. ether, as the fifth element. — 3. symb. num.: cipher, naught.

Comp. — *mka-klön, mka-kyáb, mka-dbyin* the whole compass or extent of the

heavens *Cs.* — *mka-gró-ma*, in *Mil.* gen. *mka-pro-ma*, *Skt.* *व्यष्टिनी*, fabulous beings of more modern legends, 'wise' women of supernatural powers, sometimes represented like angels, at other times like fairies or witches. — *mka-mnyám* *Lex.* like the heavens, infinite. — *mka-ldán* the sky-soarer, the bird Garuda, v. *Kyui*. — *mka-spyód* wanderings through heaven *Tur.* 112, 4, also: enjoyment of heaven, enjoying or inhabiting heaven; *mka-spyód-du yétsu-pa* to go to heaven, to die *Mil.* *མཁར་ mkar* 1. resp. *sku-mkár*. *Gl.*, castle, nobleman's seat or mansion, manor-house, frq.; *citadel*, fort *Pth.*; house in general *Mil.* — 2. termin. case of *mku*.

Comp. — *mkar-dpón* governor of a castle, commander of a fortress. — *mkar-lás* *C.* and *B.*, the work of constructing a castle, of raising an edifice; **kar-lén** *W.* id. — *mkar-srún* the guard or garrison of a castle, fortress *Cs.* —

མཁར་བ་ mkar-ba 1. (also *kár-ba*) *B.* and *C.*, staff, stick; *mkar-yail* staff of the mendicant friars, the upper part of which is hung with jingling rings; *pyag-mkár* resp. for *mkár-ba*. — 2. bronze, bell-metal, v. *kár-ba*.

མཁར་མ་ mkál-ma kidney, reins, *mkál mdoγ* 'kidney-colour, dark red' *Cs.*

མཁས་པ་ mkás-pa *Skt.* *वृद्ध*, (originally like *σophós*) skilled; skilful, in mechanical work, and so it is frq. used in col. language; further in a more general sense: *smán-pa mkás-pa* a skilful, clever physician; experienced, learned, prudent, shrewd, wise; c. accus. or dat., in a thing; *so-tsí-sa* in farming, *čos* in religion; *slób-ma skyón-ba-la mkás-pa* an able tutor, pedagogue *Mil.*; *mkás-btsun-bzái* prop. denotes the qualities of a right priest: learned, conscientious, good, but sometimes it indicates only the position in society, the clerical rank, so esp. *mkás-btsun* learned clerics, reverends *Gl.*, *mkás-po* or *-pa* a learned man, a scholar, *sión-gyi mkás-po-rnam* learned men of former times; *mkás-grúb* id., *ryya-gúr-gyi mkás-grúb-rnam*

Indian scholars; it is also used like our 'most wise', 'very learned', and similar expressions in a pompous address *Gl.*; *mkás-mčog* profound scholar *Zam.* I never found the word applied to inanimate things in the sense of 'wisely contrived', and the correctness of *Cs.*: *tabe mkás-po* 'by wise means' may be questioned.

མཁུན་པ་ mkün-pa *Sch.* v. *kün-pa*.

མཁུན་ཆོས་ mkur-tšos v. *kur-tšos*.

མཁོ་བ་ mkó-ba desirable, to be wished for, *mkó-bai yo-byád*, in *C.* also **ko-jhe**, desirable things, requisits, wants, desiderata; **hindu-t'n-gyi mi-la kó-wé tsön-zög** articles of commerce, goods, commodities, such as they are called for in Hindostan; *nyé-bar mkó-ba* indispensable, most necessary. Cf. *fo*.

མཁོས་པ་ mkos-pab *Lex.* v. *fos*.

མཐུན་པ་ mkyúd-pa *Cs.*: to keep, to hold, to embrace, = *kýúd-pa*; *dpe-mkyúd* *Lex.* w.e.; *Cs.*: unwillingness to lend books, *dpe-mkyúd-čan* unwilling to lend books, *dpe-mkyúd byed-pa* to be unwilling to lend books; *mkyul-spyád* a sort of bag or vessel for carrying something (?); sorcery, witchcraft *Sch.*

མཐིན་པ་ mkhyen-pa, resp. for *de-s-pa*, *rig-pa*, *gó-ba*, to know, *yab-yám-gyis mkhyen-par mdzód-rig* my esteemed parents may know *Dzl.*; to know, one man from another, *ryyál-po mkhyen-tum* does the king, does your majesty know the...? (the king himself will answer: *nas de-s-so*) *Dzl.* It is frq. used of the supernatural perception of Buddha and the saints, *beim-pu dag-pur mkhyen-pas* as he (the Bodhisattwa) perceived the sentiments (of his scholar) to be sincere *Dzl.*; *mkhyen-par gyúr-to* perceived, found out, discovered; to understand, *mkhyen sön-nám* did you understand it? *mkhyen-ryyá-čan* possessed of much understanding, very learned *Mil.*; *mkhyen-ldun-yáns-pa* profoundly learned; *mkhyen-brtsé* *Gl.* prob.: omniscient-merciful; *tams-čad-mkhyen* all-knowing, a later epi-

thet of Buddha: *ye-mkyén*, *mion-mkyén* = *ye-êe*, *mion-êe*. — *tugs-mkyén* is known to me only as a sbst. abstr.: the knowing, knowledge, prophetic sight, *rje-btsün-gyis tugs-mkyén-gyis rzig-pa lags-sam* has your reverence seen by your prophetic sight? *Mil.*; acc. to *Cs.*, however, *sku-mkyén*, *ysui-mkyén* and *tugs-mkyén* are identical in meaning with *mkyen-mkyén*, a form of entreaty which, as a Lama told me, properly has the sense: you know yourself best what is good for me! In accordance to this explanation we find in *Mil.* after an entreaty: *blá-ma kyed mkyen-mkyen*. It is gen. added without any connecting word, like our *pray*, or *please*, but sometimes it is construed with the inf.: *mdzad-pa(r) mkyen-mkyén*, please to do.

མཁྲ་(བ་) *mkran(-ba)*, also *kran* hard, solid, compact; *srd-mkrán-can gyur-méd* *Thgy.* firm, hearty, sound, of a strong and robust constitution. — *mkrán-pa* denotes the fourth stage of the development of the foetus *Thgy.*

ཁྲ་ *mkrig-ma* the wrist of the hand.

མཁྲིས་པ་ **tigs-pa** col. *W.* (also *Bunan*) for:

མཁྲིས་པ་ *mkris-pa* *B.* and *C.* (*Ssk.* घिस) bile, gall. — 1. the vesicle of the gall, the gall-bladder, as part of the intestines. — 2. generally; the substance of the bile, the bilious fluid, which acc. to Indo-Tibetan philosophy is connected with the element of fire, and which, conformably to its functions, is divided into five species, of which physiology gives the oddest details. — *mkris-nád* bilious disease; *mkris-tsád* prob. bilious fever; *grán-mkris* a feverish shivering, a chill.

མཁྲིས་མ་ *mkris-ma* *Lex.* w.e., perh. = *kris*.

ཁྲ་ *mkregs-pa*, *W.* **täg-mo** (*Ssk.* स्खर) hard, firm, e.g. snow; **go-täg-can** *W.* obstinate, stiffnecked, stubborn. *ཁྲ་བ་* *kán-ba* (not: to put a fault or crime on another (*Cs.*, but:) to hurt or offend, to annoy, to vex, *tsúr-la* *Kan*

we cause vexation to ourselves (by mind-ing too much the affairs of others): *Kan animosity*, *Kan man* there occur many collisions, quarrels *Mil.*, *dpon-slob re Kan byun* there arise mutual differences, animosities, between masters and scholars *Mil.* *ཁྲ་པ་* *kád-pa* esp. *W.* 1. to sit, to sit firm, *rtai ká-ru* on the back of a horse. — 2. to remain sitting, to stick fast, to be stopped, kept back, e.g. of a bird, *rnyia*, in a snare: *rkán-pa kád-de gyél-ba* to get entangled with the foot so as to fall; *ago kád dug* the door sticks. Cf. also *kad-pa* and *bkad-pa*.

ཁྲ་པ་ *Kám-pa* 1. to faint away, to swoon. — 2. *Sch.* also: to take into one's mouth.

ཁྲ་བ་ *kár-ba* I. sbst. 1. staff v. *mkár-ba*. — 2. bronze, bell-metal, *kír-(bat) ču* molten, liquid bronze, *kár-bai mé-loñ* a metallic mirror; *kár-riá* gong, used in India and China instead of bells: *Cs.*: a drum of bronze; yet it is rather a large bronze disk, producing, when struck, a very loud sound like that of a bell. — *kár-yžón* a dish or basin of metal: *kár-zán* a metallic kettle. — II. vb., in *C.* the same as *kád-pa*. — 2. in *W.* intrs. to *dgar-ba*.

ཁྲ་ཁྲ་བ་ *kár-ku-bu* to resist *Sch.*

ཁྲ་པ་ *kád-ba*, pf. and fut. (imp. *kól?*), *W.* **kál-čé** 1. *B.*, *C.*, *W.*: to spin, *bal*, wool, *skúd-pa* a thread, *srad-bu* yarn. — 2. *W.* to send, to forward, things.

ཁྲ་བ་ *kú-ba* to offend, insult, *Bhar.* (*Lex.* = 𑖦𑖳𑖫 injury); *ku-krig*, acc. to the context, denotes certain passions that disturb the tranquillity of the mind, such as malignity and covetousness: *kán-ba* is synon. — *Cs.*'s 'to emulate, contemn, hate, long for', and *Sch.*'s 'pride' I am not able to verify.

ཁྲ་པ་ *kún-pa* to groan, to fetch a deep sigh, not so much as a sign of pain or sorrow, but rather as a mere physical deep and hollow sound *Med.*; *kín-ugras kán-pa kenis* he filled the house with

groanings *Pth.*; *adān-bai dgrā-la rgyag ltar* *kun* he groans (grunts, bellows) like a yak against a fierce enemy *Mil.*

འཁྲུང་པ་ *kūm-pa* pf. *kums* (cf. *skūm-pa*) to shrink, to be contracted, e.g. of the limbs, by gout; **yr-ra ran-zin kūm-če yin** *W.* the ditch will get narrower of itself; *kūms-pa* shrunk, shrivelled, contracted; fig. reduced, restricted, deprived of power.

འཁྲུངས་པ་ *kūms-pa* *Lex.* and *Cs.* to comprehend, understand; *Sch.* also: to practise, to impress on the mind.

འཁུར་པ་ *kūr-ba* I. sbst. = *kūr-ba*, pastry.
II. vb., pf. and fut. *kur*, rarely *bkur* (v. *bkūr-ba*) 1. to carry, convey, *kur(-ru)* *kūr-ba* to carry a load; *mi tēg-par kūr-ba Med.* to carry too heavy loads, prop to carry what one cannot carry; **kur dog** *C.*, **kur kyon** *W.* bring! fetch! **kur son** *C.*, **kur kyer** *W.* take away! carry off! *kūr-du tōgs-te* taking up in order to carry, taking on one's back *Dzl.*; **lāg-par kūr-če** *W.* to hold in one's hand. — 2. to carry away or off, *ro kūr-ba Pth.*, to carry away a corpse; to take along with, in *W.* even: to pocket, **sēm-la kūr-če** *W.* to take to heart; **d-ne kūr-če** to take a wife, to marry. — *kūr-tag* carrying-girth, rope or strap *Thgy.* Cf. *kur*, *kūr-ba* etc.

འཁུར་ཅོས་ *kūr-tsos* v. *kur-tsos*.

འཁུར་པ་ *kūr-ba* to subdue, to subject *Cs.*; *Sch.* also: to be uneasy about. *Lex.*: *ryōg-tu kūr-ba*; v. also *kul* 3. *Zam.*; *kral kūr-ba* perh. to force a tax, a rate, on a person.

འཁུར་པ་ *kēgs-pa* pf. *kēgs* to hinder, stop, shut off, *debar*, *lam* the way *Mil.*; *ji-ltar bkag run* *ka kēgs-pas Mil.*, although they prohibited, tried to proh. him), he was not prohibited; *rgyal-bai rgyōg-gis kyan mi kēgs-pa Mil.* not being hindered even by Buddha's power.

འཁོངས་པ་ *kēns-pa*, pf. *kēns*, to be full, *čus kēns yod-pa Glr.*; *blo-grōs ma kēns-te* his mind not being satiated *Tar.* 135, 13.

འཁོབ་པ་ *kēb-pa* pf. *kēbs*, to cover, to spread over, *yōns-su kēbs-te* being covered all over *Stg.*; *ku tams-cad kēbs-te* over the whole face *Stg.*; to overshadow *Dzl.* S2, 17.

འཁོབ་པ་ *kēl-ba* pf. *kēl* 1. to put on, to load, to pack on, = *gēl-ba*; *bču-tōg kēl-na* when the ten stories or lofts shall have been put on *Mil.nt.* 2. to spin, = *kāl-ba C.*, *Glr.*

འཁོབ་པ་ *kō-ba* (vb. to *mkō-ba*), to wish, to want, to think useful, serviceable, necessary, to have occasion for *Mil.*; *kō-ste on* he will be able to make use of it *Mil.*; **kōa mi kō** or **kō-če med** *W.* I do not want it, I do not like it; *kō-bjed* fit for use, useful.

འཁོབས་པ་ *kōgs-pa* weak from old age, decrepit, decayed; *rgan* or *rgas kōgs id.*; *sno kōg*, *skya kōg* (sic) *Thgy.* with a complexion blue or pale from old age.

འཁོང་པ་ *kōn-ba* (cf. *sgōn-ba*) to contract one's limbs, to sit in a cowering position, to squat; to hide one's self; *dpa kōn-ba* to become discouraged, disheartened *Thgy.*

འཁོང་པ་ *kod*, *kod* 1. surface, superficies; *sai kod snyoms-pa* to remove inequalities of the surface, to level, to plane, *kōd-snyoms-pa* levelled, made even, plain; also fig.: *bār-gyi kod snyoms* gaps were filled up, i.e. distinctions of rank, wealth etc. were done away with, not in consequence of a revolution, but as an act of kindness, forced upon the people by a despotic government. — 2. a mill-stone, **yā-kō** the upper stone, **mā-kō** the nether stone *C.*

འཁོང་པ་ *kōd-pa* to sit down, to sit; *bar-mān-la*, suspended in the air, floating, soaring, frq. of gods and saints in legends; *rgyal-wrid-la* to have been raised to the throne *Tar.*; to live, to dwell *Dzl.*; gen. used like a passive to *gōd-pa* to be put, placed, established (in virtue, in a doctrine, = to be converted to); *gleg-bām-du* to be put down in writing, to be recorded *Tar.* Cf. *kūd-pa*.

འཕྲིན་པ་ *Ḳón-pa* (Lexx. have a pf. *bkon*)

1. c.c. *dai*, to bear a grudge or ill-will against a person, to be dissatisfied with a thing; *Ḳón-nas* when they (the states) were at war with one another (opp. to *mñun-nas* in peaceful relations) *Glr.*; *Ḳón-med-par* honestly, without insidious intentions, e.g. in negotiations *Glr.*; *ḡos dai Ḳón-pa* to wish to keep aloof from religion, or to have done with religion; in a special sense: to be tired of the clerical profession *Glr.*; *Ḳón-zugs-pa*, *Ḳón-du dzin-pa* = *Ḳón-pa*; *Ḳón ren byéd-pa* *Sch.* to quarrel, prob. more accurately, to have a spite against each other. — *Ḳón-po dis-sension*, discord *Sch.* Cf. *Ḳón-pa*. — 2. *C.* = *Ḳur-ba* II.

འཕྲིན་ *kób* *Sch.* barbarous, rough, rude, gen. combined with *mñu*, *mñu-kób*, with or without *gul*, barbarous border-country. So the Tibetans always designate their own country, in comparison with India, the holy land of Buddhism, as being *mñu-kób kī-ba-ran*. The rarely occurring *yan-kób* seems to indicate a still more distant and barbarous country.

འཕྲིན་པ་ *Ḳóbs-pa* to be startled, agitated, alarmed, in one Lex. however, it is explained by *Kyáb-pa*.

འཕྲིན་ *Ḳor* 1. circle, circumference; the persons or objects encircling, surrounding (a certain point or place); *lri-ba dai dri Ḳór-rnams* the navel and the circumjacent parts *Med.*; **de-Ḳór-la** *W.* thereabout; *nye-Ḳór* v. *nye*; more esp. retinue, attendants. *Ḳor dai hcas-pa* (མཁའ་ཁྱེད་པ་) with attendants, suite: *Ḳor rnám-pa bzī Tar.* frq., the attendants of Buddha's hearers, divided into four classes (viz. in the earliest times: *dge-slon*, *dge-slon-ma*, *dge-snyén*, and *dge-snyén-ma*; at a later period: *nyan-tós*, *rai-sans-rgyas*, *byan-čub-séms-dpa*, and *so-soi skyé-bo-rnams* q.v.) *Ḳor dgru-bióm-pas bakór-te* surrounded by the retinue of the Arhants (v. *dgru-bióm-pa*); *Ḳór-du badis-so* he gathered them round himself as his retinue *Dzl.*; also fig.: the train of thoughts, reminiscences

etc., which the soul, when passing into a new body, cannot take along with it *Thgy.*; it is also used for a single servant or attendant (*śa* has *Ḳór-po* or *Ḳór-pa* male attendant, and *Ḳór-ma* female attendant), *Ḳor yrig Mil.*; *Ḳor ynyis* two attendants *Glr.*, hence *Ḳor-rnams* sometimes for domestics, household servants; but if *Ḳor* with a numeral is preceded by *rtso* - *bo*, or a similar noun, this preceding word is acc. to the Tibetan mode of speaking included in the number given, so that *rtso-bo Ḳor lia* should be translated: the master and four attendants (not five). — 2. instead of *Ḳór-ba*, or *Ḳór-lo*, esp. in compound words; *lo-Ḳór* = *lo-skór* a cycle, comprising a space of twelve years.

Comp. *Ḳór-mkan* attendants *Glr.* — *Ḳór-bāns* subjects *śa*. — *Ḳor-yyag* = *Ḳór* retinue, servants etc. — **ihun-Ḳór** *C.* waiting man, valet de chamber, = *sku-mñun-pa* which is the respectful word for it. — *nan-Ḳór* household servants, domestics. — **Ḳor-yyag** *W.* latch. — *Ḳor-das* v. sub *Ḳór-ba* II.

འཕྲིན་བ་ *Ḳór-ba* I.vb. (cf. *skór-ba*), to turn round, to turn about, to go round in a circle; *Ḳór-gin yod* he is walking (running, flying etc.) round the . . . *Glr.*; esp. of the successive transmigrations of metempsychosis, v. II: *mgo Ḳor* my head turns, I am getting dizzy, confused; also I am duped, cheated, imposed on, *Kyédkyi ka-shyan-gyis ned mgo mi Ḳor* we are not to be taken in by the volubility of your tongue *Mil.*; to pass away, to grow full, to be completed, *lo-dus Ḳór-ba-na* when one year was past *Glr.*; *srás-kyis lo Ḳór-te* when the prince had completed one year, was one year old; **da ba-lon Ḳór** *W.* now the debt is entirely paid off, cleared: **Ḳor mi tub** it cannot be paid off; **mi Ḳór**, the sum is not full, not sufficient to cover the debt; to walk about, roam, ramble *W.*; to return from a journey, to come home; **rán-la Ḳór-ba** to come or fall back (on the head of the author, originator); to come together, to contract, to gather, e.g.

clouds, frq. water, **Koi Ka-ju Kor** *W.* it makes his mouth water; *dgrā-bo Kor Mil.* enemies are collecting (we create ourselves enemies); also impersonally: **Kor son** it has become cloudy; *nyam Kor* the sky is getting overcast, clouded; therefore even to arise, to be produced, formed, *zil-pa Kor* dew is produced, *ryā*, rust, even: *lus-la aras Kor* a child has been formed, produced, in the womb *Pth.* —

II. sbst. 1. the turning round or about etc.; more particularly 2. the orb or round of transmigration within the six classes of physical beings. Though the Buddhist has not a more ardent wish, than to be finally released from the repeated wanderings of the soul, yet he believes so firmly in these migrations, that he will rather follow the doctrines of his philosophers, and doubt the reality of the perception of his senses, than think it possible, that the whole theory of the *Kōr-ba* with all its consequences should be nothing but a product of human imagination. — *Kōr-bar Kōr-ba* to turn round, to wander about in the orb of transmigration; *Kōr-bai bāon-ra*, *dam*, *māo* the dungeon, the swamp, the sea of the *Kōr-ba*; *Kōr-ba-las dās-pa* to escape from the *Kōr-ba*, = to enter into the Nirwana *Kōr - dās* 1. abbreviation of the foregoing. 2. for *Kōr-ba dan dās-pa* the stay in the *Kōr-ba* and the escape from it; *Kōr dās nyie-su nias ma mōn* I have not seen that there is a difference between these two *Mil.*

འཕྲིན་ཡུག་ *Kor-yug* a wall, rampart *Cs.*, v. *Kō-ra*.

འཕྲིན་ལུས་ *Kōr-yūn* *C.* latch.

འཕྲིན་ལོ་ *Kōr-lo* (*Ssk.* མཚན་མོ་) 1. circle, *tsōgs-kyi Kōr-lo* offerings arranged in a circle, v. *tsōgs: Kōr-lo bri-ba* to describe a circle *Tar.* More frq.: 2. a circular body, a disk, roll, wheel, any modification of the cylinder, *bču-nyum-Kōr-lo* the column on the *mōd-rten* consisting apparently of thirteen circular disks; *Kōr-lo brtib-brygād* the wheel with eight spokes, a frq. attribute of deities; *rdza-mkân-gyi*

Kōr-lo potter's wheel; *ḍōs-kyi Kōr-lo* praying-cylinder, cf. below; also a complication of wheels, wheel-work, engine, *prul-gyi Kōr(-lo)* 'magic wheel', a phantastic attribute of gods, but also any real machine of a more ingenious construction, e.g. sugar-press *Stg.*, electrical machine etc.; *ḍū-tsod-Kōr-lo* a clock; *ñi-rta-Kōr-lo* waggon, carriage, also cart-wheel. — Figuratively: *bde-ba dan sdug-bānāl-gyi Kōr-lo*, vicissitude of fortune; *dūs-kyi Kōr-lo* (མཐའ་བཞག་) acc. to *Cs.*'s Chronological Table (*Cs.*'s *Gram.* p. 181) a later philosophical system, contained esp. in the *rtsa-rgyāḍ, Nālatāntra*, in which the Adibuddha doctrine, prophecies, chronology etc. are propounded. It was introduced into Tibet about 1000 p. Chr.; cf. also *Schl.* 45. — *Kōr-lo agyār-ba*, or *skōr-ba*, with *ḍōs-kyi*, to turn the wheel of doctrine, = to preach, to teach religion, (vulgo understood only of the turning of the praying-cylinder); **ḍḍ-kyi Kōr-lo lēn-mor bē-pa** *C.* to devote one's self to the preaching of religion. On the other hand: *Kōr-lo agyār-bai rgyāl-po* (བཞག་པོ་) *Will.*: 'a ruler, the wheels of whose chariot roll everywhere without obstruction, emperor, sovereign of the world, the ruler of a *ḍa-kra*, or country extending from sea to sea'. In this Indian explanation two different etymologies are given, the former of which is undoubtedly the original one. Buddhism and the Tibetan language have added a third signification, 'praying-wheel'; modern scholars a fourth, that of the 'orb' or round of transmigration or metempsychosis: hence the confusion attaching to the import of this word.

འཕྲིན་ལོ་ག་ *Kōr-lōg* is said to be used in col. language instead of *Ka-lō* 3. *W.*

འཕྲིན་ས་ *Kōr-sa* = *skōr-lam* v. *skōr-ba* *I.* extr.; *Kōr-sa bār-pa, ḍen-po Gtr.*

འཕྲིན་ལུས་ *Kōr-yun*, lit. three circles, *Ssk. trimaṇḍala*; *Sch.*: 'every thing that belongs to archery'; more correctly: arrow, knife, and spear.

འཁོལ་བ་ *Köl-ba* I. pf. *Köl*, cf. *sköl-ba*, to boil, to be boiling, ཅུ *Köl* the water is boiling; *Köl* རྩུག་པ་ to make boil, to set to the fire for boiling, = *sköl-ba*; to ferment (dough), to effervesce, to sparkle (beer) *W.* — II. pf. *bköl*, imp. *Köl* 1. to oblige a person to be a servant or bondman, to use as a servant; in full: *bran-du*, also *gyóg-tu*, *Köl-ba*; therefore *bran-Köl*, *Köl-po* servant, man-servant: *bköl-spyód-kyi* *adug-benül* the calamity of servitude, current expression for designating the lot of animals; *ཤྩན་དག་གིས་འབྱོན་མེད་པར་བློལ་བ་* to be enslaved by others, to be compelled to do slave-work *Thgy.*; *འདེ་བའི་ལེ་ལ་བློལ་བ་* to make a person minister to works of virtue. — 2. to save, to spare, to enjoy with moderation *Cs.*, *zúr-du* . . . *bköl-ba* *Lex.*; *Sch.*: saved, laid up, put by. — 3. *Sch.*: to become insensible, to be asleep, to get benumbed, in reference to the limbs; seems to be used in *Med.*

འཁོས་ *Kos* 1. *C.* also *Kós-ka* (cognate to *kó-ba*), worth, value, importance *Cs.*; *Kós-can* important, mighty, of great influence, *Kós-méd* the opposite of it. — 2. *Kós-su-pab-pa* clyster *Sch.*; one *Lex.* has *mkos-páb*, w.e.

འཁྲུ(ས)་བ་ *Kyág(s)-pa* 1. to freeze (of water, earth, provisions); to coagulate, congeal (melted fat etc.). — 2. to feel cold, *Kyágs-nu* *gós gyon* if you feel cold, put on clothes *Glr.*, **Kyag jhuñ** *C.*, **Kyágs-su rag** *W.* I feel cold; *Kyágs-gri* a feeling cold, a shivering (cf. *ltógs-gri*) *Mil.*; **Kyágs-äu** *W.* id., the cold fit of the ague. — *Kyágs-rám*, *Kyágs-róm* ice *Glr.*; *Kyágs-thám* snow-shoe *Sch.*

འཁྲུས་པ་ *Kyám-pa* to run about, to wander, e.g. *čá-méd yül-du* in an unknown country *Glr.*; *Kór-bar* in the orb or round of transmigration, v. *Kór-ba*; *Kyám-ste nor ni bdog-pa* *zig* one who lives as a vagabond *Dzl.*; *dé-dag-ni rñam-par* *Kyám-pao* they are mistaken, on the wrong track *Wdn.*; *Kyám-dü* *jug-pa* to cause to ramble or rove about, to scatter; *Kyáms-pa* strayed, lost, wandering, vagrant; erroneous, erring

Tar. 153, 15. — *Kyám-kyi* a vagrant dog. — *Kyáms-po* 1. a vagabond. — 2. n. of a disease *Med.* — 3. erroneous *Tar.* — ཅུ *Kyám-pa* inundation, flood *Ma.*

འཁྲུབ་བ་ *Kyár-ba* to err, to go astray, to deviate from, **yan kyár-la ma ča** *Ld.* do not step out of your rank! do not absent yourself! *Kyár dogs yod* one should be afraid of going astray *Thgy.*; *dpe Kyár-po* a defective simile; *tsig kyár-po* an inadequate designation. — In *Tar.* 48, 4 *dpe Kyár-po* is translated 'epitome' by *Schf.*, but the whole passage is somewhat obscure.

འཁྲུལ་བ་ *Kyál-ba* = *kyal-ku* q.v.

འཁྱི་བ་ *Kyi-ba* *Sch.*, prob. an incorrect reading for *Kyil-ba*.

འཁྱིག་པ་ *Kyig-pa*, pf. *bkyigs*, fut. *bkyig*, to bind (a prisoner, a bundle of straw etc.); **kye** (v. *ske*) **Kyig-pa** *C.* to strangle, suffocate.

འཁྱིགས་པ་ **Kyigs-pa* to comprise, encompass *Pth.*, v. *pán-pa*.

འཁྱིད་པ་ *Kyid-pa*, *Sch.*: *mig Kyid-pa* to turn or roll one's eyes.

འཁྱིས་པ་ *Kyims-pa* 1. to be encircled with a halo, as the sun and moon sometimes are *Cs.*; *og-Kyims* *Lex.* = འཁྱིས་པ་ halo; also *ja-ól Kyims* a rainbow-coloured halo appears *Pth.* — 2.: **na-bün** or **mág-pa Kyims*, *dúd-pa Kyims**, fog, smoke, comes floating on.

འཁྱིར་བ་ **Kyir-ba* to turn round in a circular course *Cs.*, *Lex.*: *ydugs Kyir-ba* to turn a parasol round (?).

འཁྱིལ་བ་ *Kyil-ba* vb. n. 1. to wind, to twist; *duñ gyás-su Kyil-ba* a triton or trumpet-shell, wound to the right, and then considered particularly valuable, these shells generally being wound to the left; of the hair: *gyén-lu Kyil-ba* wound or twisted (on the crown of the head) *Glr.*; *ro-emiid* **brül-du Kyil-ba* the lower part of the body being wound into a serpent (the usual manner of representing the 'klu'); *ód-du Kyil-zin*, the body enveloping itself in light *Mil.*; to roll: *nya yer-mtg Kyil-*

ba yod the fish rolls its golden eye *Mil.*; to whirl, to eddy, to move round rapidly, of the water, so prob. *Dzl.* 32, 13; 22, 2; *krom dmar-nág Kyil-ba* the motley crowd in a whirling motion *Pth.*; to hang or flow down in folds, of a tent or a curtain *Gl.* 33, 12. — 2. to flow (whirling) together, used of rivulets and brooks overflowing so as to form small lakes *Mil.*; of persons: to meet, to flock or crowd together, *mi min-po dé-ru Kyil-bar gyár-te Pth.*; **Kyil-ču*,* and **ču-Kyil** col. puddle.

འཁུང་ *Kyú-ba*, pf. *Kyus* to run *Lex.*

འཁུང་པ་ *Kyúg-pa*, pf. *Kyug* 1. (s.: to run; *Kyug-po* a runner; *Kyúg-yig* running hand, current hand-writing, as is used in the writing of letters etc.; *Kyúg-po Kyú-ba Lex.* is explained by *Sch.*: to run away hastily. The signification of running, however, seems to be obsolete, whilst the usual meaning is: 2. to dart or sweep rapidly along, frq. used of a flash of lightning, also of the rapid motion of a fish in the water *Mil.*; of spectral apparitions *Mil.*; of acute rheumatic pains: of the light: to flash, to shoot rays of light, *Kra-Kyug-Kyúg-pa* to gleam, to sparkle with light, to shine in various colours *Pth.*; *ser-Kyúg-gy-ba* glittering in yellow lustre *Mil.*; to glitter, to shine, of the rainbow; to shine through, of the veins through the cuticle etc. — **Kyúg-šar-čan** *W.* hasty, hurrying, careless.

འཁུང་པ་ *Kyúd-pa* 1. to embrace frq., *nyúl-nas Kyúd-pa* to clasp round the neck, to hug; to encompass by spanning *Pth.* and elsewhere, cf. *Kyigs-pa*. — 2. to glide in or into (as serpents), *miñ-du Kyúg-pa* of the soul in the new conception, like the synonym *kril-ba*, for *júg-pa*. — 3. to be able, **nád-pa mál-sa-na lán-na** (instead of *lan-bar*) **mi Kyul** the sick man is not able to rise from his bed. — *blos mi Kyúl-pa byéd-pa Thgy.* (not clear).

འཁུང་པ་ *Kyúr-ba* (s.: to be separated, divorced; *Lex.*: *bukúr-has kyúr-ba*,

therefore prob. the vb. n. to *skyúr-ba*, to be deserted, cast off.

འཁྱེད་པ་ *Kyé-d-pa* seems to be = *géns-pa C.* col.

འཁྱེད་པ་ *Kyé-d-pa* (1. cf. *gyed-pa*) *Cs.* to be distributed, e.g. food, *Dzl.* — 2. *C.* and *W.* to be sufficient, to suffice, to be enough, to hold out, **mi Kyed** there is not enough. — 3. *C.* to gain (a law-suit), to be acquitted. — 4. *pyir Kyéd-pa* to bow without uncovering one's head, as a less humble way of saluting *Milnt.*

འཁྱེད་པ་ *Kyé-d-pa* pf. *Kyer* (Northern *Ld.* **Kyers**), at the end of a sentence *Kyer-ro Tar.* and others, (*Cs. Kyer-to?*), nearly the same as *Kur-ba*; (the རྒྱལ་ of the *Lexx.*: to lead, to guide, does not fully agree with the sense in which it is generally used) — 1. to carry away, to take away; *čus* to be carried or swept away by water; fig.: *lé-los* to be overcome, carried away by idleness *Mil.*; *ldé-mig Kyer* take the key with you! — 2. to carry, to bring, in a more general sense, *C.* and *B.*: *Kyer šog bring! Kyer šon carry off! take away!* (in a like manner as *Kúr-ba*); *des ču blá-nas Kyer šó-bai lám-Ka-na* he having fetched water, being on his way to bring it *Pth.*; *Kyer-lu šog bring me (word), let me know (the result of your investigation)* *Mil.* — *Kyer-so* 1. appearance, esp. a neat, handsome appearance of persons or things. 2. advantage, superiority, pleasantness, *Mil., C.*

འཁྱེད་པ་ *Kyel-bu Ld.* to hit, to strike.

འཁྱེད་པ་ *Kyóg-pa*, pf. *Kyag*, imp. *Kyog*, to lift, lift up, = *tógs-pa, tégs-pa Glr.*; to carry, bring, **sól-jha kyog** bring in the tea *C.*, cf. sub *Kag*.

(འཁྱེད་པ་ *Kyóg-po* or *Kyóg-po* crooked, bent; *Kyóg-poi ri-mo* a crooked figure, a curve, flourish, crescent etc.; *nyas par Kyog tsur Kyog byas-šiñ* the fish winding its body, writhing *Pth.*; *Kyog-čan, Kyog-Kyog* tortuous; *Kyog-bád* a crooked, out of the way construction or explanation. — *Kyog stón-pa* to fly into a passion (?) *Sch.*

(འཕྲིན་པ་) *kyogs* or *kyogs palanquin, sedan-chair, litter Pth.*; *kyogs-dpyān* id.; a lath or pole for carrying burdens *Sch.*

འཕྲིན་པ་ *kyōn-bu* pf. and imp. *kyōn* to bring *W.*

འཕྲིན་པ་ *kyōm-pa* pf. *kyoms* 1. to rock, to wave, of a ship *Schr.*, of the water *Sch.* (not quite clear); **kyom-kyom do-ba** *C.* to reel, stagger, **čān-ghī kyom-pa dug** he is staggering under the influence of beer; to be dizzy *Med.*; *misso-kyōm* dizziness, vertigo, *ni. f.*; *lug-glāl ingo-kōr kyōm-pa* yso the brain of a sheep cures the swimming of the head (vertigo) *Med.*

འཕྲིན་པ་ *kyōr-ba* 1. to miss, fail, not to hit *Cs.* — 2. to reel, stagger, from intoxication. — 3. to warp, of wood.

འཕྲིན་པ་ *kyōl-ba*, pf. *kyol*, cf. *skyel-ba*, to be carried, to be brought (somewhere) *Pth.*; with *ynod-pa* to be done, inflicted *Mil.*; to arrive at, come to, reach, *sku-tse mtā-ru* the end of life.

འཕྲིན་པ་, (འཕྲུས་པ་) *kyōs-pa* (*synōs-pa*) *Sch.*, *kyōs-ma* *Mil.*, a present, gift, = *kyōis ma, skyōis-ma.*

འཕྲིན་པ་ *kyā-ba* I. vb., pf. prob. *kyas* to lean to, to incline towards *Cs.*; *kyā-sa* a support to lean against, a prop, back (of a chair) *Lex.* — II. adj. hard, = *krān-ba, mkrān-ba Sch.*

འཕྲིན་པ་ *krāb-pa*, pf. *bkrab* (?), cf. also *skrāb-pa*, 1. to strike, to beat, in repeated strokes, as in swimming and rowing; to thrust, stamp, thump, tread heavily, *bro krāb-pa* to dance in that manner *Mil.*, *Pth.* — 2. to winnow, to fan *Stg.*, col. **tāb-pa**. — 3. **miy fab fab** (or **fab-fab**) **jhe'-pa** *C.*, **čō-čē** *W.*, to blink, twinkle, wink with the eyes. — 4. **ka-sāy fab-čē** *W.* to jest, to joke, to crack jokes. — 5. *Sch.*: to leap, jump, *Schr.* for joy. — 6. to scoop out, to bail out *Sch.* — 7. to fight, to combat *C.*, *W.*

འཕྲིན་པ་འཕྲིན་པ་ *krāl-krāl* confusion, disorder.

འཕྲིན་པ་ *kyi-ba*, pf. *kyis*, cf. *dkri-ba*, cognate to *kyil-ba*, 1. to wind, roll; twist one's self, to coil (of snakes) *Dzl.*; *kyim-tāb-kyi kyi-ba* conjugal embrace *Pth.*; **ōg-ma t-i-se** (for *kyi-ste*) **rag** *W.* I have a sore throat, prop. I feel my throat tied up, I am choking; fig.: *kān-la kyis-pa*, either as an adj. 'ensnaring', or as a sbst. 'ensnarer' = sin, cf. *kun-dkris* in *dkri-ba*; *kyi-šii* = *kyil-šii*. — 2. mostly as a sbst.: the being attached to, given to, c.c. genit. (synonym of *čūgs-pa*): *rai-dōn-gyi*, to one's own advantage, *bu-smād-kyi* to wife and children *Mil.*; fondness, attachment; *žen-kyis* id. — 3. *krāl kyi-ba* to impose a tax *C.*, *Lex.*

འཕྲིན་པ་ *krig-pa* I. sbst. 1. (*Ssk. मनुष्य*) coitus (of the two sexes), copulation, pairing, the usual, not exactly obscene, yet not euphemistic term for it; *krig-pa spyōd-pa*, also *krig-čāgs spyōd-pa B.* and *C.*, **fig-pa čō-čē** *W.*, to lie with etc.; *krig-pai čōs-la rtēn-pa* to indulge in lust, to be given to voluptuousness; *krig-skād Sch.*, *krig-tsig Lex.*, obscene words, unchaste language; *krig-pa byin-pa* to talk smut. — 2. a sign of the zodiac, the twins. — 3. symb. num.: 2.

II. vb. 1. to cohere, to stick together *Cs.* — 2. to be clouded (of the sky), *ynam krig* the sky is getting overcast; also **tigs soñ** *W.* without a sbst., it has become cloudy, dull; *ōd-zēr dan ja-ōd krig-pa* wrapt in rays of light and the splendours of the rainbow *Pth.*; *tañ tamsād mes krig-pa* the whole plain was enveloped in a flame of fire *Mil.* Cf. *dkrigs-pa.*

འཕྲིན་པ་ *kyid v. kyid.*

འཕྲིན་པ་ *kyid-pa*, pf. *kyid*, fut. *bkyi?*, to lead, to conduct men or beasts to a place; to command, to head (an army); to bring along with, *kyid-de ma ōis-so* he has not brought (his wife) with him *Dzl.*; therefore *kyid* equivalent to 'with': *bū-tsa kyid byuñ-nas* coming out with their children

Glr. — *blo krid-pa* perh. a mistake for *brid-pa*.

འབྲིས་ཀྱི་ཁྱིམ་, *bréd(-nas)-kris* *Lex. w.e.*

འབྲིས་ཀྱི་ཁུལ་ *Kril-ba* 1. to wind or coil round (of serpents), to embrace closely, to clasp round, e.g. in the act of coition; *ma byams bú-la kril* a loving mother clasping her child *Pth.*; *kril-mkan* a plant furnished with tendrils or claspers *W.*; *kril-shin Wdu.* a climbing plant, creeper. — 2. to glide, slip into, of the soul when entering another body, = *kyid-pa*. — 3. *ka kril-ba W.* to speak imperfectly (like children), to stammer, — 4. to heap up, = *dril-ba, sgril-ba*.

འབྲིས་ཀྱི་ཁྱིམ་ 1. syn. with *gram*, bank, shore, coast, *rmá-dui kris-na yód-pai mkar*, a castle on the banks of the Hoangho *Glr.*; **kyo'-rúin-gi t'i-na yu'* C. it lies just before you, under your nose; *blá-mai sku-kris-su* = *blá-mui pyógs-lu Mil.nt.* — 2. v. *kril-ba*.

འབྲུབ་ཀྱི་ཁུལ་ 1. *Cs.* to wash, to bathe, — *krud-pa*, cf. *Krus*. — 2. diarrhoea, looseness; dysentery (?); *kru-nád, kru-sbyóns (ཐུགས་ཀྱི་ཁུལ་)* id.

འབྲུག་པ་ཀྱི་ཁུལ་ *krug-pa* 1. vb., pf. *krugs*, cf. *dkrug-pa, bkrug-pa*, to be in disorder, agitation, commotion, to be disturbed; *krúy-par gyúr-ba* to get disordered; of the blood: *rtsa tams-dád krug-tu bñug*, it made all his blood boil *Glr.*; of the sea frq.; esp. of the mind, disturbed by wrath, fear, anxiety, or some other passion, cf. *kog-krugs*; to quarrel, fight, contend, *de nyis krugs-nas*, the two quarrelling; *bod ce nan krug-go*, the nobles of Tibet are contending among one another, have internal feuds; *mci-ma krug-pa* tears appearing, coming forth, (lit. tears being stirred up, excited *Thgy., Mil., Tar.* — 2. abst. disorder, tumult, war, also single combat, duel, *krug-pa* or disorder arises; *krug-dús byas* he appointed the time of the duel *Glr.*; *krug-dpon* = *dmag-dpon*; *krug-pa byed-pa* to take up arms, to begin war; respecting subjects: to rebel; *krug-*

pa byéd-pai dús-su in times of war *Glr.*; *dmag-krug, tab-krug* war. — *mi-krugs-pa n.* of a Buddha (not = *mi-skyód-pa*). — *krug-lón* is the explanation given by *Lex.* for *skyo-nógs*, hence prob.: contest, strife. — **túgs-mkan** *W.* having small cracks, flaws, of potter's ware.

འབྲུག་པ་ཀྱི་ཁུལ་ *Krúin-ba* or *Krúis-pa* 1. resp. for *skye-ba* to be born, *bcom-lan-dás krúis-pa dān dūs-mnyom-du* at the same time when Buddha was born *Glr.*; *nyis-la sras ma krúis-par* as by neither of the two (queens) a son was born *Glr.*; *krúis-dkái skyé-bu* (holy) men, such as are but rarely born (lit. with difficulty) *Mil.*; to arise, to originate, *krúis-rábs* legend of the origin . . .; *kyed-rúin-gi túgs-la krúis-pai tsig* words as they may just arise in your honour's mind *Mil.*; *nyin-rje túgs-la krúis-pas* compassion arose in the soul of his reverence *Mil.*; *tiñ-ñe-dzin krúis-pas* meditation arising. — 2. to come up, shoot, sprout, grow, of seeds and plants frq.

འབྲུག་པ་ཀྱི་ཁུལ་ *Krúd-pa*, pf. *bkrus*, fut. *bkru* to wash, to bathe, *gos* clothes, *ka-lag* face and hands *Dzl.*; to wash off, *dri-ma* dirt; fig. *sa nán-gyis krud Ma.* is stated to mean: the country is fleeced, thoroughly drained of its resources.

འབྲུག་པ་ཀྱི་ཁུལ་ *Krums* carcass, carrion, game torn by beasts of prey, *Sch.*, (the word seems to be very little known).

འབྲུག་པ་ཀྱི་ཁུལ་ *Krúl-ba* (*Lex.*: *Ssk.* རྒྱུ་ལ་ to turn out of the way, to wander, to stray, hence perh. originally:) 1. to be dislocated, sprained, distorted, **tsiy t'ul** *W.* the limb is dislocated; usually: 2. to be out, to be mistaken, almost always used in the pf tense, *krúl-pu* mistaken, deceived, *na miy krúl-pa yin-nam* does my eye deceive me? *Mil.*; *rná-ba krul dogs túr-re gyis* take care not to hear wrong *Mil.*; *nyis yéig-tu krúl-bar byéd-pa* to make by mistake two to be one, to confound one thing with another *Tar.*; *gti dge-slón-mar dód-pa krúl-pa yin-la* she being frustrated in her wish to become a nun *Tar.* 85, 1; *gró-ba krúl-pu* the deceived creature *Glr.*;

frq. with *snai*: *rai-snán krúl-par dug* I have been mistaken; it was a deception of the senses *Mil.*; *snai-krúl*, and *krul-snán* illusion, delusion; *krul-snán-can delusive Ghr.*; to err, as a syn. of *nór-ba*: *Kyód-cag krúl-pai jig-rten-pa ye* deluded children of the world! *Mil.*; *zen din-pa-rnams krul* they who pronounce (read) in this manner, are mistaken; *a dogs krul* the adding of *a* is a mistake; *nor-krul* mistake, *nor-krul sel-ba Schr.*, **tón-če, sál-po gyáb-če**, *W.* to remove mistakes, to correct. — 3. to be insane, deranged, syn. of *amyós-pa Dzl.* and others. — *krul-pa* 1. adj. mistaken, deceived. — 2. sbst. mistake; frenzy, madness: *krul-yèi* mistake, error; *krul-so* (*errandi locus*) occasion for committing mistakes, a wrong way, peril; mistake, error, cf. *gól-sa*; *krul-kór* artifice *Sch.*, (*čs.*: machine, contrivance: but this is spelled more correctly *jrul-kór*).

འཕྲིན་པ་ *krén-pa* 1. to wish, to long for, *zan-akóm Med.*, *Kytm-la Lex.* — 2. *W.* to look upon with envy, jealousy.

འཕྲིབ་ *kró-ba*, pf. *krós*, to be angry, *la st.*

འཕྲིག་པ་ *króg-pa* to roar, rush, buzz, hum, *rná-ba kúr-la krog Med.*, a tinkling noise is caused in the ear; *rgyu-lón krog-čín* a rumbling in the bowels *Med.*; *sbo-króy* in the belly; *króg-króg* roaring, rushing, buzzing.

འཕྲོལ་བ་ *król-ba* pf. and fut. *dkrol*, imp. *krol* 1. to cause to sound, to make a noise, to play, *ról-mo* on an instrument, to ring (a bell), to beat (a gong, cymbal): *ma dkrol-bar* without being played on. — 2. to sound, resound, **dód-pa tól-la rag** *W.* my bowels croak; *król-po* a player, performer, bell-ringer etc., cf. *król-po*: **krol-lo-lo-tse** *W.* a tinkling of bells.

ག

ག *ga* 1. the letter *g*, originally, and in the border countries still at the present time, as initial letter = the English hard *g*, as final letter = *ck*; in *čs.* as initial deep-toned and aspirated (*gh*), as final letter more or less indistinct; as a prefix (in *Khams* and *Balti*) fricative = *ɣ* or *χ*: v. Preface. — 2. as numerical figure: 3, cf. *ka* 2.

ག *ga* affix (article) to some substantives, like *ka*.

ག *ga* (*C. *gha**) 1. : *ga* (*C. *gá**). — 2. = *gai*.

གཤམ་ *ga-král C.* (pron. **gha-tal**) tax, duty (on cattle and butter).

གག་ *ga-gá W.* a title of honour: the old gentleman, the old squire e.g. **ga-gá ta-ra-čá** the old Squire Tara Chand, opp.

to *no-nó* the young Squire; instead of it in *čs.*: **a-gho-lág**.

གགཅིན་ *ga-ga tsil*, tickling *čs.*; *ga-ga-tsil byéd-pa* to tickle.

གགཅོན་ *ga-gé-mo* such a one, such a thing (*čs.*; such and such; v. *če-ge-mo*).

གགཏིན་ *ga-gón* a melon (*čs.* (some *Lexx.* have: cucumber, others: barley).

གཅེན་, གཅེན་ *ga-čén, ga-čén* some (people). a good many; a good deal *W.*, *čs.*

གཅོད་ *ga-čád* without cause, involuntarily, e.g. to weep *Med.*

གད་ *gá-ta Ssk.*, *ga-tai ade-tsan* a particular kind of Indian hand-writing, besides *Nagari* and *Lantsa Ghr.*

གད་ *gá-da* (ཁད་), club, mace.

གདུར *ga-dúr* medicinal herb of an astringent taste.

གདོར་ *ga-dór* *L.ex. w.e.:* *ša-bai ga-dor:* *Sch.* explains: the growth of a new branch on a stag's horn.

གཤམ་ *ga-drás* (. (pronounced **ghand?**) how?

གན་ *gá-na* = *gan-na*, where, used interr. and correl., frq.; *gu-nu-ba* and *gáin-na-ba* the same as a subst., the whereabouts of a person, his place of residence; *rgyál-po gá-na-bar*, (or *gá-na-bu der*, *gá-na dág-par*, *gá-na bzúys-par*) *soñ* he went where the king was *Dzl.*, frq. — **ga-na-méd** *W.* absolutely, at all events, **ga-na-méd kal gos** it must be sent by all means; **ga-na-méd lóg-te tai yin** I shall give it back at all events (*B. éis-kyan*).

གཤུར *ga-pur* camphor *Med.*

གཤ་ *ga-bra* n. of a medicine *Med.*

གཤམ་ *ga-tám* how, how much, how many how long, interr. and correl.; as much as, e.g. as much as you like (you may take) col.

གཤམ་ *ga-btsón* an eruption of the skin *W.*

གཤོད་ *ga-tsód* *C.* how much, **rin gha-tsá?** what is the price?

གཤ་, གཤམ་, གཤ་ *gá-ža, gá-yža, gá-ža* a jest, joke, laughter, *gá-ža dan rtséd-mo rtsé Pth.* they jest and play; also adj.: inclined to jesting, **di-rin gá-ža mi dug** he is not in a good humour, in good spirits, to-day *W.*

གཤུག་ *gá-zug* *W.* how, interr. and correl.

གཤམ་ *ga-yzi* *W.* squinting.

གཤི་, དགཤིས་ *ga-ri, dga-ris* = *gá za W.*; **ga-ri mi rag** I am in low spirits, dejected.

གཤ་ *gá-ru* = *gan-du* 1. whither, which way, to which place, whereto. — 2. where, interr. and correl.

གཤ་ *ga-ru-da* the Garuda-bird. v. *Kyam*.

གཤི་ *ga-ri* 1. where is? *B.* and col. — 2. *Ld.* a species of *Lathyrus*.

གཤ་ *gá-la* for *gán-la, éi-la* *C.*: **ghá-la tén-ne né' jhun** owing to what, or from what cause did the disease arise? **ghá-la jén** to what does this serve, of what use is this? *Sch.*; whither, to what place? **ghá-la dō-ghi yim-pa** *Ü.* where are you going to? — *gá-la-ba* = *gá-na-ba*.

གཤི་ *gá-le* *C.* slowly, softly, gently, gen. in a good sense, opp. to every thing turbulent; therefore in exchanging compliments on meeting or parting: **o-ná ghá-le ku zu nan** (perh. to be spelled *sku bzugs snan*) says the person that has paid a visit, **o-ná ghá-le pēb** he that received the visit, when taking leave of each other, both phrases implying about the same as our farewell! good-bye! *Cf. snan-ba.*

གཤམ་ *ga-lóg* *W.* squinting.

གཤ་ *gá-ša* 1. v. *ga-ža*. — 2. girth or rope slung across breast and shoulder in order to draw or carry anything; also dog-harness; also the bandoleer or shoulder-belt, worn as a badge of dignity by constables and the like officers; sobriquet for the rope of meditation, v. *sgom-tág*.

གཤམ་ *ga-šás*, *C.* **gha-šé**, some, part; **bhú-mo yan gha-šé čō jhé'-pa yin** even girls, in part, take to religion (become nuns).

གཤི་ *ga-šéd* v. *šed*.

གཤམ་ *ga-šél* glass-beads, glass-pearls *Sch.*

གཤི་ *ga-sir*, instead of *تعزير* punishment *Ld.*

གཤ་ *gag* 1. silver in bars, ingots, small pieces etc., uncoined *W.* — 2 wad, wadding (for loading muskets) *W.* — 3, *Cs.* = *bya-gáy, gag-tsé* a water-fowl.

གཤམ་ *gág-pu* *Med.*, a swelling in the throat (*Cs.*; *gag-lhóg* id. (?)

གཤ་ *gán* I. interr. pron. 1. who? which? *B., C., W.*; when used adjectively, it generally follows its subst. (so at least in good language), and if preceding it, it stands in the genit. case: *gyogs gán* which

གང *gan*གང་གྲག *gan-ga*

region or part of the world? *gán-gi dus* which time? in the latter case it may also mean *whose*: *gán-gi lam* whose way? *ñyi nañ ñnyis* *čós luga gan bzan* which of the two doctrines, the Brahmanic or the Buddhist, is the right one? *ñyogs gán-nas on, no mi šes-pas* not knowing from what part of the country she comes *Glr.*; *ma ni gan yin bu ni gan yin bye-brág ñyes* decide which is the mother and which the child *Dzl.*; *gan žé-na* lit. 'if one asks which?' corresponds sometimes to the English 'namely, to wit, viz.:' *gán-na* where? *gan-la* whither? *gán-nas, gán-las* whence? *gán-du* where? whither? *gán-na-ba = gan-na-ba* v. above; *gán-pa, yul gán-pa*, col. **gan-yul-pa**, from what country? — 2. *č.* for *či* what? **ghañ zér-ra(m)** what shall I say? **Kyi**-*kyi mìn-la ghañ zér-ghyi yī-dham** what is your name? **ghān-la yon** what are you coming for? what do you want? — 2. rel., or rather correl. pron., *who, which, he who, she who, whoever, whichever, whatever*, *öçus*: *gañ ñyir řón-ba de ni* she who follows *Dzl.*; *gañ gos dód-pa-la gos hyuñ* whoever wanted clothes, to him they were given *Dzl.*; *rig-pa gan rñó-ba řig-lu stér-ro* I give it to him who is the sharpest as to sagacity *Glr.*: *Kyód-kyi dpá-bu gan yin-pa-la řó-bo myu* the bravery which you have shown pleases me *Tar.* 21, 13; *rgyál-bu gán-du tse řós-pai řnás-su sön-no* they went to the place where the prince had changed life *Dzl.*; *gán-gi lam snón-du grub-pa des . . .* he whose way (of sanctification) will be completed first, shall . . . *Stg.* Often *tams-čad* or a plural-sign accompanies the partic.: *gan mi šes-pa-tlag* they who do not understand *Dzl.* Rarely in *B.*, but frq. in the col. language of *W.*, the *pa* after the verb is supplied by a gerundial particle, such as *na, nas*: **gañ tán-na Kyad med** which you intend to give is all the same. Sometimes, however, particularly in more modern literature, no *pa* is added to the verb at all, esp. when *gan* is joined with *yin*, *yod*, or *dug*, so that such sentences in

their form are very similar to the relative sentences of occidental languages; but that this omission of *pa*, although sanctioned by long continued use, is after all an incorrect breviloquence, and that *pa* must always be understood, appears from the frq. occurrence of the plural sign immediately after *yod* etc.: *de ñnyis-kyi srid gan yód-rnams* the claims to government which both of these maintained *Glr.*; *gán-tse — déi-tse* when — then; *gan žig* whoever, if any body etc. frq.; vulgo in *W.* often pleon. = any or some, **gan žig tims-si ři-la** on account of some law-suit, instead of *tims žig-gi ñyir*; *gan lu-lá žig* is of a similar meaning, but less frq. The import of the word is still more generalized by *yañ* being added to *gan* or to the verb: *dnós-po gan mton yañ Mil.* whatever he sets his eyes upon; *gan ltár-na yañ, gan yin kyañ* whatsoever it may be, however that may be, be that as it may, at all events, esp. *č.*; *gan-yañ-rñn-ba, gan-rñn, gan-čì-yañ-rñn* whosoever he may be, whatsoever it may be, *quicunque*; *řnas gan-yañ-rñn-ba-na* wherever; *gán-nas gán-du skyes kyañ* out of which class of beings and into whichsoever I shall be re-born *Dzl.* — 3. indefinite pron., used absolutely, *each, every, any, all*, when followed by a negation = *not any, none, no*: *žo dar ču sogs gañ yañ Ka*, curdled milk, buttermilk, water, every thing tastes bitter *Med.*; *sans-rgyás gán-gis kyañ ma bčags-pa* not yet trodden by any Buddha *Glr.*; *řan gan togs gyis* be as useful as ever possible *Mil.*; *gán-dag* all *Glr.* and elsewhere; *dé-dag mi hyuñ gan yañ med* these are to be found everywhere; *gán-lu gán-dul* converting each in the manner best suited to him; *gán-gis kyañ = čis-kyañ* by all means; *gán-gis kyañ dgós-pa mēd-pa* altogether useless *Mil.*; *gan dan gan čs., Sch.* (more frq. *gan dan čì*) every thing whatsoever *Glr.*

གང་གྲག་ཅུང་ *gan-ga-čün* an officinal plant *Med.*

གང་གྲག *gan-ga Ssk.* the river Ganges.

གད་བ *gán-ba*, sometimes *gán-po*, also *gán*

1. full, *rín-po-dés bañ-mdzód gán-ba* *ñig* a treasury full of jewels *Dzl.*; *tál-ču kól-mas gán-ba-ste* being filled with boiling lye *Thgy.*; *yser-pýi bre gán-po*, *yser yždn-pa gani* a measure filled with gold-dust, a basin full of gold; *šbs-kyi ndai-na šbrul ydg-pas gán-no* lit.: in the ditch it was full of poisonous snakes *Dzl.*; *brgyud gán-bar gyúr-* to the progeny increased *Glr.*; *mčód-rten křu gán-pa Glr.* a pyramid, a full cubit in height. — 2. *W.* also heaped (measure), opp. to **gani-tád** (lit. *béad*) smoothed (measure).

གད་བ *gán-bu* pod, shell, husk (*Sch.* also also flower-bud?) *od-zér-gyi gán-bur* *dril-nas* enveloping himself in a veil of rays, wrapping himself in a garment of light (another reading: *gón-por* in a lump, in one mass) *Glr.*; *gani-ló* an empty pod, freed from the kernels *W.*

གད་བ *gani-zág* 1. man, as an intellectual being, a person; *gani-zág yždn-gyis brda sprád-pas* another person describing it to you (opp. to what we know by our own perception and observation) *Mil.*; hence philosophical term for the I or self, *བུ་མཁས་* *Was.*; *btan-bčos-la mkás-pai gani-zág-rnams* learned or lettered men, men of science *Glr.*; esp. man in relation to religion: *šos pýi-bšól byéd-pai gani-zág Mil.*, men who postpone religion, not troubling themselves about it: *špágs-pai gani-zág-rnams-kyi rgyál-po* the king of reverend persons, i.e. Buddha; *lóg-lta-čan-gyi gani-zág* heretical people; *gani-zág pál-pa, ta-mál-pa* common people *Mil.* and others; also explicitly: people favourably disposed towards religion, religious people *Gyatch.* c. 26 & 27. (at present the word is generally understood in the latter sense); *duš pýis-kyi gani-zág Glr.*, *ma-šnis-pai gani-zág škál-ba dan ldán-pa Mil.* a pious posterity. The word, however, so little implies the clerical state, that it is used directly for 2. layman, one that has not taken orders *Dzl.* २३०, 5 and elsewhere. — 3. (resp. *kal-zág*) tobacco-pipe, not the hukka, but

a small sort, similar to ours, gen. made of metal; *gani-mgó* bowl of a tobacco-pipe; *gani-mýüg* mouth-piece or tip of it *C.*

གད་བ *ganiš* 1. glacier-ice, glacier; *ganiš-čan* adj. abounding in snow, in glaciers, also as a subst. a glacier; *ganiš-čan-las* *šyün-bai* *ču* the water issuing from a glacier *Med.*, and even as a p.n.: Tibet; *ganiš-čan-gyi škad* the Tibetan language; *ganiš-bšóg-pa* to cleave the snow, i.e. to have it trodden down by yaks sent in advance, in order thus to form a path for the travellers (*v. Huc Voyage II. 421*). — *ganiš-rgyál* a chain of snow-mountains. — *ganiš-žen-mzod-liá* 'the five receptacles of the vast glacier-ice', or *ganiš-žen-řjé-liá* 'the five kings of the same', pronounced **ghaniš-žen-dzo-řid**, or **je-řid**, n. of a high mountain in Sikkim, commonly spelled Kinjinjunga; *ganiš-žen-mšó-rgyál* name of a deity (?) *Glr.* — *ganiš-tigs Med.* perh. stalactite. — *ganiš-ři* a snow- or ice-mountain, as p.n. = *Ti-se*. — Seldom 2. col. ice in general; **ganiš-son** it has frozen *W.* — 3. snow in general, **ghaniš-bab** it snows *Ts.*; **ghaniš-ma-čár** sleet. — 4. the sclerotic of the eye *Sch.*

གད་བ *gád-pa* 1. a bluff; precipitous river-banks, such as frequently inclose the mountain rivers of Tibet. — 2. In *W.* the word seems to refer more to the species of rock, which is favourable to the formation of such banks: conglomerate; *gád-püg* a cavern in such a bank; *gád-rgyál* the gigantic walls of conglomerate rock, through which mountain rivers have cut their way.

གད་བ *gád-mo* laughing, laughter, *jig-rén-pai gád-mo* a laughter, a laughing-stock, to wordly-minded people; *naiš gád-moi ynas* this is to me an object of laughing, it is ridiculous to me *Mil.*; *gád-mos* *šébs-pa* to laugh at a person *Tar.* 15.

གན *gan* *B.* and *W.*, *gám C.*, nearness, proximity, used only in such connections as *gan-du to*, towards, up to, *naiš gán-du šog* come to me; *rgyál-poi gán-du* he went to the king; *šan-pai gán-du son* he went

towards the house; *rgydl-poi gán-nas pyin* he came from the king; in col. language also c. accus.: **ḍḍg-po gán-du** W. close by the brook, and c. termin. case, **ḥur gán-te** W. hard by the water: *rir-gán-pa* one living close to a mountain or hill.

གནཏུལ་ *gan-tydl*, and *rkyal*, supine, lying on the back, with the face upward, *gan-tydl (du) nyál-ba* to lie in that position; *gyel-ba* to fall backward; *sgyel-ba* to make one fall on his back; **ghān-kyál lóg-pa** to perform a somerset, to tumble over head and heels C.

གནའུ་ *gan - rgyá C.*, **gam - rgya** W., a written contract, an agreement.

གནདར་ *gan-dár Sch.*: a silk handkerchief offered as a present in exchanging compliments on meeting, = *ka-btags*.

གནམ་མཚོ་ *gan-mdzod store-room, storehouse Sch.*

གཤིལ་ *gándho-la* n. of a famous temple in *rdo - rje - ydán* (Vajrāsana near ྱ་ Gaya in Bengal) *Tar.* 16, 4 and elsewhere frq.; yet the words in *Glr.* 8, 10: *pyi gándho-la nán-du lhá-Kān byāspas* 'making outwardly a gandhola, inside an idolshrine', seem not to admit of a noun proper; a Lama explained it by *ytsug-lag-Kān*; more correctly perh. = *dri-ytsan-kān*, i.e. — གཤམ་མཚོ་. Cf. also *ghāndhola*.

གཞིར་ *gánji-ra Glr.* 65, 8 obviously a *Sak.* word, though not in our dictionaries; Lamas described it as an architectural ornament, consisting in small turrets or spires along the edge of a flat roof.

གཅུ་ *gab-sgra W.* a belch (vulgar).

གཅུ་པ་ *gab-pa* to hide, to conceal one's self *Dzl.* and elsewhere frq.; *gab-yig*, writing in secret characters, cryptography W., C.; *gab-sa* a place of concealment, hiding-place.

གཅུངས་ *gab-spāns Glr.*, panels or little boards beneath the cornice of a roof, often filled out with paintings.

གཅུ་ཅེ་, གཅུ་ཅོ་ *gab-tse, gab-tse* a tableau containing numerous my-

thological and astrological figures, and used for fortune-telling.

གཅུ་ཚོ་, གཅུ་པའི་ཚ་བ་ *gab-tsád, gáb-pai tsá - ba* a disease *Med.*; acc. to *Schr.* a hectic, consumptive fever.

གཅ་ *gam v.* *gan.*

གཅུ་བ་ *gám-bu-ra W.* citron, lemon.

གཅུ་ *gau* 1. a chest, box *Pth.*; a little box or case; when containing amulets, it is worn suspended by a string round the neck (v. *Schl.* 174). — 2. a squeaking sound W., **gau zér-če** to squeak.

གར་ *gar* I. (*Cs. gár-ma*) a dance, *gar byed-pa*, W. **gár se-če**, to dance; *glu gar rtséd-mo byéd-pa Glr.* to sing, to dance and play; *gár - mkan* 1. one dancing, a dancer, a performer, e.g. even Buddha or any saint, when displaying miracles. — 2. n. of a god *Tar.* 11, 17, acc. to *Schr.*, *Siwa*; *gar-stabs* a dancing gesture or motion. — II. = *gá-ru, gán-du*, whither, whereto, where; *gar yan* anywhere, *gár yan skyé-ba* growing everywhere *Wdn.*; *gar yan mi gró-ba* to go nowhere, to remain where one is *Mil.*; *Pth.* — **gar-méd** W. at all events, by all means, = **ga-na-med** — *gar-báb* at random, hit or miss, at hap-hazard *Sch.*

གར་ལྟ་ *gar-ndg* n. of a medicine *Lt.*

གར་བ་ *gár-ba* strong, *gar-čan* strong beer.

གར་བུ་ *gár-bu* solid, not hollow *Sch.*

གར་མོ་ *gár-mo* thick, e.g. soup, = *ská-ba*; *gar-slá Sch.*: thick and thin; thickness.

གར་ཞ་ *gár-ža*, native name of the district called by the Hindoos *Lāhul* or *Lā-höl* (acc. to Cunningham 'Lahul' is a corruption of *lho-yul*, southern country, which latter appellation, however, is not in use in that district itself). Here, in the village of *Kyelang*, a missionary station was established in 1857, by the Church of the United Brethren (Moravians), together with a school and a lithographic press, for dif-

fusing Christian knowledge by means of books and tracts.

གང་ལོག gar-lóg, *Tar.* 91, 7. 10. Transl. p. 317: 'acc. to *Was.* a rapacious mountain tribe, north-east of Tibet; in the Tibetan-Sanskrit dictionary mentioned as 'Turushka'. They are doubtless the same robbers, that are called 'Kolo' by Huc (*II.* p. 187), who were known to our Lama from Tashilhunpo as ngo-lóg, or læn-mo-mgo-lóg, they having received this name ('queer-heads') in consequence of having their hair closely cropped. Possibly gar-lóg is the older and more correct form; cf. *dar-rgyas-glin*.

གང་ག gar-dá the muscles of the thumb (?) *Med.*

གཤ་ gál 1. importance, gál-du dzin-pa to consider of importance, to esteem highly *Mil.*; gál-dan *Cs.*, more frq. gal-čé-ba important, *de mi òn-tu gál-čé-bar yód-do Ghr.*, *bsláb-byu gal-čé-ba Ghr.* important precepts; gal-čün unimportant, insignificant; undervalued, slighted *Mil.*; gál-po prob. = gal, *Schr.*; gal-po-čé-yi bzā-dpon the important, indispensable master of the house *Mil.* — 2. constraint, compulsion, *ña-la ghal jhūn* *C.* I have been compelled. — 3. trap, snare *C.*, *W.*, also *Mil.*; *gal-lém* *W.* id.; gal dzug-pa to set a trap or snare.

གཤ་འགག་ gál-gág *Med.* ?

གཤ་དྲ་ gál-tu *W.* crow-bar, handspike.

གཤ་དེ gál-te 1. sbst., gál-te mčün-kün brug *Pth.* ? — II. conj. If, in case, serves to introduce a conditional sentence, ending with na (which is the essential word, whereas gal-te may be left out as well): gál-te... ón-na if... comes (*འདྲ་... འོན་པར་*); also followed by yañ (*kyan*), although black snow fell *Dzl.* (*nas* instead of *na*, frq. to be met with, is either merely a slip of the pen, or an impropriety of speech). — gál-te-na as one word, and with the signification of perhaps, or the Greek ἄν (not 'if', *Cu.*) I found only in a few passages of the Kye-

lang manuscript of *Dzl.*, where the edition of *Sch.* as gál-te, which makes no sense. gál-wid *W.* = gal-te. In Lewin's Manual it often occurs in the sense of but, however.

གཤ་མོད་ gál-mdo n. of a disease *Med.*

གཤ་བ་ gál-ba to force, to press something on a person (cf. gal 2), mi-la btaon gal in-door confinement is forced on men *Mil.*

གཤ་རོ gal-ró *W.* refuse, rubbish.

གས་ gas v. gās-pa.

གི gi 1. num. for 33. — 2. affix instead of kyi, after g and ñ; for the signification v. kyi.

གི་གུ gi-gu the vowel-sign གི, i.

གི་གུ་ཤེད་, གི་གུ་ག་ gi-gu-šél, gi-gu-śi *Sch.*; 'having a white speck in the eye, wall-eyed (of horses)'.

གི་འྲོ་ gi-wán, *Ghr.*, gi-bám *Lt.*, also giu, or giu-wán, *Cs.*: 'n. of a concretion in the entrails of some animals, used for medicine'. But *Ghr.* 35, 9 an elephant has it on its neck, and acc. to oral assertions it is to be found also in the human head; a man for instance, is said to have gi-wán in his brains, if in his sleep he is heard to utter long-drawn humming sounds. གི་ལི་ gi-lin a strong-bodied, durable horse *Sch.*

གི་ལི་ནི་ gi-lin *Wis.* a fabulous animal.

གི་དྲ་ giñ *Pth.* prob. a little drum, or the beating of it, as an accompaniment to dancing.

གི་ནི་ gin affix, v. kyiñ.

གི་རྩོ་ gir-mo *Ld.* the Indian rupee, = 5 jau.

གི་ས་ giś instead of kyiś after g and ñ, v. kyiś.

ག་ gu 1. num. for 63. — 2. sign of diminutives, e.g. kyi-gu puppy, little dog. — 3. extension, extent, room, space rñas-a-gu-dóg, lün-pa gu-dóg, lam gu-dóg a nar-

row place, valley, road; *gu-yánis* (-pa) spacious, roomy, wide, *gu yin-pa* dug there is much room here.

གུ་གུ་ཤ་ *gú-gu-sha* Ts. plate, flat dish.

གུ་གུ་ལ་ *gú-gul* (གུ་གུ་ལ་) Amyris Agallocha, a costly incense, one kind is white, another black.

གུ་ཤ་ *gú-sha* n. of a province in the south-western part of Tibet.

གུ་ཏི་ *gú-ti* W. deaf (?).

གུ་རུ་ *gú-ru* Ssk., spiritual teacher, father-confessor.

གུ་རུ་ག་ *gu-rug* Ld. colt or foal of an ass.

གུ་ལང་ *gu-lán* n. of a deity, resorted to by mothers for being blessed with children; acc. to Sch.: Siwa.

གུ་ལེ་ *gú-le* W. for *gú-le* q.v.; *gú-le-lu* id., slowly, softly, gently, without noise, **go gú-le-la cug** shut the door gently! *gu-yár* Sch. apparently the same.

གུ་སུ་ *gú-su* Wdk. garment, dress (?).

གུ་གུ་གེ་བ་ *gúy-ge-ba* bent, bent downwards (?), of leaves *Wdi.*; *gúy pa* id.

གུ་གུ་པ་ *gúy-pa* W. to rub or scratch gently, to tickle.

གུར་ *guri* I. Sch.: 'the broad-headed tiger of Central Asia, Charachula' (*Mon-gol.*) it is said to differ from *stay*, and is not found in Tibet. — II. also *dguñ* (Cs. *gún-ma*) 1. the middle, *gún-lu* in the middle, e.g. the king in the middle (between his two wives); *stód-kyi gún* (-nas) *ton* taken out of the middle of the upper part *Mil.*; *gún-du byéd-pa* *Thgy.* prob. to divide through the middle, to dissect (anatomically); *gún sgrig-pa* Sch. 'to unite'; with respect to time: *dbýár-gyi gún-la* W. in the middle of summer; *nyin-gún*, and *mtsún-gún* mid-day, mid-night Cs.; *gún-rnyis*, the two middle times, mid-day and mid-night; *nám-gyi gún-tún-lu* at the hour of mid-night. — 2. mid-day, *gún báb-pa* to take a noon-rest on a journey; *gún-tsigs* dinner *Schr.*; *gún sán-la gró-ba* (W. **čá-čé**) to take a walk about the middle of the day,

at noon; perh. also generally: to take a walk; *gún-lón* Sch.: 'at noon', more prob.: afternoon. — 3. mid-night, *gún-la* at mid-night *Glr.*; *dguñ-yctg* one night (?) Sch. — 4. (Chinese?) title of a magistrate in Lhasa, something like Privy Counsellor; v. *dguñ*.
གུར་སྐུ་ *guri-stg* prob. = *stay* Ld.-*Glr.* Schl. fol. 13, 6.

གུར་ཐང་ *guri-tán* n. of a monastery in *Máni-yul* *Mil.*

གུར་མོ་ *guri-mo* the middle finger; **guri-dzúg** C. id.

གུར་དམར་ལ་ཐུག་ *guri-dmúr-la-jug* C. carrot.

གུར་ལ་ཐུག་ *guri-la-jug* C. radish.

གུར་ *gud* 1. slope, declivity Cs. — 2. separation, solitude, seclusion Sch.; *gud-du bór-ba* to place obliquely Cs.; *gud-du jéys-pa* Dzl. 220, 18 to separate, to disperse (?) Sch. — 3. C.: loss, damage = *gun*, *god*. — 4. Ld.: heavy or thick of hearing, **gud-nág** quite deaf, deaf as a post. — 5. *gud-du jug pa* v. *gud-pa*.

གུར་པ་ *gud-pa* v. *gud-pa*.

གུན་ *gun* (Cs. *gún-pa*) loss, damage, **nú-la gun jog** W. I have suffered a loss (prop. damage has come over me).

གུན་པོ་ *gún-po* Lh. expensive, dear.

གུན་དུམ་ *gún-dum* a bottle-shaped or cylindrical basket to put fruit in, Ld. (perh. akin to *rkón-pa*).

གུམ་པ་ *gum-pa* v. *gum-pa*.

གུར་ *gur*, resp. *bzugs-gúr*, *yzim-gúr* Cs., also *dbu-gúr* C., tent, *gos-gúr* Cs. a tent of silk, *pyin-gúr* of felt, *abra* and *re-gúr* of coarse yak's hair felt, *ras-gúr* of cotton cloth; *rygal-gúr* Cs. 'a king's pavilion', *dmag-gúr* a military tent. — *gur-mtóg* a magnificent tent, or *gur-rgyál*, is used by Chr. Prot. for the tabernacle. — *gur-tóg* the tent-ropes, **gur-bér** W., or *gur-tin* Cs. the tent-poles. — *gur-tóg* Cs.: 'the upper covering or outer fly of a tent'. — *gur-jzól* Cs.: 'the walls of a tent'. — *gur-klád* passage for the smoke out of a tent, *gur-*

gram lattice in the side of it, and *gur-lām* stakes supporting the roof *Sch.*, — peculiar expressions relating to the fel-tents of the Mongol nomads.

གུར་ཁུམ་, གུར་གུམ་ *gur-kim, gur-gum* 1. saffron, Crocus *Glr., Lt.* — 2. marigold, Calendula, and similar yellow flowers *C.*

གུར་གུར་ *gur-gur* *Ld.* a small churn used for preparing tea.

གུར་ཁྲ་ཁྲ་ *gur-lpāgs* a perforated skin, a hide full of holes *Sch.*

གུལ་གུལ་ *gul-gul* *Bal.* slowly, for *gü-le*.

གུལ་ཁྲ་ *gul-nāg* *Lt.* n. of a medicine.

གུས་པ་ *güs-pa* subst. respect, reverence, devotion; also adj. respectful, devout; *dge-dün-la güs-pas pyag tsāl-lo* the priesthood I respect with devotion; *ma-güs-pa* unbelieving, undevout *Thgy.*; **güs-zāb cō-čē* *W.* to show a respectful willingness to serve; humble, *güs-par gyür-ba* *Cs.*: 'to humble one's self'; in modern letters = *iran*, your most humble servant.

གུས་པོ་ *güs-po* *C., W.*, expensive, costly, dear.

གོ་ *ge* num. for 93.

གོ་འ་ *ge-dā* a kerchief for the head hanging down behind.

གོ་སར་ *ge-sār* 1. *Cs.* n. of a flower, *Lt.* and elsewhere, prob. = གེ་སར་; it is said to grow in Nepal, and to be called also *pād-ma ge-sār*. — 2. *Sch.*: pistil, but, like *ze-brū*, it signifies undoubtedly the organs of fructification in general, as the natural science of Tibet is certainly not acquainted with the sexual difference in the parts of flowers; *ge-sār-dan* the lotos flower *Sch.* — 3. n. of a fabulous king in the north of Tibet, with the epithet *dmāg-giurgyāl-po* *Glr.* and elsewh.; *ge-sār-gyi syruu* the fabulous history of the same.

གེ་སར་ *gegs* hindrance, impediment, obstacle, *gegs-med-par* without hindrance, unimpeded, *te-tsom dan gegs sel-ba* to remove doubts and hindrances *Mil.*; *gegs-byéd bgegs* a malignant spirit, causing im-

pediments or mischief *Zam.*; *čos-mdzād yōns-la gegs byéd-pa* to throw obstacles in the way of all pious people *Pth.*; *sanis-rygds mi töb-pai gegs bzi* four obstacles to attaining the Buddhahip *Thgy.*; also without a negation: *töb-pai grogs grō-am gegs-nu gro* will you help me or hinder me in obtaining . . . ? *Mil.*; *grub-pai gegs* impediment to perfection.

གོལ་པ་ *gél-pa* branch of a tree, *tti-gel-pa*.

གོ་ *go* 1. numerical sign for 123. — 2. num. inst. of *dgu-biū*, in the abbreviated numbers *go-yig* etc., 91—99 — 3 for *gō-ža*. — 4. for *gō-bo*.

གོ་ *gō* 1. place, room, space (prob. = *gu*); in this sense it is used in *go-mtsams-med-par* without intermediate spaces, continuous; *bru sna toogs go-mtsams-med-par slyes* grain of every kind grew densely, luxuriantly; *go-mtsams-med-par gān-ba* closely filled *Tar.* 13; prob. also in *go-čod*: 'the space is cut off, or filled i. e. the matter is done with, settled, satisfaction has been made; col. also: I have got enough, I am full, (the thing lost or missed) has been found, restored; **gho čō' son'* or **jhun'* *C.*, **go čōd-kan yon'* *W.* he has managed the business well, he has executed his commission satisfactorily; *des rgyāl-bat gō mi čod* by this the victory has not yet been fully decided *Mil.*; *tos beam sgom yām-gyi go čod* (by only once looking at the Ommanipadmehūm) every other hearing, thinking, or looking at is done away with, any thing further is rendered unnecessary *Glr.*; *Kyéd-la go mi čod-pai čos* a doctrine not satisfactory to you *Mil.*; *bu tsab na spyugs čt pyir go mi čod* why should it not be sufficient that I be condemned to exile instead of my son? *Pth.* — 2. the proper place of a person or thing among other persons or things, position, rank, condition of life, so in many of the following compounds, the word being seldom used alone: *pai gōr dn* the place, office, dignity of his father *Dzl.*; *gō-nas* according to, in proportion to *Glr.*; *go rgds-na* when rank and

dignity are grown old and gone, when the position in life has been lost *Glr.*; hence *go-rgás* may be applied to an old maid (*Schr.*); *rán-gi go dúy* that is my place, my business, like *ča*; also place, space, spot in a still more general sense: '*á-mai gó-na* at the place of my mother, with my mother *Glr.*; *ran-fág-gi gó-na* near the mill *Glr.*; *go ldóg-pa* (*zlog-pa*, *ldg-pa*) to change place. esp. to turn to the contrary *S.g.*; *nád-go* the seat of a disease *Sch.*; *go-byéd* is mentioned as a quality of the air *S.g.*; *spring-gyi go-bar pyé-nas ons*, we came parting the space between the clouds *Mil.*; *spring dkar ldin-gi go-čóg Mil.*? — 3. armour, gen. *gó-čá*. —

Comp. *go-skábs* lit. a chance of taking place, of existing, *bde-bai go-skábs gá-la yod Pth.*, where is there a possibility of being happy? — *go-skál* *C.* the share or portion due to a person in accordance to his rank. — *go-kán* arsenal *Schr.* — *go-kráb* coat of mail with helmet; armour. — *go-grál* rank, dignity *Čs.* — *go-grás* id. *Čs.* — *go-rgás* v. *go* 2. — *gó-ča* 1. armour; often fig.: *bzód-pai gó-ča bgó-ba*, or *gón-pa*, to put on the armour of patience; *mi-jigs-go-ča* the harness of intrepidity. 2. gear, implements, tools in general, *bkra-bis orúni-bai gó-ča* (charmed) instruments used for securing future happiness (in behalf of a new-born infant) *Med.* — *go-mnyám* *C.* of equal rank. — *go-tém* degree of dignity or rank *Čs.* — *go-dún* = *sna-dún*, of different sorts, various *Lex.* — *go-ldóg* (cf. *go-ldóg-pa*) the contrary, reverse, opposite; wrong, perverse, *de-las go-ldóg* the contrary of it *Med.*: '*go jug go-ldg-la*' *W.* head foremost; '*go-ldg čé-če*' *W.* to go to work in the wrong way, '*go-ldg qit-če*' to write wrong. — *go-pán*(s) 1. degree, rank, dignity, *blón-poi go-pán-la bkód-par gyúr-ba Pth.* to be installed into the dignity of a minister; *go-pán spár-ba Lex.* to raise the dignity. 2. model, pattern, standard of perfection (?) *Čs.* — *go-mtsáms* v. *go* no. 1. — '*go-mtsón* harness and weapons. — *go-rim* 1. order

of rank *Glr.* — 2. succession, successive order, turn.

གོ་ཀ་ *gó-ka* the place (near the hearth) for firewood *Mil.*

གོ་བ་ *gó-ba* I. vb. 1. to understand, comprehend, *W.* '*há-go-če*'; *go-dká-ba* difficult, hard to be understood, *go-slá-ba* easy to be understood, intelligible; '*gho-dé-wa yon*' *C.* now it becomes intelligible, thus it will be understood; *go-byed-brdá Lex.* an explaining, illustrating symbol; *gó-žin rtóg-pa* to take in and comprehend; *brdá-ru go* this I understand to be a symbol *Pth.*; *gó-bai yul*, *gó-byai yul* a subject intelligible to all *Schr.* — 2. to mean, to imagine, par that. *Glr.*; *go-nór-ba* to misunderstand, to mistake, to be mistaken. —

II. sbst. perception, comprehension, *gó-bu blán-ba Mil.* to come to a right comprehension, a clear perception (of some philosophical or religious truth); *gó-bai myál-ba Lex.*: '*myál-ba* in the sense of perceiving'.

གོ་བོ་ *gó-bo* a large eagle or vulture, *C., W.*

and *B.*; *go-sér* the common black-bearded vulture of the Himalaya, with a yellow neck; *go-brún* excrements of it *Med.*

གོ་བྱི་ *go-byi-la Med.* n. of a poisonous medicinal fruit *Čs.*; *go-bye Med.* id.?

གོ་ཡུ་ *go-yu Med.*, n. of a flower *Čs.*

གོ་ར་ *go-rá Čs.*; 'prison, jail'; prop. a court surrounded by a wall.

གོ་རེ་ལོ་ *gó-re-lón* a waiting-servant, *page Čs.*

གོ་ལ་ *gó-la Ssk.* ball, bullet.

གོ་ལོག་ *go-lóg* v. *go-ldóg* sub *go* Comp.

གོ་ཤེན་ *go-šen* v. *go-čen*.

གོ་ས་ *go-sá* rank, dignity, '*go-sá čén-po*, *tón po*' *W.* high in rank.

གོ་ཏམ་, གཤུ་ཏམ་, གོ་ཏུ་ཏམ་ *Gó-ta-ma, Gau-ta-ma, Gou-ta-mu*, the Gotamida, the descendant of Gotama, which, among others, was the name of the founder of the Nyaya philo-

sophy in India (Banerjee Dialogues on Hindoo Philosophy p. 56f); but in the Buddhist legends it is mentioned as the name of one of the ancestors of the Sakya-race, on which account Buddha is often called Gautama. The different forms of this name are used promiscuously by Tibetan writers.

བོག་ *gog* *W.* for *gón-po* a lump.

བོག་པ་ *gog-tál ashes, "gog-tál yim-čə, yóy-čə, tin-čə" W.* to spread ashes (viz. on the snow, in order to increase the effects of the sun, and to accelerate the thawing of the snow).

བོན་པ་ *góg-pa* 1. to crawl (of little children).
— 2. to crumble off, to scale off (of the plaster of a wall, of scurf etc.).

བོན་པ་ *góg-po dilapidated, ruinous, Kán(-pa) góg(-po)* a house in ruins; *mkar-góg* a dilapidated castle; of clothes: out of repair, ragged; *žin-góg* a field lying waste; *dpe-góg* an antiquated, worthless book; *gog-góg* (s.): 'the sound of a somewhat broken vessel'.

བོན་ *gón* 1. price, value, also *gón-tán* *Gtr.*, frq.; *gón dpyad-pa* (often also *bád-pa*, inconsistent with etymology) to appraise, to fix a price; *gón bryad-pa* *C.* (*gón grig-pa* *Schr.*, *Sch.*) id. — 2. the above, in space as well as in time, (in *Kham* e.g. it is used as a subst., signifying: elevated, alpine pasture-grounds): the above said, the former, referring to a preceding part or passage of a book, *gón dan mtun*, *gón dan drá-bar*, *gón-bžin*, *gón-mtshin* as above (mentioned); *prin gón .og dzól-ba* to confuse a message, to make a medley of it *Gtr.*; *gón-du*, *gón-na*, *gón-nas*, *gón-la* 1. adv. over it, on it, thereon, above, from above. 2. postp. c. genit. or accus.: on, above, over, before, *ago gón-du* over the door; *yáb-kyi gón-du das*, he died before his father *Gtr.*; *déi gón-du* before this time *Gtr.*; *ma tsogs gón-du* before they are assembled; *gón-gi* the former, the above mentioned; *gón-gi dé-rnams* those preceding; *gón-du bád-pa ltar* as

has been said, explained above; *gón-du smos-pa* the above mentioned; *gón-gi...* *žes smos-pa* the above statement that...; *sia gón bód-kyi rgyál-po* the former (ancient) Tibetan kings; *gón* and *.og* like our subdivisions of *a* and *b*, the first and second part, division or section of a book, *ba-gón* and *ba-og* Volume XV Section 1 and 2; the face and the back of a leaf: *bži-gón* folio 4, a. — *gón-sku-yžogs*, a title, like our: his highness, excellence, eminence *Sch. v. sku*.

བོན་པ་, *བོན་པ་* *gón-po*, *gón-bu*, *W.* "gog", lump, mass, heap, clot, *ša-gón-po* a lump of flesh *Dzl.*; *krag-gón* a clot of blood *Gtr.*; "bol-gón" *C.*, "sa-góg" *W.*, clod, glebe; "ka-góg" *W.* snow-ball.

བོན་པ་ *gón-ba*, *W.* "gón-na", *gós-kyi gón-bu*, collar, *gón-bu-nas dzin-pa* to seize by the collar.

བོན་པ་ *gón-ma* a higher one, a superior; the former, the first named, *gón-ma bžin-du* like the former; *rgyal-ba gón-ma* the most high, the divine Buddha *Mil.*; *gón-ma čə*, *gón-ma čən-po* the most high, applied to worldly sovereigns, as: *rgyan-nag gón-ma* the emperor of China *C.*; *gón-ma-rnams* *Mil.* the gods (the 'superi' of the ancients), among whom according to the doctrines of Buddhism the Lamas are included.

བོན་པ་ *gón-mo ptarmigan, white grouse, lha-bya gón-mo* *B.* and *C.*, "ri-bya gón-mo" *W.*, *gón-srэг* id. (?); *gón-yag* *Sch.*: wood-grouse, cock of the wood, Tetrao urogallus.

བོན་པ་ *gón-zu* *C.* paper lantern.

བོན་ *god*, *W.* "gód-ka" *Dzl.* *gód-pa*, *Cs.* *gód-ma* 1. loss, damage, *god gyir-ba* *Thgy.*, "ghə-la gló-wa" *C.*, "god-la čá-čə" *W.*, to suffer loss, e.g. *nor-la* or *nor*, a loss of money and property; *gód-pa* vb. id., "nor gód-da" *W.* have you had a loss? 2. *C.* punishment.

བོན་ *gon* the common gourd, pumpkin *W.*

བོན་ *gón-pa* I. vb. to put on (clothes, shoes), *mgó-la ža gón-pa* to put on a cap.

— II. sbst. *coat, clothing* Sch.; **gón-čé** Lh., Ld.; **gón-ma** Bal. id.

གོབ་ནོན་ *gob-nón* (spelling uncertain), **gob-nón čó-če, táń-če, gyáb-če** W. to tease, vex, irritate.

གོམ་པ་ *góm-pa* 1. a pace, step, *góm-pa bór-ba* to make a step, to pace; *góm-pa bdun bór-ba* Glr. 5, 2 and elsewh.: to make seven steps, as a ceremony, which may also be counted equivalent to a religious pilgrimage, the actual performance of which is not possible: *góm-pa dór-ba* prob. = *bór-ba*; *góm-pa déba-pa* and *skýél-ba* Lt. ?? — *góm-pai* stabs the (peculiar) manner of stepping Zam.; **prú-gu-la góm-tán láb-če** W. to teach a little child to walk; **gom čág-če** to stride solemnly along; **gom-jór** col a veranda (?). — 2. the 'pas' in dancing.

གོམ་པ་ *goms-pa* accustomed, wonted, wont c. dat.; *klog-pa-la goms-šin* practising (the art of) reading Dzl.; *goms-par byéd-pa*, and *gyúr-ba* c. dat. and accus., to accustom one's self to a thing, to practise; *mi góm-pa* unaccustomed; **mi dan góm-te** W. accustomed to man, tame, domesticated: **ghom-kyé** C. a habit, custom.

གོང་མ་ *gór-ma* Cs.: a general name for stone; Sch.: stones, rubble, howlder-stones.

གོང་མ་ཆུག་ *gor-ma-čág*, eleg. *gor-ma-bkúm*, certain, sure, indubitable; *de byiri-ba gor-ma-čág-go* his coming is quite sure Wdn.; *dé yin gor-ma-čág-go* that it is this, is quite certain Sty. frq; *gor-ma-čág-par* adv. certainly.

གོར་མོ་ *gór-mo* 1. round, circular Sch.; *gór* Med. id. — 2. W. a rupee.

གོར་མི་ཤ་ *gór-xi-ša* v. *tsán-da-na*.

གོལ་པ་ *gól-pa* v. *gól-ba*.

གོས་ *gos* 1. resp. *nd-bza*, garment, dress. — 2. in some compounds silk. — *rgyán-gos* fine clothes Glr.; *rgyún-gos* C., W., an every day coat; *čos-gos* clerical garb or garments Schl. 170, Burn. I. 306, Köpp. I. 339, II. 266; *mláni-gos* a sort of petti-

coat worn by the monks, having many plaits and folds, like the kilt of the Highlanders, but longer and of one colour; *phó-gos* man's dress, *blá-gos* an upper garment, a kind of toga; *má-gos* a woman's gown; *záb-gos* holiday clothes, opp. to *rgyün-gos* C., W. — *gos góm-pa*, *gyón-pa* to put on, *búd-pa* to take off, *brje-ba* to change clothes; *brtségs-pa* Sch.: to put one garment over the other; *gos btég-pa* to tuck up, by drawing the front skirts under the girdle; *gos ladd-pa* to lay or fold a coat together; *gos spú-ma* a coat of napped cloth.

Comp. *gos-skúd* silk-thread. — *gos-sgáb* skirt or flap of a coat. — *gos-sgám* box, chest, or press for clothes, wardrobe. — *gos-čén*, col. *go-tén*, silk fabrics, silks. — *gos-rnyin* an old coat or dress. — *gos-tün* trousers Glr., C. — *gos-má* = *gos-sgáb*. — *gos-nág* a black garment, a female dress. — *gos-bzdá* a beautiful dress, fine clothes (as an object of show), festival raiment. *gos-lág* (in W. also pronounced **goi-lág*, *go-lág* in C. **gho-lág**) dress, clothes, body-linen; **gos-lág tū-če** W. to wash linen.

གོས་པ་ *gós-pa*, pf. of *bgó-ba*.

གྱ་ *gya* num. instead of *brgyál-tu*, in the abbreviated numbers *gya-yčig* etc. 81—89.

གྱ་ *gya*, a root, the meaning of which is not quite settled yet; it occurs in the following combinations: *gya-gyú* (Cs.: crookedness?) intrigue, secret machinations C., W.; *ynód-séms dan blú-bai gya-gyú* sogs malice, deceitful tricks and the like; *gya-gyü-čan* crafty, deceitful, fraudulent, e.g. *séms*; *gya-gyü byéd-pa* to intrigue, to plot. — *gya-ma-gyü* 1. of rivers etc.: quiet, calm, gently flowing along Mil. 2. of a man: cautious, close, reserved, so that one does not know what to think of him, ni f. — *gya-nyés* Mil. was explained: marvelous, inexplicable, of men, occurrences etc. — *gya-nóm-pa* Cs.: 'contentment, joy'; yet the context in several passages of Mil. suggests the signification: abundance, sufficiency. — *gya-ruóm*, *gya-tóm* haste, hurry, rashness Cs.

གྲ་ *gyá-ba* deformed, disfigured, having lost his or her former beauty *Cs.*

གྲ་པ་ *gyág-pa* diminished *Cs.*; v. *gyág-pa*.

གྲ་, གྲ་ *gyan, gyén* pisé, earth or clay stamped into moulds, and frequently used as building-material in *Sp., Ld.*, and other parts of Tibet; *gyan-sgróm* pisé-mould; *gyan-akór* pisé-wall round an estate or village *Gl.*; *gyan-ra* cattle-yard constructed of pisé; *gyan-tse* terrace wall of pisé *Ld.*; *gyan-rim* one layer of pisé, i.e. as much as is stamped in at a time, about one ell in height; this frequently serves for a measure of the depth of the snow *Mil.*; *gyan-ris* fresco or wall-painting.

གྲ་ *gyad*, also *gyád-pa*, *Ssk.* མགྲ 1. a champion, a man of great physical strength, an athlete, frq.; *da-dün gyád-gyi tsal gran* let us try once more our strength in fighting *Mil.*; *gyád-rdo* giant-stone, i.e. a stone which only a giant is able to lift *Mil.* — 2. n. of a people *Tar.* 11, 10.

གྲ་གྲྱ་ *gyan-rgyu Med., gyan-rgyui bu-ga, གྲ་གྲྱ་ལྷ་མོ་* *gyan-rgyui mñu?*

གྲ་ *gyam* a shelter, a grotto large and wide, but not deep (cf. *skyids*), *brág-gyam* a shelter under a rock; *gád-gyam* a grotto beneath a conglomerate rock; *pon-gyám* (for *pa-bon-gyam*) a shelter under a beetling rock: *gyám-bu* a little cover or shelter *Cs.*

གྲ་གྲོད་ *gyar-gyód* prob. = *gyod-ka, god-pa* loss, damage.

གྲྱ་ *gyi* for *gyi*, after *n, m, r, l*; v. *kyi*.

གྲྱ་(པ་) *gyi-na(-ba)* 1. bad, coarse, mean, poor, miserable, of food, clothes etc.; *gyi-na tsó-ba* a miserable, starving life *Pth.* — 2. unsteady, fickle *Schr.*

གྲྱ་ལིན་ *gyi-lin Gl.* n. of an excellent breed of horses.

གྲྱ་གྲྱ་ *gyig caoutchouc, india rubber, gyig-tin, gyig-sdón* caoutchouc-tree *Sik.*

གྲྱ་ *gyin* n. of a deity *Pth.*, perh. = *kin-kán.*

གྲྱ་མོ་ *gyin-mo W.* gently sloping, gradually descending or subsiding.

གྲྱ་ *gyin* v. *kyin*

གྲྱ་བཟུ་ *gyim-bág amalgam; gyim-bág-gis byúg-pa* to gild in the fire *Schr.*

གྲྱ་ *gyis* 1. inst. of *kyis*, after liquid letters. — 2. v. *bgyid-pa*.

གྲྱ་ *gyu Cs.* = *gya-gyú*; cf. also *sgyu.* — གྲྱ་པ་ v. *gyú-ba*.

གྲྱ་རོ་ *gyün-ro* v. *gyón-ro*; *gyur* v. *gyúr-ba*.

གྲྱ་གྲྱ་ *gyé-gu* crookedness, curve; hunch, hump, crookback, crooked; *gyé-gu-čan* of a camel, *gyé-gur, dúg-pa* being crooked, of trees, opp. to *dran-po, Stg.*

གྲྱ་གོང་ *gye-gón* n. of a Bonpo idol (?) *Mil.*

གྲྱ་ *gyén* v. *gyan.*

གྲྱ་པ་ *gyéd-pa* v. *gyéd-pa*.

གྲྱ་ *gyen* (opp. to *tur*) up, upward, up-hill, mostly followed by *du* or *la*, *gyén-du dzég-pa* to mount up, to ascend; *gyén-du rdzé-ba* to turn up, to cock (a hat or cap); above, on the surface, *gyén-du lüs-pa* to keep above (water) *Gl.* "gyen-la *dán-po*" *W.* perpendicular, vertical; *gyen-čád* (opp. to *man-čád*) the upper part of a country, *pú-rig gyen-čád* Upper Parig, *Ld.-Gl.* *Schl.* 26, b. also subst.: *gyen rzar-po* a steep ascent *C.*

གྲྱ་ *gyer* v. *dgyér-ba*.

གྲྱ་ *gyes* v. *gyé-ba*.

གྲྱ་མོ་ *gyó-mo* 1. gravel, grit *Dzl., Stg.* — 2. potsherd *Cs.*; *gyo-düm* id. — 3. tile, brick *Sch.*; *gyo-mgó* id.; clay-vessel. In an allegorical comparison of the body with a house, the hair of the head is said to be like a *pó-gyo mo-gyó* *rdza Med.?* *gyo-rtsi Wñi.?*

གྲྱ་པ་ *gyóg-pa* curved, crooked *Cs.*; *gyóg-po* left-handed, awkward *Sch.*

གྲྱ་མ་ *gyogs C.* pronounced "ghyog, ghyo", for *sgyogs* cannon, large gun.

གྲྱ་ *gyón* want, need, indigence, *lto-gós-kyi gyón tég-pa* to be able to endure want of food and clothes *Mil.*; *kur-ba* to be

གྱོད *gyod*

གྲམ་པ་ *grā-pa*

reduced to want. — *gyón-po* (cf. *kyón-po*) hard, harsh, rough, rude, impolite, (srab-) *ka-gyón-po* hard-mouthed; *gyoi-ró* a dried up body, a mummy *Sch.*; metaph. *dyra-gyón* a hard, cruel, dangerous enemy; *ka-gyoi-ñé* very rude, impudent *Mil.*

གྱོད་ *gyod* v. *gyód-pa*.

གྱོད་ཀ་ *gyód-ka* loss; quarrel, law-suit *Sch.*

གྱོན་པ་ *gyón-pa* to put on, to wear = *yón-pa*; *lús-la gyón-pai gos* the garment that one wears *Dzl.*; *gyón-ryu* materials for clothing. *Mil.*

གྱོས་པོ་ *gyos-po* father-in-law, *gyós-mo* mother-in-law, *gyos-sgyug* parents-in-law *Dzl., Stg.* (In *Ld.* this word is rather avoided, sounding, as it is pronounced there, much like the obscene *rgyó-ba.*)

གྱ་ *grva* 1. angle; corner *Dzl. 22e, 13*; lap, lappet, extremity, *gós-kyi grva* coat-tail *Tar. 98, 10* (seldom used). — 2. school, *klóy-grva* a reading-school *Cs.*; *sgóm-grva* *Glr.* and elsewhere: a meditating-school; *siágs-grva* a school for mystical theology *Cs.*; *ḍúl-grva* *Glr.* a training-school, seminary; *smán-grvá* a medical school; *rtsis-grva* a school where mathematics are taught; *yig-grva* a writing-school *Cs.* — 3. a cell *Cs. (?)* — 4. sometimes for *gród-pa*.

Comp. *gród-kañ* school-house, school-room; **láb-ḍa-kañ* *W. id.* — *grvá-pa* scholar, disciple, generally; monk, the lowest ecclesiastical grade; *grvá-pa byéd-pa* to become or to be a monk. — *grvá-dpon* school-master *Cs.* — *grva-prug* school-boy. — *grvá-tsán* the apartments in great monasteries, where the monks belonging to the same theological confession live together. — *grva-tsóys* convention of monks. — **ḍa-ḍág* cell *C., W.* — *grva-sa* monastery, *grva-sa* *ñén-po* a great monastery; a school attached to such a one; *mtsan-nyid-kyi grvá-sa* *ñig* a school of the Tsannyidpa sect; *dei stón-pa-rnams* the teachers of such a school *Mil.*

གྱ་ཏི་ *grá-ti* plate, dish *Ld.*

གྱ་པ་ *grá-ba* 1. sbst., also *grá-pád* 'a muzzle' *Sch.*; a net before the window, to prevent passers-by from looking into the room *Schr.* — 2. vb. to carve in wood.

གྱ་མ་ *grá-ma* 1. a beard of corn, awn, *bru grá-ma-ñan* bearded, awned plants, such as corn etc. (opp. to *bru gán-bu-ñan* leguminous plants) *Sg.*; the bones of fish v. *nya*. — *Zam.*: a tree or shrub, prob. the Tibetan furze, *Caragana versicolor*. — 3. a disease of the genitals, perh. venereal boils (condyloma) *Med*

གྱ་པ་ *grág-pa* I. sbst. 1. noise, rumour, talk, *Cs.* — 2. the principal or most distinguished amongst several persons *Mil.* — II. vb. = *grág-pa*, *miñ yai mi grág-par* so that not even the name is mentioned any more *Pth.*

གྱ་པ་ *grágs-pa* I. vb. 1. to bind *Thgy., C., W.*, e.g. *grés-po* a load, a burden, also *grás-pa* *Thgy.*; perh. also *grágs-pa*, *grágs-pa* q.v. — 2. pf. of *grág-pa*. — II. sbst. 1. fame, reputation, character by report, *grágs-pa nán-pa* ill name, bad repute *Pth.*; rumour, report, *dei grágs-pa* *ñén-po byun* the report of it spread, was circulated; in most cases it signifies good name, renown, *snýán-pa dan grágs-pas sai steñ tams-ñad Kyáb-pa* *Glr.* the whole earth was filled with (his) fame and renown; *snýan-grágs* id. (*Cs.*: good tidings); *grágs-pa-ñan*, *snýán-grágs-ñan* illustrious, renowned; *rgyáñ-nas grágs-pa* *ñé-ba* of great renown, of celebrity at a distance, (of less significance when more closely examined); fame, glory, *rnyéd-pa dan grágs-pa-la* *ñágs-pa* *Dzl.*, greedy of gain and fame; *grágs-pa-ñén-po* is also the name of a goddess = *dpal-lhá-mo*. — *grags* = *grágs-pa*: *grágs-ñod-ñan* desirous of glory *Mil.*; *grágs-ñan* *W.* (pronounced **rág-ñan**) famous, renowned; beautiful, splendid, glorious; proud, haughty (in this case perh. for *drágs-pa-ñan*). — *grágs-ñzin-ma*, *Sak.* ཡལོའམ་ཡལོའམ་, the second wife of Buddha, acc. to others the second name of his first wife. — 2. cry, outcry, clamour (perh. better

written *grāg-pa*), *dga-grāgs* འཇམ་བུ་ to raise shouts of joy.

གྲན་བླ་ *grān-ba*, *W.* **dān-mo**, I. adj. cold, cool, *grān-bai ynas* a cool place; **dān-mo rag* W., **dān-ghi dūg* C. I am cold.

II. abstr. coldness, cold, *grān-ba ni drō-bar gyur* the cold changed into warmth *Dzl.*: **mén-tog dān-mo pōg* W. the cold has struck, killed, the flowers. — *grān-nād* the cold fit of the ague, **dhan-fi** (lit. *mkris*) C. id. — **dān-nād* W. synonym with *grām-bu*, gout, rheumatism, arthritic pain; *grān-dro* cold and warmth, *grān-dro-méd-pai rās-kyān* ཇི་ཅི་མེད་པའི་སྒོ་མེད་ this thin cloth which constitutes my clothing, in warm and in cold weather *Mil.*, v. *méd-pa*; also warmth in a relative sense, temperature. — *grān-sūm* *Lt.*, *grān-sūm byed-pa* to shiver with cold *Schr.*

III. vb., also *grāns-pa* 1. to get or grow cold, *grāns-su bēug-pa* *Lex.* to let grow cold; *grāns grō-bar dūg* it will grow cold *Mil.*; *grān mi bya* one must not suffer (the child) to catch cold *Lt.* — 2. to count, judge, consider, v. *bgrān-ba*; also *Zam.*: *des grān-naān* though such may be supposed; *Cs.* and *Schr.* have also *grān* perhaps, yin *grān* perhaps it may be so.

གྲན་པ་ *grāns*, col. also **dān-ka**, *Ssk.* བུ་མཚུ་ number, frq., *lan grāns-dū-mar* a number of times *Mil.*; *grāns-méd-pa*, eleg. *grāns-ma-mčis-ph* innumerable; *grāns-can* numerous (?) *Cs.*; *grāns-can-pa* the atheistic Sankhya sect of the Brahmins (Ban. p. 66); **dā-dān zāg-dān gyāb-čē* W. to date (lit. to write down the number of month and day); *grāns dēbs-pa* or *rān-ba* to count *Cs.* — *grāns-brdā* (*Cs.* Gram. § 235) symbolical numerals, certain nouns, which in some books are used instead of the usual numerals, e.g. *mig*, eye, for 'two'.

གྲན་པ་ *grāns-pa* to grow cold, v. *grān-ba* III.

གྲན་རྒྱལ་ *grāb-rgyāg* pride, boasting *Sch.*

གྲུབ་སྒྲུབ་ *grabs* 1. preparation, arrangements, measures; a contrivance, *grabs byed-pa* to make preparations for, to be on the

point of, frq., *grō-bai grabs byed-pa*, to make preparations for departing, *yōd-grābs yōd-pai tsē-na* just as preparations were made for slaughtering them *Mil.*; **ko kyug dhab jhe** C. he is getting sick, is going to vomit; *kāb-grabs*, *dziin-grabs* the making one's self ready for combat. — 2. col. also for *grōs*, deliberation, **ne čir dhab jhe dūg* C. they are deliberating about me; **nañ-nān-ni dabs tūn-ne* W. on mutual agreement.

གྲུབ་པ་ *grām-pa* 1. swamp, marsh, *ten* *Lex.* — 2. *grēm-pa* *Mig.*

གྲུབ་ *gral*, *Ssk.* བརྒྱུ 1. row, series, class, esp. a row of persons, *gral(-du) sgrig-pa* to order, to dispose in rows, in rank and file; *grāl-gyi tōg-ma*, *llag*, *goi*, more frq. *grāl-ngō* the upper end of a row, the uppermost place, the seat at the head of the table; *tā-ma*, *og* or *grāl-mjūg(-yžug)* the lower end; *grāl ngō-ma* the first, the head person *Mil.*; *ryas-grāl* the right-hand end, *ryon-grāl* the left-hand end; *grāl-rim* C. claim, title, *rgan-yžon-grāl-rim* the right of seniority; *grāl-pa* a beer-house customer; *grāl-ytām* tap-house talk *Mil.*; *dbañ-grāl* the row of supplicants for a benediction; *mčed-grōgs dān dbañ-grāl mtun dūs-su* *Mil.* if you sit with your fellow-believers in one row, on one mat; **že-dāl-la čud son** W. he has entered into the row, the class, of adults. — 2. bench. — 3. proportionality (?), **žen-rān dāl-méd dān** W. with his disproportioned length and breadth, his unwieldiness. — 4. **mī žig-la dāl žig dīg-čē** W. (lit. *sgrig-pa*) W. to play a trick to a person.

གྲུབ་པ་ *grāl-ma* a small beam, rafter, *Cs.*; *grāl-bu*, *grāl-pyām* *S.g.* roof-laths, sticks which are laid close together and covered with earth.

གྲུབ་ *gras* class, order, series; rank, dignity; tribe *Cs.*

གྲུབ་པ་ *grās-pa* 1. for *drās-pa*. — 2. to blind, v. *grāgs-pa*.

གྲི་ *gri* (so pronounced in *Pur.*) 1. knife, *grīs yōd-pa*, **dā dān cād-čē* W., to cut with a knife, but also *grīr rān-pa*, *yōd-pa*, *gūm-pa* *Ma*: to kill with a knife;

gri-só, *gri-dnó*, *gri-ká* the edge of a knife; *gri-lám* lit. 'the path of the knife', the cut, incision; *gri-güg* *Pth.* a short, crooked sabre or sword, falchion, cimeter; *gri-dá* flesh of a man that has been killed with a sword, (used in sorcery). — 2. *Lt.*: *dar-mai gri?*

གྲིམ་མག་ *gri-mág* v. *grib-ma*.

གྲིན་པ་ *grin-pa* *Mil.*, prob. = *agrin-po* skillful, clever.

གྲིབ་ *grib* 1. shade, *grib - kyi* *pü* *Glr.* the shady part of a valley on the north side of a mountain range, cf. *sribs*; *grib-pyogs* the side not exposed to the sun, north side, col., *grib-thágs* the coolness of the shade, the cool shade *Sch.*; *grib - ma* **dí-mág** *W.* shadow (cast by an object); *dei grib-ma güñ-la jóg-pa* on whom his shadow falls; *grib - tsád* a dial *Cs.* — 2. spot, filth, defilement, contamination, mostly in a religious sense: *grib yon* pollution arises; *ro-grib* defilement by a corpse; *grib-sel* name of a Buddha; *grib-(kyis) nön-gyi ydon* a demon that defiles and poisons the food, a harpy; **kó-lu dñib póg son?** *W. C.* he is crack-brained, not in his right mind; **dñib - can** stubborn, refractory, whether from stupidity, or from ill-will.

གྲིམ་པ་ *grim-pa* to hasten, to hurry *Sch.*

གྲིམ་ཙེ་ *grim-tse* *Sik.* a pair of scissors.

གྲིམ་ས་ *grims* *Med.?* (*Lex.* བཀུར་མ་ quadrangular, regular, harmonious) *Schr.*: intelligent, clever.

གྲིལ་ *gril* (cf. *gril-ba*) a roll, ñog-gril rolled paper, a paper-roll; *gos - gril* a garment folded up *Cs.*; *gril-ka byéd-pa* to make up a parcel *Sch.*

གུ་ *gru* 1. boat, ferry, ship, vessel, also a hide blown up with air, used for crossing rivers = **ko-thú** *C.*; *gru-dán* id.; *gru-dán-pa* ferry-man; *grú-la zón-pa* to go on a ferry. *Comp.* *grú-ka*, *gru-dán-ka*, *grú-btai-sa* *C.* starting- or landing-place of a ferry. — *gru-glá*, *gru-btás* fare, passage-money, a boat-man's fee. — *grú-pa* ferry-man. — *gru-dpón* ship-master, master of a vessel. — *grú - bo*, gen. *gru - yzins*, ship. — *gru-*

dzin (འོ་ཏུན་) ancient name of Tatta, at the mouth of the Indus, ancestral seat of the Shukya race, whence the name is transferred to the residence of the Dalai Lama in Lhasa, v. Köpp. II, 342. — 2. (*Cs.* *grú-ma*) angle, corner, convex or concave, also edge, border, brim; *gru-ysum*, *gru-bét* etc. triangle, quadrangle; *gru-jám-pa* triangular; *dkyil - kor gru-bét-pa ñig bri-ba* to draw a quadrangular figure, a square; *dom-gán gru-bét*, a surface six feet square; *dbyibs gru-bétir yod* *S.g.*; **ñu-nar-can** *W.* rhomboidal; *gru-yon*, (*Cs.* *gru-gyel*), oblique angled; *gru-drán* right-angled *Cs.*; *gru-kün* v. *mto-gon*. — *yül-gru* place, village, town, country. — 3. lustre, of precious stones, *gru-dmár* a reddish lustre *Mil.nt.*

གུ་ག་ *grú - gú* 1. clew, hank. — 2. n. of a country.

གུ་རྩ་ *gru-dár* 'a fine, fertile rain' *Sch.*

གུ་མོ་, གུ་མོ་ *grú - mo*, *gré - mo* elbow, *grú-mor ka-trim-ka bzúñ-ba* holding a trident in his arm *Pth.*; *dé-la grú-moi pul-rdáy cig byás-nas* pushing him with his elbow *Mil.*; *gru-süg byéd-pa* id.; *grú-moi kug*, the hollow of the elbow-joint *Glr.*

གུ་ཤ་ *gru-dá*, or *gru-dá*, n. of a country *Pth.*

གུ་ཤ་པ་ *grug-pa* to break into small pieces, to crumble, to bruise *Dzl.*; *grug-pai* *bras* bruised rice *Schr.*; *rús-pa ñag-grúgs* fracture of a bone *Med.*; *grúgs-bu* something broken.

གུ་ད་, གུ་དོ་ *grúñ-ba*, *grúñ-po*, fem. *grúñ-mo* 1. wise, prudent *Mil.*; also: *grúñs-pa* *lags* very learned Sir! *Thgr.* — 2. meek, mild, gentle *Cs.*

གུ་པ་ *grub* *Ld.* all, **ñub ñi son?** all are dead; *ñub zas son?* it has all been eaten up, (v. the next word).

གུ་པ་པ་ *grúb-pa*, pf. of *grúb - pa* 1. made ready, complete; perfect; (*ma grúb-pa* also: not existing); *grúb-pai rai-byón spyan-ras-yzigs* *Glr.* the perfect, by himself originated, *Awalokiteswara* = *ñhün-gyis grúb-pa*; *don tam-sád grúb-pa*, *don-grub*, བཀུར་མ་པ་, བཀུར་མ་ 'the fulfilment of every wish' n. of Buddha, also of a spell or

magic formula. — *gráb-pa* *lus Med.* either: the frame, the structure of the body, or more prob. an abbreviation of *jñái-po* *lái-las gráb-pai* *lus Med.*, v. *jñái-po*. — 2. the state of perfection, *grub-pa* *tób-pa* to attain to this state, *grub-tób* *ཐོབ་ཅིང་* one that has attained to it, a saint; *grub-brnyés*, *grub-métóg* id.; *grub mtá* (*C.col.* **dhum-tá**) *Sak.* *ཐོབ་ཅིང་ལུ་ཐོབ་ཅིང་* opinion, theory *Zam.*; *pyi-ndái-gi grub-mta* *ཐོབ་ཅིང་མཐུ་ཐོབ་ཅིང་ཐོབ་ཅིང་* *Glr.* there being no conformity of opinion between Brahmanists and Buddhists; also n. of a philosophical work, *Was.* 262. — *ma-grúb-pa*, *grub-pa-méd-pa*?

गुम्पा grím-pa 1. *S.g.* n. of a burrowing animal, *Sch.*: badger. — 2. pf. of *grím-pa* lamed, crippled, *grím-po* a maimed person, a cripple; *grím-bu*, *grum-nád* gout, rheumatism, = *tsig-nád*; *drag-grím* gout, podagra; **ša-dúm* *W.*, a feeling of lameness in the limbs.

गुम्पा grím-tse a thick woolen blanket *Mil.nt.*

गुम्पा grul-búm a class of demons, *grul-búm-mo* female demons; there are also horned demons of this kind.

गुम्पा grús-po *C.* a yak two or three years old.

ग्रे gre a Naksatra, v. *rgyu-skár*.

ग्रेमा gré-ga *C.* a sheet of paper (*W.* **dbg-gán**)

ग्रेमा gré-ba the fore-part of the neck, the throat, both the wind-pipe and the gullet; **qé-wa dé-mo**, or **nyán-pa dug** *W.* he has a good voice, sings well; *gre* (-*ba*) *gáge* (-*pa*) *Med.* hoarseness; **qé-wa táh-té** *Ld.* to join in singing or shouting; *gré-ba dár-ba* a snoring or rattling in the throat; **qé-bad táh-té** *W.* to hawk, to hem, to clear the throat.

ग्रेमा gré-bo a species of demons; *gré-mo* 1. female demons of this kind. — 2. v. *gré-mo*.

ग्रेमा qe-mdg, vulg. for *gré-ma* *awn*.

ग्रेमा gré-mog-bu *W.* ant, emmet.

ग्रेमा greu-pa, *paese*, *món-eran-greu* acc. to *Wdn.* = *ग्रेमा*.

ग्रेमा grés-ma the flashing, lightening, shining *Schr.*

ग्रे gro 1. wheat, *gro-yós* parched grains of wheat, parched corn; *gro-sóg* stalk of wheat, wheat-straw. — 2. breakfast, taken late in the forenoon or about noon, *gro dégs-pa* *Glr.*, also **qho dédg-pa** *C.* to take breakfast, = *tád-ma zd-ba*. — **qo zig** *W.* a morning's march, short day's march, reaching quarters already at 10 or 11 o'clock a.m.

ग्रेमा gró-ga, *W.* also **qó-wa**, the thin bark of the birch-tree, frq. used to write on (esp. letters), or for ornamenting bows etc. *Mil.*

ग्रेमा gró-bo, *gró-mo* reddish gray.

ग्रेमा gró-ma 1. = *gro* 2. — 2. n. of a medicinal herb *Wdn.* — 3. **qhó-ma*, *gya-qlhó** *C.* potato.

ग्रेमा gróg-po (*Lex.* *རྒྱུ་པོ་*) 1. a deep dell, ravine, lateral valley *C.*; *gróg-ču* brook, rivulet; *grog-yzár* a torrent pouring down in a ravine. — 2. *W.* = *gróg-ža*.

ग्रेमा gróg-ma, *gróg-mo* ant, emmet; *grog-tsán*, *grog-mkár* ant-hill; *grog-spúr* acc. to some = *gróg-ma*, acc. to others some other insect.

ग्रेमा gróg-zin n. of a medicine *Wdn.*

ग्रेमा grogs, col. **rog** 1. friend; the more definite form is *grógs-po*, fem. *grógs-mo*; *ka-grógs* a seeming friend, a false friend; *ytín-grogs* a true friend; *adig-pai grógs-po-la rten-na* if he attaches himself to bad friends *Dzl.*; *mytín-gi grógs-po* intimate friend, bosom-friend *Pth.*; *grógs-po(r)* *byéd-pa* to make friendship, to enter into connexion with, to make a league, *ma-món-ma-prád-pai grógs-po byas*, they joined in friendship without knowing each other *Glr.* — *kys grógs-po* ho, friend! *Pth.* — 2. associate, companion, comrade, *grógs-podag* company, society *Dzl.* also used as address: comrades! friends! or more respectfully: honoured friends! honoured

gentlemen! *Stg.*; fellow, *grōgs - Kyeu* play-fellow, play-mate *Dzl.*; *dpūn-grōgs* fellow-combatant, brother in arms; *ḍūg - grogs*, resp. *bḍūgs-grogs* inmate, fellow-lodger *Mil.*, "*ḍān-roḡ*" *W.*, (v. *bran-sa*) id.; also neighbour *W.*; *C.*; *dga-grogs*, *ytān-grogs*, *grogs*, companion in life, spouse, husband, wife, *grogs mi rnyed* she cannot get a husband *Mil.*; *tsē ḍti grogs-skāl* a man's destination as to marriage, the matrimonial lot assigned by fate *Gltr.*; *dōd-grogs*, *māzā-grogs*, *bzān-grogs* *C.* one beloved, lover, sweet-heart, *māl-grogs* resp. *yzim-grogs* bed-fellow (not only 'concubine' *Cs.*); *dmāg-grogs* ally, confederate (in war), hence also: — 3. assistant, fellow-labourer, *lās-grogs* journeyman, under-workman; *grogs byēd - pa* to help; *rgān-mo mčōd-rten skūd-pai grogs byas* they helped the old woman in anointing the pyramid *Dzl.*; *rtsig-grogs byēd - pa* to help in building a house; at present in *C.* a word of courteousness in making requests: "*ten rog nan (ynan)* be so kind as to show me; "*nan rog dzē*" would you kindly give me; "*dha na toñ rog dzo*" now please let me go! cf. *rogs*.

ཁྱོད་ *gron* an inhabited place, a human habitation, house, village, town, *brygā-gron*, *stōn-gron* a place of a hundred, of a thousand houses or house-holds (*mikyim*). —

Comp. *gron-kyēr* 1. a large town, city, *B.* and *C.*, *gron-kyēr (gye)* mčōg chief city, capital *Tar.* 2. fig. place, scene, sphere, (e.g. this world is a scene of illusions *Mil.*) — *gron-grān* the number of houses in a village or town. — *gron-mčōg* *Mil.*, *gron-mčōg ḍrim-pa*, *grō-ba*, *rgyūg-pa* one that wanders about among the peasantry as a fortune-teller; clerical charlatan, hedge-priest. — *gron-ytām* prob. = *gron-tsig* — *gron - rdāl* (*Lez.* འཕྲུག་པ་ 'an extension of houses') a large town, also a suburb. — *gron-pa* 1. *W.* a villager, peasant. 2. *C.* = *gron*. — *grōn-po* = *gron* *Mil.* — *grōn-dpon* village-chief, *Sch.* — *grōn-mi* peasant. — *gron - tsig* *Lea.* provincialism. — *grōn - tso*

village, borough. — *gron-bḍis* farm *Sch.* — *grōn-yul* village *Mil.*

ཁྱོད་བ་ *gron-ba* *C.* col. for *grān-ba* cold, in *Gltr.* occasionally.

ཁྱོད་པ་ *grōd-pa* 1. belly, *grōd-tsil* suet — 2. col. stomach; of ruminating animals the first stomach or paunch. — 3. a dried paunch, or bullock's stomach, for keeping oil etc. *Gltr.*

ཁྱོད་ཅན་ *grōn-čan* disadvantageous, injurious, *gron-ḍē* very noxious, *gron-med* harmless, innoxious *Lez.*

ཁྱོད་བ་ *grōl-ba* pf. of *grōl-ba*, as sbst. = ལྱུ་ཁྱོད་ the having been delivered, deliverance (from the pain of existence).

ཁྱོད་ *grōs* 1. advice, counsel, *grōs ḍebs-pa* *B.* to give advice; *grōs byēd-pa* *B.*, "*ḍōs gyāb-ḍe*" *W.*, to consider, to deliberate; to resolve, decide; *grōs ḍri-ba* to ask (a person's) advice, to consult (with one); *grōs-ḍri-sa* the place where advice may be asked, an oracle *Gltr.*; *grōs-pa* adviser, counsellor, senator; *grōs-mi* id., head-man of a village; *grōs mtūn-par* by unanimous decree, unanimously *Dzl.* — 2. speech, talk, = *ḡtam* *Mil. nt.* — 3. council (?). — 4. *Cs.*: care, heed, caution, *grōs-čan* careful, cautious, *grōs-med* careless, heedless.

ཁྱོད་ *glā* pay, wages, fee, *glā zd-ba* to live on wages, to work for daily wages *Dzl.*; *glā-ltō* food and wages; *glā-pa*, *glā-bo* (*col.*), *glā-mi* a day-labourer, hired workman, *glā-mo* (*Cs.* *glā-pa-mo*) fem.

ཁྱོད་ *glā-ba* 1. the musk-deer, *Moschus moschiferus*, *glā-mo* the female of it, *glā-ḡrūg* the young of it; *glā-bai ltē-ba* musk-bag (lit. navel); *glā-rtai* (*W.* "*lar-si*"), *Skt.* *अमूरी* musk, *glā-rtai-mo-tog* *Pedicularis megalantha*, "*glā-dā-ra*" *W.* *Delphinium moschatum*, two alpine plants smelling strongly of musk; *glā-ḡdān* n. of a medicinal root *Cs.*; *glā-glād* v. *glān-glād*. — 2. n. of a pretty large tree, similar to, or the same as *stār-bu* *Gltr.*

ཁྱོད་, འགྲུ་ *glag, bya-glād* eagle, vulture; *glag* *Krā-mo* *Sch.*, "*lag-kyē*" *W.* (an eagle which is said to bark like

a dog), *rgyab-glág* perh. different species of eagles.

ཁྲུང་པ་ *glág-pa* often used erroneously instead of *rlag-pa*.

ཁྲུང་པ་ *glags* opportunity, occasion, possibility, *glags tsöl-bá* to seek an occasion, to look for an opportunity; *da glags rnyéd-par dug* now the favourable point of time seems to have come *Gl.*; esp. opportunity of doing harm to another, of getting a hold on him; *glags rnyéd-par mi gnyur*, he will not be able to get at you, to do you harm; *yas-glags med* there is no possibility of helping him, he is incurable *Med.*; *bzód-glags med* intolerable, insupportable, frq.

ཁྲུང་ *glañ* (Bal. **χlan**) 1. ox, bullock. — 2. elephant. — 3. *Taurus*, the Bull, in the zodiac.

Comp. *glañ glád* 'bullock- or elephant-brains'; soap being made of such, acc. to popular belief: *C. soap* (*Schr. gla-glad*). — *glán*-to the Indian bison, *Bos taurus indicus*, *Lh.* — *glán-fug*, *glán 'óg-can* a bull. — *glán-dár-ma* n. of a king of Tibet, living about 1000 after Christ, notorious for his hostility against the hierarchy of the Lamas. — *glán-dór* a team of bullocks. — *glán-sní* the trunk or proboscis of an elephant; a plant so called on account of the long spiral spur of its corolla, *Pedicularis Hookeriana*. — *glán-po* = *glañ*. — *glán-po-té*, *glán-tén*, elephant, *glán-mo* a female elephant, *glán-prug* the young of an elephant. — *glán-bu* a young bullock, *glán-rú* a bullock's horn; also a large fork used by the Tibetan soldiers to rest the musket on, when firing (*Hook. II.*, 235). — *pa-glán* = *glán-fug*.

ཁྲུང་, ཁྲུང་ཐབས་ *glañ, glán-tábs Med.*, *yzerglán W.*, colic, gripes, spasms in the stomach, and similar affections; *glán-tú Med.*?

ཁྲུང་མ་ *glán-ma* a large kind of alpine willow.

ཁྲུང་ *glad* 1. the head, *glád-la* round the head, e.g. to brandish a sword, *Gl.*; as postposition used in a general

sense: close over, *tsui glád-la* close over the water. — 2. brain *Med.*, cf. *klád-pa*. **ཁྲུང་པ་** *glád-pa* to thin *Sch.* Cf. *thad, stád-pa*.

ཁྲུང་པ་ *glín-pa* 1. = *glín-pa*, to patch, botch, mend; *glán brygáb-pa Sch.*, *glán-par byéd-pa Lt.* id.; *thán-pa glán-pa* to sew on a patch *Lex.* — 2. to return, *lan* an answer, to reply, rejoin *Lex.* — 3. *C.* col for *glén-pa*; so also occasionally in books.

ཁྲུང་བ་ *glál-ba* to yawn.

ཁྲིང་ *glín*, ཁྲིང་པ་, prop. island, but usually: continent, part of the globe, viz. one of the four imaginary parts of the earth, as taught by the geographers of Tibet, or rather of ancient India: *lus-págs* the part east of the Sumeru, of a semicircular shape; *dzam-bu-glín* in the south, triangular; *ba-glán-spyód* in the west, circular; *agra-mi-snyán* in the north, square. The general character of the first of these parts is described as being *zi-ba* tranquil; that of the second as being *rgyás-pu* rich; that of the third as being *lbuñ-ltán* strong, and that of the fourth as being *drag-po* wild. In a more general sense: region, country, so Nepal is frq. denominated *rin-po-téi glín* the country of jewels and treasures, Urgyan *mka-groi glín* the country of the Dakini, as is also Lahoul, in local chronicles; *byai glín* region or country of birds *Gl.*; the word is also not unfrequently a component part of the names of towns and villages. — *glín-prán* prop. a little island, generally one of the small continents, of which there are eight, acc. to the above mentioned geographical system; also island in general. — *glín-ka* a small uncultivated river-island, or low-land *C.*

ཁྲིང་བུ་ *glín-bu* (Sak. རྩེ་བུ་) flûte, flageolet, made of one piece of wood and much like those used in Europe as play-things for children; it is the common musical instrument of herdsmen, and often consists of two pipes; *préd-glín* flute, piccolo-flute, mostly of metal; *dge-glín* a larger musical

ཧཱ་ *glu*

instrument like a haultboy, used in sacred ceremonies; *rkan-glin* lit. a fife made of the human femoral bone, but sometimes also of metal.

ཧཱ་ *glu* (Skt. *गीति*) song, tune, mostly, though not always, of a profane nature, opp. to religious hymns; *glu-dbyāns*, *glu-sgrā*, id.; the word is also used of the singing of birds; *glu-čān* a little song, ditty, hummed by a person *Glr.*; *glu-rés* alternate song; *glu-gar-rtsād-po* rejoicings of every kind *Glr.*; *glu lén-pa* B., **tu gyāb-pa** C., **tān-čē** W., to sing.

ཧཱ་, ཧཱ་, ཧཱ་ཚལ་ *glud*, *blud*, *glud-tsab* a ransom, a thing given as a ransom, *srog-gi glud* a ransom for one's life *Lex.*; *Kot glud-du lug brya yōd-pa*, to slaughter a hundred sheep as a ransom *Mil.*; **li'-la tan** C. he is made an expiator, a scape-goat; **mi-lu** C. in a special sense: a man's image which in his stead is cast away in the *ytōr-ma*: therefore **Ko mi-lu' yān** C. he is a curse, an anathema, one deserving to be cursed (n.f.). ཧཱ་ *glum* boiled barley, wheat, or rice, used instead of malt in brewing beer (not for food).

ཧཱ་ *gle* 1. *Glr.* 60. a small uncultivated island, = *glān-ka* (*Ld.* **zal**). — 2. n. of the capital of Ladak, usually *sle*.

ཧཱ་དང་མས་ *gle-dams* n. of a distemper C.; involuntary discharge from the bowels, or of urine *Sch.*

ཧཱ་མས་ *glegs* (Cs. *glēgs-ma*) table, board, plate; *zāns-kyi glegs-bu* copper-plate *Tār.* 26, 10; *glegs-bām* (བུ་མུ་མུ་) book, also *dāp-ča glegs-bām* *Glr.*; *glegs-bām māt-po bzēns-so* he made a present of, dedicated, many books (for the use of a temple); *glegs-šin* the wooden boards which in a Tibetan book supply the binding; *glegs-tāg* a thong etc. fastened round a book; *glegs-čāb* a buckle, clasp, or ring attached to this thong. — *sgō-glegs* the pannel of a door; **nūm-lag** writing-tablet, a small board, blackened, greased, and strewed over with scraped chalk, on which the school-children write with wood-pencils.

ཧཱ་ *glo*

ཧཱ་བ་ *glēn-ba*, pf. *glēns* to say, talk, converse, *ytam* (-*lu*) *glēn-bu* id., resp. *yuān glēn-ba*; *lām-la mu tar* 'Zes *glēn-nas* as word was sent: 'the road is not passable!' *Glr.*; *ytam glēn-ba ni blāg-gi byas* I have made this speech *S.O.*; *yēig glēn nyis glēn rim-pas mēd-de btān-mot bār-du glēn-šin* the rumour spreading from one to the other, until it came before the queen *Pth.*; *čōs-kyi sgrog-glēn byid-pa*, (resp. *mdzād-pa*), to preach *Glr.*; *gros-glēn* council, consultation, perh. also disputation.

Comp. and deriv. *glēn-brjōd*, *glēn-mo* subst. conversation, discourse, lecture, *glēn-brjōd ma mañ dar-yēig yson* listen a little to a short discourse *Mil.*; *čōs-ytam glēn-mo byed* let us converse on religious subjects *Mil.*; *glēn-mo* the act of speaking, opp. to *yi-ge*, the act of writing, the written letter etc. *Lex.* — *glēn-yāi* 1. the subject of a discourse Cs. 2. table of contents, index *S.O.* and elsewh. 3. place, scene, of a conversation or discourse *Stg.* frq. — *glēn-ba-po*, *glēn-mo mkan* a story-teller Cs.; *glēn-būm* 'a hundred thousand stories', title of a book, *Sch.*

ཧཱ་པ་ *glēn-pa* 1. B. and C. stupid, foolish, *glēn khugs bkol-spyōd-kyi stug-bauid* the misery of stupidity, of dumbness and of servitude (the state of animals) *Thgr.*; *byol-sōn-las kyuān glēn-po* more stupid than a brute *Lex.*; fool, *Kyōd-mams re glēn* fools that you are all of you *Dzl.*; often in the sense of 'fool' in the Bible, = the wicked, the ungodly; *glēn-pa yti-mug-čun* infatuated fools *Dzl.* 20, 9 = profaners of holy things; **len-nāg** W. id.; **len-nāg-gi pū-ra** foolish talk. — 2. W. idle, lazy, dull, imbecile, e.g. a sickly child, an animal affected with a disease (opp. to **tām-pa*, *šin-po** being in good health, active, lively).

ཧཱ་བ་ *glēb-pa*, pf. *glēbs*, to make flat, plain Cs., *līb-mor glēb* *Lex.*

ཧཱ་མ་ *glēm-pa* to press, squeeze; to crush, squash *Stg.*, C.

ཧཱ་ *glo* (*Ld.* ཧཱ་ **lō**), resp. *gžogs*, 1. the side, esp. of the body, *glos pāb-pa* to lie down on one's side (lit. by

means of the side); *gló-ča* (Ld. 'ldó-ča') ornaments, suspended on the side of the body, strings of pearls, shells etc., worn by women in the girdle; also in a general sense: *arñ-gí glo rgyas rgyen-na* on both sides of the street *Stg.*; perh. also side of a house, wall, in the expression: **kín-mé lo tol** the thieves broke through the wall *W.*; *glo-skár* window *1th.* — 2. saddle-girth *W.* — 3. cough, **lo gyáy-pa** *C.* to cough; (*Sch.* has: to err, to act foolishly, to lose, to neglect); **lo tán-wa** *C.* to cough; *glo-ku sru* a bad cough *Sch.*; **lo-kóg** *C.*, *W.*, cough; *glo-rygil* *Lt.* a chronic cough; *glo-lstid* *Lt.* a permanent short cough. — 4. Not quite clear is the etymology in *glo ridy-pa* *Sch.*: to be frightened, timid, and *glo rikg (-tu)* suddenly, = *gló-bur* q.v.

ལྷོ་བ་ *gló-ba* the lungs, *gló-ba ma lia* prob. the five posterior lobes of the lungs, *gló-ba bu lia* the five anterior ones *Med.*; *gló-ka* of a colour like the blood of the lungs, pale-red *Sch.*; *glo-dán* windpipe *Cs.* — *glo-rdól* a disease of the lungs; *glo-rkó* perh. the same. — *glo-sbubs* (*Sch. spub*) wind-pipe. — **gló-ro** *W.* prob. pulmonary consumption. — *glo tú-ba* *Lt.* 'convulsion of the lungs' *Cs.*, or simply: cough, v. *tú-ba*.

ལྷོ་བུར་ *gló-bur* 1. suddenly, instantaneously, also *gló-bur-du*, *glo-bur-bar*; *glo-bur-du mi mán-po* *čt-bai* *stug-bańd* the calamity of many men dying suddenly; *glo-bur-nid* diseases that arise on a sudden (opp. to *than-sky's* inherited diseases) *Med.* — *gló-bur-ba* adj., *gló-bur-bai* *don* the signification of suddenness *Lex.* — 2. *Cs.*: 'recently, *gló-bur-du óns-pa* a new comer',

ལྷོ་བུར་ *gló-bur* a rise, an elevation above a surface *Sch.*

ལྷོག་ *glog* (*Bat.* and *Kh.* **χlog**), col. also *glóg ka*, lightning, flash of lightning; *glog bar* it lightens; *glog kyug* id.: *glog kyug-pai yun tsam-las ma lón-par* with the rapidity of lightning *Mil.*; *glog rgyi-bu* the flashing of light, *Dzl.*; *glog-sprin* thunder-cloud, also as a symbol of the transitoriness of things.

ལྷོག་པ་ *glóg-pa* a disease, = *lhóg-pa*.

ལྷོད་པ་ *glod-pa* 1. to loosen, relax, slacken vb.a. *Cs.* — 2. to comfort, console; to cheer up *Sch.*; *glód-la rgyin-du bzugs* your honour may be easy about staying here always *Mil.*, cf. *lhód-pa*. — 3. *Ū.* to give, *ma bzun ma glód(-par)* without any regard to taking or giving *Glr.*

ལྷོན་པ་, ལྷོན་པ་ *glón-pa, glán-pa* 1. to return an answer, to reply. — 2. to patch, to mend, cf. *klón-pa* etc.

གན་དྲ་ལ་ *ghán-dho-la* n. of a mountain in ཅ་ ཅ་ *Lh.*, perh. incor. instead of *gan-dho-la* q.v.; it may also be derived from བཟུ་ bell, and thus the word would signify the same as *dril-bu-ri*, which is the name of another holy mountain, at the foot of which the nobleman's seat *Gondla* is situated.

དགའ་བ་ *dgag-pa* v. *gég-s-pa*.

དགའ་བ་ *dgán-ba* v. *géns-pa*.

དགའ་བཟུར་ *dgañ-γzár* v. *γzár*.

དགའ་མོ་ *dgád-mo* v. *gád-mo*.

དགའ་བ་ *dgab-pa* v. *gébs-pa*.

དགའ་བ་ *dga-ba* (Ld. col. **γá-čē**) I. vb. to rejoice, to be rejoiced or glad, *la* at, in, or of; *dé-la dgá-ste*, rejoiced at it, glad of it, — *mi dgá-ste* grieved, vexed, indignant at it; *Krims yód-pa-lu dgá-nas* if you wish to have the law introduced *Glr.*; *ysód-pa-lu dgá-zin* sanguinary, delighting in blood-shed *Dzl.*; *bu-mo de-nyid-la dgá-bas*, as I wish to have none other but this girl *Dzl.*; *bód-la dgá-ba yéig kyañ* *ma byuñ* nobody took an interest in Tibet *Glr.*; *Kyed čii pyir mi dga* why are you so dejected, low-spirited? *dga bzin-du* with pleasure (e.g. I shall accept it); rarely with the gerund: *bran-ze da-ran dug-ste rab-tu dga-nas* much rejoicing, very glad, when (that) the Brahmin was still there *Dzl.*; with the termin. of the inf.: to do a thing readily, willingly, *nyán-par dgá-ba* to like

དག་པོ་ *dga'-ba*

to hear, to listen eagerly; to be willing, *su* *zig dūg-par dga'-na* if anybody will stay here voluntarily *Dzl.*; to have a mind, to intend, to wish, *kyod rāb-tu byān-bar dga'-am* do you intend to take orders? *Dzl.*; *bdūg-gis ras di...* *abyin-par dgao* I should like to present this cloth to... *Dzl.*; *méd-par byā-bar dga'-na* as I wish to annihilate... *Dzl.*; *gar dga'-bar* (or *gar dga'-ba der*) *son* go wherever you like *Dzl.*; *sel-dom* with the accus.: *dzdm-pa de dga'-ste* as you now enjoy an abundance *Mil.*; with the instr. case: *des dga'-bar dog-tig*, may you be cheered, comforted by it *Dzl.*; frq. absolutely: *dga'-bar byéd-pa* to make glad, to rejoice, *C.* also: to caress, to fondle.

II. subst. joy, *dga'-bai rtam byéd-pa* to express one's joy *Dzl.*; *dga'-bai* *sens* id.; *dé-la rāb-tu dga'-bai* *sens* *skyé-s* so he found great delight in it *Dzl.*; compounds v. below.

III. adj. 1. glad, pleased, enjoying, *na dga'-ba ma yin-pas* as I was not pleased with it *Dzl.*; *de-la mi dga'-ba*, *W.* *"mi gā-Kan"*, not favourably disposed towards, unfriendly, inimical to; *dga'-bar byéd-pa* to make glad, to delight, *bu čun dga'-ba byéd-pai yo-byād* things which delight little children, play-things *Glr.* — Less frq. 2. charming, sweet, pleasing, agreeable, beautiful, *lhag-par dga'-ru gro* she is getting more and more beautiful; *C.* in a general sense: good, cf. below: *dga'-bdé*. — 3. as a proper name = བཀའ་འགྲུབ་ *Tar*.

Comp. and deriv. *dga-grāgs* *ur-ba* to give cheers, to raise shouts of joy *Mil.* — *dga-grāgs* a participator of joy, gen. with reference to husband or wife (col. *"ga-rōg"*). — *dga-mgū* great joy, *dga-mgū-ba*, *dga-mgu-rān-ba* to have great pleasure, to be very glad, to be delighted, frq., *dga-zin mgū-la yi-rāns-pār gyūr-ba* id. *Glr.* frq.; yet *dga-mgūr spyōd-pa* to indulge in sensual pleasure *Pth.*, *Stg.*, *bū-mo dan* with a girl. — *dga-stōn* feast, public festivity; *dga-stōn-gyi rdān-sa* the place of a feast *Glr.*; *bsū-ba dga'-ba* festivities of welcome *Glr.*; *dga-stōn byéd-pa* to celebrate a festival; *gyél-pa* to spread a feast, to distribute

དག་པོ་ *dgar-ba*

festival dishes; fig. *rnā-bai dga-stōn* a feast or treat to the ears *Glr.* — *dga-bdē* 1. joy, *lus* *sens* *dga-bdēs kyāb-par gyur* *Glr.* 2. (*Ts.* col. *"gan-dē"*) good, = *yāg-po*, (of servants, dogs etc.) *C.*; *"mi-la ga-dē jhē-pa"* to treat a person kindly, with affection *C.* — *dga-dūn* wedding, nuptial festivities *Sch.* (seems to be a word not generally known). — *dga-dōl* n. of the plain of Lhasa, or at least of the northern part of it. — *dga-lān* joyful 1. n. of a residence of gods, or of one of the heavens, *Sak.* ལྷ་ཁྱེད་ v. *Köpp.* i. 265. 2. n. of one of the great monasteries near Lhasa, founded by Tsongkhapa, about the year 1407, v. *Köpp.* II, 345. 3. *yzūn-sa dga-lān* n. of the royal castle of residence at Lhasa; *dga-lān-pa* n. of a sect = *dge-lūga-pa*. — *dga'-bo* = *dga-bilē* 2: good *C.* — *dga-slug-drag-zan* good and bad, strong and weak, of articles of merchandise and the like *C.* — *dga-sprō* joy, *dga-sprō dpag-tu-méd-pa tōb-pa yin* he entered into a state of indescribable joy *Mil.* — *dga-ma* n. of the goddess of joy *Čs.* — *dga-ma-dār* *C.*, *W.* (col. *"gā-man-dār"*) the trembling with joy, the state of being enraptured, in ecstasy. — *dga-mo* 1. delightful, pleasing, charming, of news, of a speech *W.*, of a landscape *Mil.* 2. delighted, joyous, cheerful *W.*, *"sem gā-mō rag"* I am cheerful; *"gā-mo-rān"* *W.* id.; *"gā-mo jhē-pa"* *C.* to caress, to fondle. 3. pure, holy *Sch.*, *Dzl.*, prob. also *Mil.*; *čos-pa dga-mo* a godly priest. — *dga-tsōr* joy, *"Ko ga-tsōr mān-po jhē"* *C.* he is very joyful; *dga-tsōr čē-ba* gratifying, delightful *Mil.* — *dga-rāns* being glad, rejoicing, *"dhē-la ga-rān lhag-te"* *C.* being greatly delighted with it, — *dga-ris* v. *ga-ri*, = *gā-za*.

དག་པོ་ *dgar* = *dga'-bar*, *rān-dgar* at pleasure, ad libitum, frq.: *ri dgar* *Pth.* seems to mean: why.

དག་པོ་ *dgar-bu* I. to separate, confine, fole up (men, cattle, goods), *dgar-byā* *pyugs* cattle to be penned in a fold *Čs.* *znās-nas dgar-ba* to banish, to exile; *dgar-bai dōn-đu* in a special sense, in particu-

lar Sch. — **gär-te bór-če* W. to set apart, exclude, shut out; to lock up, shut up, to lay up or by, to preserve; **gär-gya tö-če* W. to store up; **töb-ti gár-če* to button up. — 2. to hang up, to fasten, to attach, **dhar-tög fag-pa-la* C. a flag to a rope. Cf. *skär-ba*.

དགའ་བ་ *dgäl-bu* v. *gäl-ba*.

དགས་པ་ *dgüs-pa* v. *güs-pa*.

དབུ་ *dgu* 1. nine, *dgü-bcu* (*küm-pa*) ninety; *dgü-bcu rta* *rig*, or *go-rig*, W. **gu-bcu-go-rig* ninety one etc.; *dgü-pa* 1. the ninth. 2. having, comprising, measuring, nine, e.g. *kru-dgü-pa* measuring nine cubits (in length, height etc.); *dgü-po* the nine, those nine; *lan-dgü* nine times; *dgu-ni* three years ago col. — 2. many, *dgü-rig* id. Mil.; *tabs dgus bsays*, gathered by many efforts, with great difficulty; used as sign of the plural: *skye-dgu* men, *skye-dgui bdag-po* (Suk. ३३५५५५) the lord of creatures, the lord of men; *skye-dgui-bdag-mo* n. of the aunt and wet-nurse of Buddha; *yöd-dgu* Lxx. those that are, the existing beings; nor *yöd-dgu-rig* Mil. the goods that one has, property; *bzün-dgu* Lxx. the good and the brave (among men); *lus dod dgur uyür-ba* to be changed, transformed, ad libitum Mil.; *nan-dgu túb-pa* Lt. to overcome every evil; *mi ses dgu ses-po* Thgy. he that knows every thing; **mi jhe' gu jhe' mi yon gu yon* C. if you do many things which ought not to be done, many things will take place which ought not to take place; *či-ba yid - kyi dgü - la mi byid - de* Thgy. not counting death among things to be thought of. — 3. inst. of *dgun*, *dguzlá* winter-month Mil. frq. — *zer - dgu, smra-dgu*?

ཉེ་ *dgu-kri* litter, bier C.

དབུ་བཀྱིར་ *dgu-ytor*, for *tses nyer-dgüi ytor-ma*, a sacrifice on the 29th day of the month W.

དབུ་བྱ་ *dgu-túb* 'all-conquering', n. of a plant.

དབུ་ཐུགས་ *dgu-prügs* Mil., Thg., a particular kind of meditation.

དབུ་བ་ *dgü-ba* 1. vb. to bend, to make crooked; **go gü-če* Ld. to bend, bow, stop; to submit. — 2. sbst. the act of bending, bowing, inflection. — 3. adj. bent, stooping; *dgü-po*, *dgü-mo* Cs. id.

དབུ་རྩེ་བམ་ *dgu-rtségs* n. of a yellow flower Cs.

དབུ་ཁྲི་བམ་, དབུ་ཁྲི་བམ་སྐུ་མོ་ *dgu-tsig, dgu-tsig skya-mo* the galaxy, the milky way Mil.

དབུ་མཚན་ *dgu-mtsán* prize (of combat) C.

དབུ་ཀ་ *dgüg-pa* v. *güg-pa*.

དབུ་ *dguñ*, another form for *gun* (the former of the two appears to be prevalent) 1. the middle. — 2. noon, mid-day. — 3. mid-night. — 4. heaven. *dgün-la reg* it reached up to heaven Mil.; *dgün snön-po* the blue heaven, *yü-gi dgün-sñön* the blue heaven above Mil.; *dgün-lu* (or *-la*) *rtégs-pa* (lit. to repair, to withdraw, to heaven) to die Mil. and elsewh. — 5. before dates, esp. before the word *lo*, it serves as a respectful word, and is e.g. frq. used in stating the age of a Buddha or a king; yet it occurs also in compounds, where no such bearing is discernible: *dgün-zag*, *dgün-zla* Cs.; *dgün-do-nub* Mil. this evening, to-night; *dgün-snyin* a year, a year of one's life; *dgün-kag* division of time (?); *dgün-bdin* a week. (Cs. has also *dgün-tig*, and *dgün-tig-gi dkyil-Kor*, which terms were prob. framed by him, and meant to denote the meridian line and meridian circle.)

དབུ་མོ་ *dgün-mo* evening Sch., perh. a corruption of *dgön-mo*.

དབུ་ན, དབུ་ན་ཀ་ *dgün, dgün-ka*, W. **gün-ka* winter; *dgün* is also used adverbially: in winter(-time), during winter; *dgün-dus* winter-time; *dgün-tóg*, *dgün-tog-tág*, W. **gun-tag-tóg*, all the winter through; **gun tsé re* W. every winter; *dgun grán-bai dús-na* during the cold of winter Dzl.; *dyun-nyi-lög* the win-

དགུམ་པ་ *dgum-pa*

ter solstice; *dgun-nyi-llog-gi tŕig*, or *Kor-tŕig* the tropic of Capricorn Cc. (cf. the remark at the end of *dgun*); *dgun-stöd*, *dgun-smäd* the first and the last half of winter, (v. *du*).

དགུམ་པ་ *dgum-pa* v. *gum-pa*.

དགུར, རྒྱར, རྒྱར *dgur, rgur, sgur*, three different spellings of the same root, all of them pronounced **gur**, crooked, *dbyits-lgyur* of crooked stature S.g.; *rgur zig* stoop down! bend your back! Dzl.; *sgur-te* writhing (with pain) Dzl.; *sgur-po* crooked, hump-backed, by birth Lt.; with age Thgy.; C. col. **gur-gur** id.; *mgo dgur-ba* to duck, to bend vb.n.; to submit, to humble one's self (cf. *dgü-ba*). Cc.: *dgür-po*, *dgür-mo* a crooked man, a crooked woman; *tsigs-dgür* a crooked back, crook-backed; *lag-dgür* having crooked hands etc.; *dgur-gro* of a stooping gait.

དགུས *dgus* 1. instr. of *dyu*. — 2. C., W., this day five days (the present day included).

དགེ་བ་ *dgé-ba* (Ssk. सुख, कल्याण, श्रेयस; also खल्लि, कल्याण, seldom सुख) 1. happiness, welfare; happy, propitious, *dgé-zün nis-pa Wilü*. More frq.: 2. virtue (opp. to *mi-dgé-ba*, and *sdig-pa*), also adj. virtuous, *sems dgé-ba* a virtuous mind Glr., *las dgé-ba*, *mi-dgé-ba* good and bad actions Stg.; *dgé-bai rtsä-ba* roots of virtue, meritorious actions, from which afterwards the fruits of reward come forth; *dgé-rtsa skyéd-pa* frq., *spyöd-pa* Thgy., *byéd-pa* Mil. to produce such a root, to achieve a meritorious action; *dgé-ba séms-par gyür-bu* to become inclined to virtue, i.e. converted Dzl.; *dge-tsögs* (v. *tsögs*) a virtuous work, a good deed; *dgé-ba bcu* the ten virtues, viz. 1. *srog mi yöd-pa*, not to kill anything living (by which Buddhism has replaced our scriptural interdiction of murder); 2. *ma byin-pur mi lén-pa* not to take what has not been given (those who closely stick to the word go even so far, that they will not touch or accept an alms, unless it be

དགེ་བ་ *dgé-ba*

put into their hands); 3. *lóg-par mi yyém-pa* not to fornicate; 4. *rdzun mi smrü-ba* not to tell a lie; 5. *tsig-rtseb mi smrü-ba* not to abuse or revile; 6. *riag-kyäl* (or *Kyäl*) *mi smrü-ba* not to talk foolishness (cf. *kyäl-ka*); 7. *pirä-ma mi byéd-pa* not to calumniate; 8. *brnáb-sems mi byéd-pa* not to be avaricious or covetous; 9. *ynäd-sems mi byéd-pa* not to think upon doing harm or mischief; 10. *lóg-lta mi byéd-pa* not to entertain heretic notions, or positively, *yäü-dag-par ltä-ba Stg.* to be orthodox. — 3. fasting, abstinence, in the phrase: *dgé-ba srüü-ba* to fast, to abstain from food, frq. — 4. alms, charity; banquet, treat, as a religious work. *ä-dge yän-dge* largesses, treats, taking place at funerals, or given in one's life time Mil. (W. **yä-tra**, and **ku-rim**).

Comp. and deriv. *dge-bakos* censor, and at the same time provost and beadle in a monastery, who has to watch over strict order, and to punish the transgressors Köpp. II. 259, 276; in *Ld.* he is also called *čos-krim-s-pa* (vulg. **čosrimpa**). — *dge-rgän* surety, moral bail, a monk that is made answerable for the moral conduct of another, who is placed under his care and called *dge-yžön*; also in a gen. sense: teacher, schoolmaster. — *dge-bnyen*, fem. *dge-bnyen-mu* (Ssk. उपासक and उपासिका) 1. the pious of the laymen who retaining their secular occupations have renounced the five cardinal sins (murder, theft, fornication, lying, and drunkenness) and provide for the maintenance of the priests (so in *Dzl.* and gen. in the earlier writings). 2. in later times as much as a novice, probationer, catechumen, i.e. either a kind of clerical apprentice (the Shabi of the Mongols. *šramanera* Ssk., v. Köpp. II., 252), or one of a next higher degree, a candidate (v. *Schl.* 162). — *dge-ltä* S.g. a propitious omen, a favourable prognostic. — *dge-dän* (col. **gen-dün**), prop. *dge-aldö-gi dun* (Burn. II., 435) Ssk. धृञ्, the whole body of the clergy, priesthood; *dge-šhün-alkon-mädg* the priesthood as one of the

three great jewels, or as part of the god-head (in which latter sense the word now is usually understood) cf. *dkon-mñög*; *dge-dun-dpal-ñen Mahasāṅghika*, n. of a Hinayāna school *Tar., Was.*; *dge-dun-grub-pa* n.p., the first Dalai Lama about the year 1400; *dge-dun-rgyü-mtso* n. of the second Dalai Lama, v. *Köpp.* II., 131. — *dge-lđan* virtuous; *dge-lđan-pa* n. of the most numerous sect of Lamas, founded by Tsong'apa; it is also called *dge-lugs-pa*, or *dga-lđan-pa* from Galdan, a monastery near Lhasa which, as well as Sera and Da-puñ, belongs to his sect. The Lamas of this community wear for the most part yellow garments; they are said to approach nearer to perfection in mysticism (the highest aim of Buddhist priests) than any other sect, since they apply themselves more systematically to the preparatory studies of morality etc. — *dge-sdög* for *dge-ba dan sdög-pa*. — *dge-sbyōn* Sak. རྒྱལ་པ་ a Buddhist ascetic, or mendicant friar, *Burn.* I. 275. *Köpp.* I., 330. — *dge-sbyōr* seems to have corresponded in its original acceptation to our conception of piety, sanctification and practical religion, but in later times the sense of expertness in the art of meditation was attached also to this word, as: *dge-sbyōr 'jel* (this man's) expertness increases, is making progress *Mil.* — *dge-rta* instead of *dge-bai rta-ba* v. above. — *dge-rtsis* the amount of virtue, the sum of merit, *dge-rtsis rgyas-pa* a considerable amount of merit. — *dge-tsul* 1. a young monk; in the older writings it may be understood as novice; 2. in later literature it denotes the degree next to the *dge-benyen*, being that of a subordinate or under-priest, *Köpp.* II. 252, 335. *Schl.* 162.; *dge-tsul-ma* a young nun, a novice. — *dge-mtshan* a lucky omen *Glr.* — *dge-yōn* v. *dge-rgān*. — *dge-ryōg* (seems to be pronounced "ger-yōg" in col. language) constable, headle, a servant of the *ñdō-ñen zal-nō*, or chief-justice of Sera and other monasteries. — *dge-las* a good deed or action, but by later writers also applied to magic ceremonies

and the like. — *dge-lugs-pa* v. *dge-lđan-pa*. — *dge-lęs* good fortune, prosperity *Glr.* — *dge-slōn* Gelong, 1. originally 'beggar of virtue', mendicant friar, རྒྱལ་པ་ one that has entirely renounced the world and become a Buddhist priest, 2. in later writings the highest clerical degree, a priest that has received the highest ordination, v. *Köpp.* I., 335. The Gelong is bound to observe all the 233 commandments of the *so-sōr tar-pai mdo*. — *dge-slōb-ma* a young nun *Čs.* — *dge-bēs* 1. v. *bēs-nyen*. 2. n. of priests or monks. — *dge-slōn-tin* is said to be a provincial name of the cedar, *Cedrus Deodara*.

དགོངས་པ་ *dgén-la*, also *dgān-la*, on, upon, in, at *Ts.*

དགོངས་པ་ *dger-ba* = *gyo-ba*, to prepare, (food), *kür-ba dger-ba* to bake pastry; 'tū-ma *ger-va** *C.* = *tūd-pa*.

དགོངས་པ་ *dgēs-pa* = *dgyēs-pa* frq.

དགོ་ *dgo*, in *Lexx.* explained by *dum-bur*, to divide (?).

དགོ་པ་ *dgo-ba*, a species of antelope, living on high mountains, *Procopra picticaudata Hodgson*, v. *Hook.* II. 157 and 139; *dgō-ba-mo* the female of this antelope *Čs.*

དགོ་ཁྱེ་ *dgog* *Lexx.* w.e.; *dgog-tin* pestle *C.*

དགོངས་པ་ *dgōn(s)*, also *dgōn(s)-mo*, *Sch.* *dgōn(s)-ka* 1. evening, *dgōns-yēig* one evening, once on an evening *Glr.*; *nan re dgōns re* every morning and evening; **gōns-zān** *W.*, **gōns-ze** *C.*, resp. *dgōns-yēal* evening-meal, supper; *dgōns-jām* resp. evening-soup; *dgōns-su Dzl.*, *dgōns-mo* and *dgōns Glr.* in the evening; *dgōns dan to-rāns* in the evening and in the morning *Med.* frq.; *dgōns 'bab-pa* to hold an evening's rest, to take up night-quarters. — 2. supper *C.* — 3. a day's journey, *dgōns-zūg* col. id.; *rta-dgōns* a day's journey for one travelling on horseback, *lug-dgōns* a day's journey for a drove of sheep.

དགོངས་པ་ *dgōns-pa*, resp. for *sēm-pa*, *enyām-pa* etc., and *sēm*, *blo* etc. I. vb.

དགོས་པ་ *dgóns-pa*དགོས་པ་ *dgóns-pa*

1. to think, to meditate, *dgóns-pa-la jug-pa* to enter into meditation *Glr.*; *di snyam-du dgóns-par gyur-to* he thought so in his mind *Dzl.*; *rgyal-po kon-rán yin dgóns-nas* the king thinking that he himself was meant, referring the allusion to himself *Glr.*; to regard as, *bu dan dra-bar dgóns-pa* to treat one like a son *Dzl.*; to remember, to think of, to devise, *min-ris-kyi ydul-bya-la* remembering those of Nari that were to be converted, thinking of the conversion of Nari *Glr.*; also with *pyir Pth.*; *ná-la fugs-brtsé-bar dgóns-sig* remember me graciously, *frq.*; so in a similar manner: to hear graciously, to take a kind interest, share, or concern in, to interest one's self for, to try to promote; so our Lama explained the passage *Glr.* 101, 9: *sans-rgyús-kyi betán-pa-la dgóns-nas* = *betán-pa pél-bai pyir tsám-blo btán-nas*; to intend, to purpose, with the termin. of the inf., *frq.*, *fugs-kyis ma dgóns-so* he did not intend, he had no mind *Pth.* — 2. to die, *més-kyi dgóns-dus-kyi mčód-pa bteug Glr.* is stated to mean: he instituted sacrifices for the remembrance of his grandfather's death; and so similarly in other passages.

II. abst., also *fugs-dgóns*, 1. the act of thinking, meditating, pondering, *fugs-dgóns ytón-ba Mil.* to meditate; thought, *rgyal-poi fugs-kyi dgóns-pa-la 'gán-du pyin'* *snyam-pa* lit. in the king's 'mind-thoughts' was thought: where shall I go? *Glr.*; meaning, sense, esp. the sense of sacred words or writings, therefore *dgóns-pa grél-ba* to explain that sense, *dgóns-grél, dgóns-bgról* commentary; a will, a wish, *rgyal-poi (or -pos) dgóns-pa bžin-du begrub nüs-so* I am able to fulfil your majesty's wish *Dzl.*; *skyón-bai dgóns-pa-can Glr.* 104, poetically, one having the desire of protecting, one wishing to protect. — 2. soul, *dgóns-pa mya-nán-las dás-so* his soul quitted (the abode of) misery. — 3. permission *C., W.*, *"gón-pa zu-wa"* to beg leave, to ask permission, *"gón-pa tán-wa"*, resp. *"nán-wa"* to give permission, in *Sik.* also: to grant admission; but gen. it is used for leave of

absence, and *"Éb-la gón-pog jhuñ soñ"* *C.* signifies: he has been dismissed, turned out.

དགོད་པ་ *dgód-pa* 1. to laugh, *Glr.*; gen. in such expressions as the following *"gö'- (lho (lit. bro) yim-pa"* *C.* to make one's self ridiculous, a laughing-stock, also *Glr.*; *"hab-gód čö-čö"* *W.* to set up a loud laugh, to burst out into laughter: *dgod-biḡ* a jest, joke *Sch.*; cf. *bgud-pa*. — 2. *gód-pa*.

དགོན་པ་ *dgón-pa* 1. a solitary place; desert, wilderness, *dgón-pai rnas* a desolate place or region *Stg.*; *dyon-dün* a sandy desert, sands *Sch.* (*Zam.* འདྲུག་པ་ and *dgóns-pa*: རྒྱལ་པ་ forest). — 2. hermitage. — 3. monastery, *frq.*; *dgón-pa-pa* 1. a man dwelling in a desert, a hermit. 2. a man dwelling in a monastery, a monk; *dgón-pa-ma* fem.

དགོས་པ་ *dgós-pa* I. vb. implying necessity, as well as want: to be necessary, to be obliged or compelled; to want, to stand in need of; also where we use 'ought'; it is gen. used with the verbal root or with the termin. of the inf. present, *byed dgos*, but sometimes also of the inf. future or perfect, e.g. *rin-po-čes brtsigs dgós-na rin-po-čé mēd-pas su-las bya dgos* though it ought to have been built of precious stones, yet for want of such, it will have to be constructed of earth *Dzl.* — *la* gen. denotes the person standing in need of a thing, e.g. *ná-la dgos* I want, I stand in need of, but it also refers to the object for which a thing is wanted: *rgya-yár-du gró-ba-la yser dgos-pa yin* for a journey to India gold is wanted (required); in such a case the termin. may also be used: *či žig-tu dgos*, for what purpose is it wanted? *zas za ma dgos* I did not want to eat *Mil.*; *dgós-pai dūs-su blans* they took them when they wanted them *Glr.*; *bženis ma dgos* he was not obliged to erect. . . *Glr.* — In commanding, the word is used to paraphrase the imperative of a verb: *đoi-bar dgos* come! in entreating, the respectful term is chosen: *byon dgos Mil.*, or in *W.*: *"skyod dgos zu"* 'you must come, pray!' =

please, do come! *ḡrid dgos-pai yad-ba*, or *ḡu-ba*, a request to be taken along with (by another person) *Mil. C.*: to wish, *Eyo' de-pa* *ḡi na ḡo-pa yin* I wish you to know this *Lew.*

II. *sbst. necessity, want, use, purpose* (*W. dgos-ḡe*, pronounced "ḡo-ḡe(s)"), *mdri-po ḡhal dgos-pa byuṇi* we have been under the necessity of looking for you a long time *Mil.*; *ṇid-la yyuṇi dgos-pa med* I have no use for that turkois, I do not want it *Mil.*; "ṇiṇ-la ḡo-ḡe ji-la" *W.* for future use; *dgos-pai ḡin-bas* as it is rather useless; *dgos-pa ḡiṇi pyir* for what purpose? *frq.*

III. *adj.* (*C.* also "ḡo-gyu", and "ḡo", *W.* "ḡo-ḡe", as in II.), *necessary, due, needful, useful*, *med kyaṇ dgos-pai ḡrul-bedud* a tax necessarily to be paid, unrelentingly exacted *Mil.*; *ṇin-la dgos-pai skul-ba* the portion due to you *Mil.*; *dgos-pai balub-bya* useful doctrines *Gl.*; *dgos-pa yin* or *yod B.* and *C.*, "ḡo-ḡes yod" *W.* it is requisite; *dgaṣ(-pa)* *maḡ B.*, "ḡo-gyu men" *C.*, "ḡo-ḡe man" or "med" *W.*, it is unnecessary, unfit, not wanted; *mi-dgos-pa* *useless, noxious*, *mi-dgos-pai pra-mén* pernicious witchcraft *Pth.*; *dgos-byéd* *useful*, *don dgos-byéd ḡi dug* what there is in it of useful contents *Mil.*; *dgos-dód* *wishes and wants*, *dgos-dód byuṇi-bas dpal* a treasure out of which all wishes and wants come, i.e. are satisfied *Gl.*; *dgos-dód nags-tadl* a forest for wishes, i.e. a forest which grants every wish; *dgos-dód* *necessary expenses C.*

བྱོལ་བ་ *gyé-ba* to bend, to be curving or crooked; *dbyüṇs dgyé-ba* *stooping, cringing, ducking S.g.*

བྱོལ་བ་ *dgyér-ba*, *glu dgyér-ba* for *glu lén-pa* to sing, chant, expression of the Bonpas; the word is also pronounced "ḡhyér-wa".

བྱོལ་བ་ *dgyél-ba* *Sch.* = *egyel-ba*.

བྱོལ་བ་ *dgyés-pa*, resp. for *dga-ba*, to rejoice, to be glad; often with *tugs*: *rgyál-poi* (or *-po*) *tugs dgyes* the king rejoiced; with *la* (to rejoice) at or in, (to be glad) of; to please, to be pleased, to choose, *ṇo-bo byön-pa-la tugs-dgyés-par dug* it

seems the lord is pleased to walk *Gl.*; *mi dgyés-te* *sorrowful, sad, discouraged, dejected, angry, indignant; cf. dga-ba.*

བྱོལ་བ་ *dgyés-su jég-pa* to bend, to double down *Sch.*, v. *dgyé-ba*.

དྲམ་ *dgra*, also *dgrá-bo*, *Sek.* རྒྱལ་ 1. *enemy*, *see. addi-bai dgra* the hating enemy, (opp. to *byams-pai rnyén*), *frq.* used of imaginary hostile powers, that are to be attacked and withstood only by witchcraft; *dgra rnyén med* there is no difference between friend and enemy = no such thing exists (*viz* in the golden age); *dgrar gyúr-ba* to become an enemy (to one) *Tar.*; *dgra byéd-pa*, *dgrá-ru ldan-ba*, *lan-ba* to act in a hostile manner, *la*, against; *dgralón-ba*, causative form, to make a person one's enemy *S.g.*; *dgrar sém-pa*, *dztin-pa* to look upon one as an enemy, to take him for an enemy; *dgrar ḡes-pa* *id.*; *dgrá-bčóm-pa* *Arhat*, *Arhat*, the most perfect Buddhist saint (*Sek.* རྒྱལ་པོ་ venerable; the Buddhists, however, explain it as a compound of *ari* enemy and *han* to extirpate, he who has extirpated the enemies i.e. the passions *Burn.* I. 295, II. 287. *Köpp.* I. 400). Also *dgra bgegs dól-ba* *Gl.* is interpreted as referring to the subduing of spiritual enemies.

— *ṇiṇ-dgrá* a former foe, *dá-dgra* a present foe, *pyi-dgra* a future foe *Cs.*; *pyi-dgra* prob. also a foreign enemy. — *ḡu-dgra* a mortal, deadly enemy *Cs.* — *dgrá-ḡa* weapon, arms *Wdi.*, *dgrá-sta* battle-axe; *dgrá-lha* v. *lha*. — 2. In *W.* also punishment, "ḡo-la ḡa pög son" he was punished; also for any self-incurred misfortune: "ḡyod-la ḡa pög yin" you will draw upon yourself trouble, fatal consequences.

དྲམ་བ་ *dgrám-pa* v. *grém-pa*.

དྲམ་བ་ *dgrón-ba* v. *grón-ba*.

དྲམ་བ་ *dgról-ba* v. *gról-ba*.

བཀའ་བ་ *bgág-pa* *Cs.* another form for *ḡé-ga-pa*.

བཀའ་བ་ *bgád-pa* to laugh *Dzl.*, cf. *dgód-pa*.

བཀམ་པ་ *bgám-pa*

བཀམ་པ་ *bgám-pa* v. *gám-pa*.

བཀམ་པ་ *bgám* 1. = *gya*, hindrance, obstruction, seldom. — 2. an evil spirit, demon, devil, like *ydón*; *bgám-kyi rgyál-po bi-na-ya-ta* *Mfl.* frq. (*Ssk.* བྱ་བུ་ལྷ་མོ་ a remover, of obstacles; the god Ganesha etc.).

བཀོ་བ་ *bgó-ba* 1. vb. 1. to put on clothes etc., pf., imp. *bgos*; *tham rtág-tu bgos* always wear shoes *S.g.*; esp. to put on armour. — 2. v. under *byul-pa*.

II. sbst. clothes, clothing, *bgó-ba dan bzá-ba* food and clothes *Dzl.*

བཀོད་པ་ *bgód-pa* (*bgog-pa* *Sch.* is perh. a provincialism) pf., imp. *bgos*, fut. *bgó*; *W.* inf. "gó-é"; imp. "yos tón" to divide, nor an inheritance; to divide in ciphering, *grás* a number; to distribute, *nas-ñis-su* into shares, *mi-mams-lu* to or amongst people *Dzl.*

Comp. *bgod-byéd* divisor *Wlk.*, and accordingly also *bgó-byi* dividend. — *bgó-akál* 1. share, lot, *B.* and *col.* 2. the doctrine of strict retribution *Thgr.* frq. — "jó-kun" *W.* sharer, partaker, heir, joint-heir, — *bgó-báa* = *bgó-akál*, *bgó-báa byéd-pa* to distribute, allot, apportion, nor the property *Thgyi*, la among *Sty.*

བཀོམ་པ་ *bgóm-pa*, pf. *byams* *Sch.*, to walk. to step, to stride, *góm-pa* *bgóm-pa* *Lec.* to make steps; *ñem pa-lu* *bgóm-pa* to step over the threshold; *bgóm gró-ba* to pace, to walk slowly; *bgóms tñb-pa* to begin to walk (?) *Sch.*

བཀོར་ *bgor*, supine of *byor-bu*.

བཀོར་བ་ *bgór-ba*, *Cz.* = *gór-bu*.

བཀུད་པ་ *bgýü-ba*, acc. to *Zam.* = *brygýü-ba*, v. *rgyón-ba*.

བཀྱི་བ་ *bgýi-ba*; eleg. for *byá-bu*, 1. fut. of *bgýid-pa*. — 2. sbst. action, deed.

བཀྱིད་པ་ *bgýid-pa*, pf. *bgýis*, fut. *bgýi*, imp. *gyis*, eleg. for *byéd-pa* 1. to make, to manufacture; *gyis zér-bai yzuga* the images regarding to which there had been said: 'make them!' i.e. the bespoken, ordered images *Glz.*; to do, to act, to perform, *las*

བཀྱིད་པ་ *bgýid-ba*

bgýid-pa to do a work, *bka bñen-du* *bgýio* according to the word will be acted *Dzl.*; *nye-yndas* *bgýid-pa* to act the disciple = to be a disciple *Dzl.*; *mi-la yndé-pa* *bgýis* I have hurt the man, I have done him harm *Dzl.*; *bu yól-par gyis ñig* make, bring it about, that a child be (born)! *Dzl.*; *rgýál-bu ma dór-bu gyis ñig* see that yo do not let the prince escape *Pth.* (*bu* for *bar* in the more careless popular style). — 2. to say, *ñes* *bgýis* so he said *Dzl.*; *ñes* *bgýi-ba* the so called *Dzl.*

བཀྱུད་པ་ *bgýün-ba*, pf. *byams*, to number, count, calculate *bodol-nams-kyi* find the amount of merits *Glz.*; *bgýün-byis* what may be numbered, numerable; *bgýün-bar mi byá-ba*, *bgýün-du mtul-pa*, *bgýün-yas* innumerable; *bgýün-prñ* rosary, beads *Glz.*, also the garland of human skulls, often seen as an attribute of terrible deities.

བཀྱུད་པ་ *bgýüd-pa* 1. to open wide, *mi* *bgýüd-pa* to stare, goggle, *ka* *bgýüd-pa* to gape *Glz.*, *Cz.*; *rkán-pa* to part the legs wide, to straddle, cf. *bagýüd-pa*. — 2. to scratch *Sch.* (spelled more corr. *brád-pa*).

བཀྱུད་པ་ *bgýün-ba*, pf. *bgýüis* to cause to deposit, to strain, to separate *Cz.*, e.g. *rnýog-ma* impure water *Lec.*

བཀྱུད་པ་ *bgýüd-pa*, pf. *bgýüis*, fut. *bgýü*, to clear from the husks, to husk, to shell, *bgýüs-pai* *bras* *Lec.* husked rice.

བཀྱུད་པ་ *bgýé-ba*, pf. *bgýés*, resp. to grow old, often with an additional *sku-nas* in years (v. *na*) *Dzl.*; *bgýes-rgýüd* weakness of old age, infirmity *Pth.*; *bgýés-po*, in *W.* pronounced "ré(s)-po", an old man, a man gray with age, hoary; "ré(s)-mo" fem.

བཀྱུད་པ་ *bgýén-ba*, occasionally for 1. *myrén-ba*. 2. *bgýün-ba*.

བཀྱུད་པ་ *bgýén-pa*, *Sch.* = *bkrén-pa*.

བཀྱི་བ་ *bgýi-ba*, pf. *bgýis* (resp. *bka* *bgýis mdzud-pa* *Pthi*) to argue, discuss, deliberate, consider; the subject discussed is gen. a direct quotation: *ñis pyir* *ñi-tar gyur* *ñel* *bgýis-nas* to converse on the cause of the present state of things *Dzl.*; *ñes* *pan-*

tsán-du bgróe-nas thus declaring their opinions to one another *Tar.*; to ask advice, *čt-lar bya žen bgróe-nas* asking what they should do *Dzl.*; to resolve, decide, *byá-bar* to do *Dzl.*; *bgro-glén byéd-pa* to dispute, to debate *Lex.*

བཀྲོན་བ bgrón-ba *Tar.* = *bgrán-ba* to count.

བཀྲོད་ bgród 1. the walk, gait, mode of walking. — 2. symbol. num.: 2.

བཀྲོད་པ་ bgród-pa to walk, *bgród-la pan* this assists in learning to walk *Lt.*; to go, wander, *lam bgród-pa* to travel over *Gl.*; to get through, *kyód-kyis bgród-pai skuls med ruñ* although until now you have not been able to get to this place *Mil.*; *ču bgród-par dka-ba* a river difficult to cross; *nyi-ma-lho-bgród* the sun's going to the south, in the winter half-year, the sun's south declination, *byan-bgród*, north declination, *bgród-dus nyis S.g.* both declinations; *bud-méd-la bgród-pa* to lie with a woman *Schr., Cs.*

བཀྲོད་པ་ bgróe-pa v. *bgró-ba*.

མགྲ་ mgar n. of a noted crafty vizier of the king *Srontsangampo Gl.*

མགྲ་བ་ mgar-ba (col. 'gar-ra') smith, *mgar-bai bzo* smith's work; 'gar-zo čó-čé' *W.* to forge; *mgúr-kan, ingár-sa* smithy; *jaer-mgar* gold-smith *Cs.*

མགྲ་ཁ་ mgal jaw, jaw-bone, *ya-mgal* the upper, *ma-mgal* the lower jaw-bone; *mgal-čg* a broken jaw-bone, *mgal-búd* a dislocated jaw-bone *Cs.*

མགྲ་པ་ mgál-pa; also *gal-pa* a billet of wood; *mgal-dám* 1. a large piece of wood split or cut, 2. a piece of wood half-burnt *W., C.*; 'gal-dó, gal tsig' *W.*, 'gal-ró' *C.* id.; 'gal-mé' a burning piece of wood, a fire-brand; torch, consisting of long chips or thin billets of wood; *mgal-mé kór-lo* a circle of light produced by whirling round a fire-brand.

མགྲ་བ་ mgá-ba to rejoice, to be glad, joyful, content; *mgá-nas* delighted *Mil., Tar.*; *mgá-bai lan ma byuñ* he did not receive a gratifying, satisfactory answer

Tur. 17, 27; *tams-čád byin yañ mgá-dus med* he is never content though every thing be given him *Mil.*; *mgá-bar byéd-pa, W.*: 'gu čug-čé', to exhilarate, to gladden, to make content; *dga-mgá-ba, dga-mgu-rán-ba* are intensive verbs; *mgur* = *mgá-bar*. *མགྲ་ mgar* (*Sak.* མགྲ) resp. 1. throat, neck, *gyu mgar-du pul-nas* presenting (the great teacher) with a turkoi for his neck *Ma.* — 2. voice, *mgur snyán-pa* a sweet, harmonious, voice *Cs.* — 3. (col. 'gúr-ma') song, air, melody, hence a religious song is always designated by the respectful word *mgur* (not by *glu*), although the term in itself has no immediate reference to it. *mgur* (-du) *yañ-ba, bžes-pa* resp. for *glu lén-pa* to sing a song; *Sch.*: *mgur ten-pa* id. — *mgur-bám* a hundred thousand Songs, title of the Legends of *Milaraspa*, which are richly interwoven with songs. — *Sch.*: *mgur baal-ba* to clear the throat, to hawk, to hem; *ču-boi mgar* 'by-water', a tributary, a subsidiary stream (?).

མགྲ་ལྷ་ mgúr-lha the god of hunting with the Shamans *Sch.*

མགྲ་པ་(པ) mgál(-pa) *Sak.* མགྲ་པ་ 1. neck, throat, *mgul-du dgo-pa* to tie, fasten to one's neck e.g. magic objects; *rán-gi mgál-pa ród-pa* to cut one's own throat *Dzl.*; *mgál-pa sub* his throat is stopped, choked *Mig.*; *mgál(-pa)-nas dzin-pa, ju-bá*, to seize by the throat, sometimes also used for *mgál-pa-nas kyid-pa* to fall on a person's neck, to embrace. — *mgál-nad* disease of the throat, sore throat. — *mgul-čins dkar-po* a white neck-cloth *Pth.* — *mgul-dár* or *dpa-dár* a silk cloth tied round the neck as a badge of honour. — 2. the shoulder of a mountain *Mil., yyon-mgul-nu* on the left slope.

mgeu = མགྲ་ mgo *Cs.* v. *mgo*.

mgo (*Sak.* མགྲ) resp. *dbu* 1. head, 'gá-la zug rag' I have a headache, a pain in my head *W.*; 'mgo kór' my head turns, I feel dizzy, I am getting confused, perplexed; *mgo skór-ba* to cheat, swindle, deceive; *mí-mgo ma skor* do not cheat

people! *Mil.*; *mgo dgú-ba, dgúr-ba* v. *dgúr-ba*, *mgo tóm-pa* v. *tóm-pa*; *mgor jhy-pa* to carry on the head *Sch.*; **go yág-ir** *W.* to shake one's head, **kug tán-ce** *W.* to nod with the head, either as a sign of affirmation, or of beckoning to a person; **kyog-kyóg cò-cè** to wave the head from one side to the other, expressive of reflection. — 2. summit, height, top, *ri-mgo kú-bas pyogs Mil.* the hill-tops were covered with snow. — 3. first place, principal part, *mgo byéd-pa* to lead, to command, to be at the head *Gl.*; to educate cf. *dbu mdzad-pa*; to inspect, look after, superintend, control, *bá-mo zig-gis mgo byéd-pai mí mún-po* a number of (labouring) people looked after by a girl (the farmer's daughter) *Mil.*; **dos gó cò-cè** *W.* to preside in a consultation. — 4. beginning, *W.*, **go-ma**; *grás-mgo* the beginning of a consultation: *mgo dzug-pa* to begin; *bod stug-pai mgo dzugs* that was the beginning of the misfortunes of Tibet *Ma*; *brtan-gyi skyid-mgo dé-nas tsugs* with this my constant goodfortune commenced *Mil.*; *lò-mgo-la* at the beginning of the year *Mil.*; *mgo-nas* from the beginning *Dzl.* — 5. *Gram.*: a superscribed *r, l, s* e.g. *rá-mgoi ka, rñ, k* with *r* superscribed; *dé-rnams bas jñul sá-mgoi kao* these are the words beginning with *bak*.

Comp. and deriv. *mgo-klád* brain *Cs.* — *mgo-dkyil* col. crown of the head, vertex. — **go-kár*, or **gar** *Ld.* a tight under-garment, drawn over the head when put on, (*Sek. परिधान, Hid. प्रहिरवन*) something like a shirt, but not in general use. — *mgo-skór* imposture, deceit, *btud-kyi mgo-skór de nia mí dod* I detest these diabolical tricks *Mil.* — *mgo-skyá* a gray head, *mgo-skyá-dan* a gray-headed person (*Cs.* — **go-kyón** *C.*, *W.*, protector, patron, = *mgo-dren.* — *mgo-kra* scald, scald-head *Sch.* — *mgo-mkérags-dan* obstinate, belligerent, stubborn, esp. in buying and bartering, selfish, bargaining, haggling: **go f ug cò-cè** *W.* to have these qualities. — *mgo-rgyán* head-ornament. — *mgo-dan* having a head, **mi-*

*go-dan** having a man's head, such as English rupees and other coins (bearing the image of a head) *W.* — **go-ñín** *C.*, *W.* — *go-dren.* — **go-(l)adig** a blow or knock on the head *Ld.* — *mgo-léogs* little shoots, sprouts, branches *Sch.* — *mgo-éd* = *mgo-rydn.* — *mgo-mjug* beginning and end (head and tail), *ñín dñi mgo mjug gani yín-pa bye-brag pyes sig* find out which is the upper and which the lower end of this piece of wood *Dzl.* — *mgo-jón Cs.*: 'an oblong head.' — *mgo-rjén* bare headed. — *mgo-nyóg Cs.*: 'a compressed, contracted head'. — **go-nyi-pa** *C.* two-headed, double-tongued; a double-dealer, backbiter. — *mgo-snyoms* indifferent, unconcerned. — **gor-tñi tsáñ-ma** from head to heel, the whole from top to toe, = **go-lus-ča-tsáñ**. — *mgo-dón* = *mgo-dren*, with *byed-pa* = *mgo don-pa* to bring or draw forth, to raise, to lift up a person's head, gen. with *rañ*, one's own head, used in the sense of: to be self-dependent, one's own master, to come off well, to be uppermost *Mil.*; *mgo ton-pa* id. — *mgo-dren* protector, patron, used frq. in letters as a complimentary title. — *mgo-nág po* for man *Gl.* — *mgo-nád* headache. — **gò-bu** *W.* first-born. — *mgo-ma* 1. adj. first, *gral-mgo-ma* first in order, the first in a row or line of persons *Mil.* 2. sbst. the beginning *W.*, **go-ma tsug-cè** to begin. 3. adv. in the beginning, at first *W.* — *mgo-tsem* 'stitched at the head' denoting a book which is so stitched, that the lines run parallel to the back, whilst one stitched in our way is called *rta-mgo-ma*. — *mgo-yžun*, col. **gog-žun** crown of the head. — *mgoi, mgeu* a small head *Cs.* — *mgo-yór* = *tsd-bai nad Ts.* — *mgo-yyogs* a covering for the head (hat, cap etc.). — *mgo-ril* 1. a round head. 2. cattle without horns *W.* — *mgo-rig* for *mgo brigs-pa* one that has his head shaved, a monk; *mgo-rig btáñ-ma Ld.* monks and nuns, or: nuns that have their heads shaved — **go-lus-ča-tsáñ** a complete suit of clothes, **gor-tñi-tsáñ-ma** id.; **go lus sun kón-cè** *W.* to furnish a person with new clothes; **go lus spó-cè** *W.* to

give one's own clothes to a person (e.g. when a king honours any body by arraying him in splendid garments). — *ngo-léb* a flat head *Cs.* — *go-dog*, resp. *u-dog* cover, of a copy-book etc. *Cs.* — *ngo-srin* 1. of a disease *Lt.*

མགོན་པོ་ *ngön-po*, *Sek.* རྒྱལ་པོ་ protector, patron; principal, master, lord; tutelary god; *gro-ngön* protector of beings; *skyabs-ngön* v. *skyabs*; *ci pi yir nai ngon mi byed* why do you not assist me? *Dzl.*; *lhai, bdud-kyi, yain-rjei ngön-po* the principal of the gods, of the devils, the lord of death *Cs.*; *ngön-po mčöd-pa, stöd-pa, rbid-pa* to honour, to praise, the tutelary god, to stir up or urge him to aid one's cause The special tutelary god of Tibet, called *ngön-po* by preference, is *Awalokiteśwara*, *Spyan-ras-zyig*; *jig-rten-ngön-po*, or *mi-njed-žän-gi ngön-po* lord of the world, *jig-rten yün-gyi ngön-po* (Hindi: *trilōkath*), lord or ruler of the three worlds, an epithet 1. of Buddha, 2. of *Awalokiteśwara*, 3. of the *Dharma-Rāja* of *Bhotān*.

Comp. *ngon māis* many patrons or defenders of religion; many small pyramidal sacred buildings *Cs.* — *ngon-méd* unprotected, *ngon-med-zas-sbyin*, རྒྱལ་པོ་མེད་, n. of a certain house-owner in Buddha's time, often mentioned in legends.

མགོན་པོ་ *ngyögs-pa*, *L.* **gyög-po* quick, speedy, swift; *ngyögs-par* (seldom *ngyögs-la Mil.*) adv. *quickly, speedily, soon*; **gyog-rin*° *W* *speedy, hasty, rash, **gyog-lam*° *W.*, *L.*, a straight, short way, a short cut; *rkan-ngyögs* v. *rkan*. — *sumgyögs*, pronounced **sen-gyög(s)*° *W.*, (lit. 'who is quick?') a race, a racing or running-match.

མགོན་པོ་ *ngrin-pa*, (*Sek.* མགོན་པོ་) 1. neck. *ngrin rti-ba*, a long neck, *ngrin rin-ba* a short neck *Lt.*; *ngrin-siön* blue-necked, an epithet of gods. — 2. throat, as passage or organ of the voice, *ngrin yig-tu* (to call as) with one voice, frq.; *ngrin-bzän* a loud voice *Cs.*

མགོན་པོ་ *ngron* feast, treat, banquet, entertainment, *ngron ydön-ba*, resp. *sku-*

ngron būl-ba to entertain; **lön-tan-kan*° *W.* host, entertainer; *ngron-la bod-pa*, resp. *ngron-du spyan-drön-pa*, to invite to an entertainment; *ngron-du ynyer-ba* to treat, to regale *Dzl.*; *ngron-du grō-ba* to go to an entertainment, a party *Dzl.* (cf. *grön-du grō-ba* to go abroad); *zas-mgrön* an entertainment consisting in eating; *ja-mgrön* a tea-party; *čai-mgrön* a treatment with beer or wine *Cs.*

འགན་ *gag* 1. obstruction, stoppage, esp. in comp.: *yi-ga-gäg* want of appetite; *yēin-gäg*, also *-dyug*, stranguy. — 2. a place or spot that has to be passed by all that proceed to a certain point, **zdm-pe gäg-tu gäg-nu kim-ma lzin ful*° ('the thief may be stopped, if you are on the watch in the thoroughfare of the bridge; *ri-bo dpal-bär-gyi gag* the place on the *Palbār* mountain, where there is the only passage *Mil.*; *ago-gäg* the door of the house, because through it all that enter or leave have to pass; *ka-gäg* the mouth, through which every thing must pass that is eaten; fig.: *tar-lām-gyi ynad-gäg*, the main point for obtaining salvation; *gag yig-tu dril-ba* to unite, to be concentrated in one point *Mil.*

འགན་པ་ *gäg-pa* 1. vb. (cf. *grgs-pa*) to stop, to cease, to be at a stand-still; mostly in the perfect form *gags*; *dün-ka gags* the appetite is gone *Mil.*; it is also used of the passions having been suppressed, having ceased *Mil.* — 2. sbst. door-keeper, v. *ago-gäg* sub *gag*.

འགན་པ་ *gan* v. *rgan*.

འགན་པ་ *gdänpa* difficult, troublesome *Sch.*

འགན་པ་ *gdän(-po)* the burden of an office, business, commission, *gan k'ur-ba* to bear such a burden, *bakur-bu* to impose it on a person.

འགན་པ་ *gdb* = *mlā-ma*, *myüg-ma*, the end, of a bench, a garment etc. *Mil.m.*; as postpos. c.genit. after, behind *C.*

འགན་པ་ *gab-pa* 1. *Sch.*: to take care, to be cautious; orderly, decent. — 2.

འགམ་པ་ *gám-pa*

W. to suffice, **mi gáb-és met** the workmen will not suffice.

འགམ་པ་ *gám-pa*, pf. *gams Sch.*, *bgams* (s., fut. *bgam*, imp. *goms* 1. to put, or rather throw, into the mouth, e.g. grains of wheat, a mouthful of meal, as Tibetans use to do; *nye lür-mgo re taam* *gams* I took a small spoonful of meal *Mil.* — 2. to try, *bgim-mo* I will try him, I shall put him to the proof *Dzl.*; *tsód gám-pa* id. *Lex.* — 3. *W.* to threaten, to menace.

འགམ་ *gá* (*ya-bo* 'h.?) some, a few, several, *Kyi-ra-ba* *ga* some huntsmen *Mil.*; *ýòñ-pa* *ga* *zig* some young men *Mil.*; *ko-rán* *ga* some of them *Mil.*; *ga-ré* = *ga zig* 1th.: *gál-te nön-gyis* *ga zig* *bzáq-na* if I appoint some by a peremptory decree *Dzl.*; *skabs* *ga* in some cases; *lan* *ga* (*zig*) sometimes, now and then (opp. to frequently, as well as to once, one time); *res* *ga* 1. sometimes. 2. col. for some, several; *bar* *ga* sometimes; *lan* *ga* — *lan* *ga*, *res* *ga* — *res* *ga*, *bar* *ga* — *bar* *ga* at one time — at another time, some — others; *ga* *tsam* a few, few *Thgy.*; *ga* *das* some, part (of them) *Mil.*; *ga* *yan* followed by a negation: no, no one, not any, none.

འགམ་ *ga* *Glr.*, also *ga-ti* n. of a place in the east of Tibet.

འགམ་ *gar*, termin. of *ga*.

འགམ་པ་ *gár-ba* 1. abst. (*W.* also **gár-ru**, Ts. **gar, gir**) masc. *gár-po*, fem. *gár-mo*, a mixed breed of cattle, of a *mdzo* (q.v.) and a common cow, or a bull and a *mdzo-mo*. — 2. vb. v. sub *dgar-ba*.

འགམ་ཏུ་ *gál-düm* v. *mgal*.

འགམ་པ་ *gál-ba*, c. *las* or *dai*, to be in opposition or contradiction to, as: *rtóg-pa* *dai* *dáde-po* *nyis* **gál-ba* *yin* the ideas of 'perpetuity' and of 'thing' are contradictory; commonly of persons: to counteract, to act in opposition to, to transgress, violate, infringe, break, a promise, law, duty; *yid* *dai* *mi* *gál-bar* *Dzl.*, resp. *tugs* *dai* *mi* *gal-bar*, (he gives them) to their wish, to their heart's content; *bka* *bžin* - *du* *mi*

འགམ་(ས་)པ་ *gug(s)-pa*

gal-bar *bgyis* I shall act faithfully according to the order *Dzl.*; **gal mi dug** *W.* he has not committed anything, he is innocent; *lha* or *khi* *dai* *gal-ba* not to honour a *Lha* or *Lu* according to duty.

Comp. *gal-rkyen* mishap, untoward accident, impediment (opp. *ta* *mtun-rkyen*); *gal-rkyen* *sel-ba*, or *méd-par* *byéd-pa*, or *zlog-pa* to avert, to remove such accidents or impediments. — *gal-krül* transgression, *gal-krül* *spais-te*, conscientiously; **gal-fül* *sé-va** to make amends, to atone for a transgression. — *gal-mtün-és-pa* *Chr. Prot.*, the knowledge of what is conformable or contrary to the divine law, meant to express our 'conscience'; the term was formed after the Tibetan phrase: *dge mi-dge* *des-pa*, or *rig-pa*, knowledge of what is virtue and what is vice; cf. however *des-bžin*, *ýnón-ba*, and *byas-čós*. — *gál-ba-po* (s., *gál-po* *Sch.*, a transgressor. — *gal-tsabs* (s. a great fault, a crime: *gal-tsabs-can* faulty, criminal, a criminal (?).

འགམ་པ་ *gás-pa*, pf. *gas* (cf. *ges-pa*) to be cleft or split, of rocks etc.; to chap, of the skin, the lips; to break open, to burst, of a bag etc., *ka* *liá-ru* into five rents, in five places; to crack, to break or burst asunder, of a vessel, the heart, a fruit, *bdün-du* into seven pieces; *šin-gi* *rigs-la* *byás-na* *ni* *gas* if it be made of wood, it will split, crack *Glr.*

འགམ་ཏུ་ *giu* v. *gi-wod*.

འགམ་ཏུ་ *gu-mdü* gun-stock, (spelling not certain) v. *sgum-mdü*.

འགམ་པ་ *gá-ba*, incorr. for *mgá-ba*.

འགམ་(ས་)པ་ *gug(s)-pa* a mesh *W.*

འགམ་(ས་)པ་ *gug(s)-pa*, pf. *bgug*, fut. *dgug*, imp. *kug* 1. (cf. *kug*) to bend, to make crooked, *nyas* *gugs-pa* (s. to bend, bow, stoop; *mgo* *gugs-gugs-par* *són-ño* he went off bowed down, crestfallen. — 2. to gather, to cause a gathering, *rnág-tu* of matter, pus, to suppurate. — 3. to call, to summon, to send for, e.g. the gardener *Dzl.*,

one's daughters *Dzl.*; to conjure up, ghosts, *des bdag gyug-par gyur-ro* by this (churm) I may be conjured up; *blo nan-thu kug-la* calling the spirit back into its inner domain, abstracting the mind from the external world. — 4. to draw back, to cause to return, to convey back *Mil.*, *C.*

འགྲུབ་པ་ *gud-pa*, pf. *gud*, = *rgud-pa?* *gud-du bcug-pa* to ruin, to reduce to an extremity *Schr.*; *rtsa byin-gud dal Med.* a pulse slow and sinking.

འགྲུབ་པ་ *gum-pa* 1. pf. *gum*, *gums* eleg. — to die. — 2. pf. *bkum*, fut. *dkum*, imp. *kum(s)*, to kill, to put to death *Dzl.* frq.; to slaughter (butcher), *ysar-du bkum-pai la*, meat of an animal just killed, fresh meat *Dzl.* — 3. to bend, curve, make crooked, to contract, v. *kum* and *skum-pa*.

འགྲུབ་པ་ *gul* neck, v. *mgul*.

འགྲུབ་པ་ *gul-ba* (cf. *sgul-ba*) to change place or posture, to move, shake, to be agitated, **ri-gu (lòd-pa-la gul dug** the kid moves in the womb (of the goat); *gul-dka* (the limb) moves with difficulty *Med.* frq.; *gul yan ma nus-so* (they) would not even stir (from terror) *Dzl.*; to waver, tremble, shiver, *där-zin gul-ba*; *sa-gul* (pronounced **san-gul**) earthquake *W.*

འགྲུབ་པ་ *gugs-pa* pf. *bkag*, fut. *dgag*, imp. *kog* to hinder, prohibit, stop, *bdag-gis bkag-na yan ma túb-kyis* though I was preventing it, I could not (carry my point) *Dzl.*; *ma bkag-ste nan-du btañ* he admitted him without impediment *Dzl.*; **kag-če med zér-kan-gyi ka-jög** a warrant, a permit to traffic without hinderance, a pass-bill, and the like *W.*; to shut, to lock (up), to close, *sgo* the door *Gl.*, *lam* the road frq., to close one's nose with the hand *Pth.*; to retain, keep back excretions *Med.*, *bñan-dgag* obstruction (cf. *gag*); **zá-če kag-te ð** *W.* his food sticking fast he died; to lock up, shut up (things for keeping), to pen up (sheep, cattle), **kag-te bór-če** *W.* id.; *dgag-dbyé* the ending of the seclusion; viz. of the monks who have to stay in their houses during the

rainy season *Schf.*, *Tar.* 10, 10, cf. *Köpp.* I, 369; to forbid, *dgag-sgrub Sch.*: 'to forbid and to allow'(?); *gug-pai sgra*, *gag-tsig* a prohibitive particle *Gram.*; *bkag-ča byéd-pa* to forbid, prohibit *Sch.*; **ka kug-ře** *W.* to silence, to hush; *dgag-pa* a negative, a negation; *bkag-ča* the negative side *Was.* (282).

འགྲུབ་པ་ *géis-pa*, pf. *bkañ*, fut. *dyai*, imp. *Koi* 1. to fill, *tib-ril čus* or (seld.) *čú-las*, or *tib-ril-tu čus*, or *ču*, (to fill) a tea-pot with water; to soil, smear, stain, the bed with blood *Gl.*; *dgāñ-dka* difficult to be filled, not to be satisfied, insatiable *Stg.* — 2. to fulfill (more frq. *skón-ba*) *tugs-dām Ler.* — 3. *gzu géis-pa*, *mda géis-pa* to prepare bow and arrows for shooting, frq.; **tu-pag káñ-če** *W.* to load a gun.

འགྲུབ་པ་ *géd-pa*, (s. = *gyéd-pa*).

འགྲུབ་པ་ *gëbs-pa*, pf. *bkañ*, fut. *dgab*, imp. *kob* (*W.* **bkob**), to cover, e.g. one's breast with the hand; to cover up, *ka* an opening, aperture; to spread over or on, to set up, to put on, a cover, lid, cork, plug etc.; to protect, *btañ-mo mi-ma-yin-gyis gëbs-su jü-gpa* to have the queen protected by ghosts; to disguise, metaph. **bkab-ste** in disguised language, euphemistically *W.*, **káb-ře jít-la** in order to express it euphemistically.

འགྲུབ་པ་ *gim-pa*, acc. to *Cs.* another form for *gám-pa*, to kill, to destroy; *Schr.*: *klül-pa gëms-pa* to surprise; to overthrow an argument by reason; cf. *ngo-gëms Ler.* w.e.; as a partic.: stupid *Schr.*; the few passages, where I met with the word, leave its meaning doubtful.

འགྲུབ་པ་ *gél-ba*, pf. *bkal*, fut. *dgai*, imp. *Kol*, 1. to load, to lay on a burden, *brui kal rig bkál-te* loaded with a load of grain *Dzl.*; fig. to put a yoke upon a person's neck, *byur* to bring down misery on a person; *W.* to bring accusations against a person, **mi 'ós-pe lós-ka žig mi žig-la kal táñ-na** *Ld.* if one is accused of an unlawful action; *kral gel-ba* to impose

འབྱེད་པ་ *gés-pa*འབྱེད་པ་ *gól-pa*

tribute *Lex.*; to commission, to charge with, to make, appoint, constitute, **mi zig gád-po-la kál tē* *Ld.* to appoint some one to be an elder or senior, cf. *ñól-ba*. — 2. to put, to place on or over, *ydán-ma bkúl-ba* a beam placed over it *S.g.*; to set or put on, e.g. a pot on a trevet; to hang up, *gos-gel-ydán* a stand to hang clothes on; fig. *ñi-bar nús-pai toy gel dgos* one must set on it the roof of being able to die, i.e. one must crown the whole edifice by being free from fear of death *Mil.*

འབྱེད་པ་ *gés-pa*, pf. *bkas*, fut. *dgas*, imp. *Kon*, trs. to *gás-pa*, to split, cleave, divide, *bkas-nin* *Lex.* cleft or chopped wood; *ñim-bur* (to divide) into pieces *Lex.*, to cut up or open, e.g. a fish, gourd, pumpkin, *Dzl.*

འབྱོ་ *go*, = *myo* in some figurative applications of the word: *dmudg-go* commander of an army *Cs.*; *mkür-go*, *rdzón-go* commander of a fort *Cs.*; *go-nám* a sort of fine cloth made of shawl-wool, or also: Europe-cloth, i.e. broad cloth = *say-lad*; *gól-pa* officer, captain, head-man of a village or district, esp. in *W.*; in a general sense: **kon-ñóg jig-ten-gyi gól-pa yin** God is the ruler of the world; **koi-ñóg-gi sañ gól-pa med** God is the only and highest ruler; **go-pón** *C.* rector, director, headmaster. principal e.g. of a school; *gól-ma* *Zam.* beginning, origin, source; *gól-mi* *Lex.* = *gól-pa*; **go-yód** = *gól-pá* *Ld.* in the beginning, at first, originally *Sch.*, *ser-bai* *gor* when it began to hail *Mil.nt.*

འབྱོ་པ་ *gól-ba*, pf. *gos* (or *gos*), cf. *bago-ba*, 1. to stain, to lose colour; to dirty, sully one's self, *dé-la* with it, *nan-skyúgs lús-la* to soil one's self with vomit. — 2. to infect, with a disease, *gól-bai nad*, *gonád*, *gól-bai rims*, a contagious or epidemic disease, a plague, frq.

འབྱོ་པ་ *góg-pa*, pf. *bkog*, fut. *dgog*? imp. *kog* 1. to take away forcibly, to snatch, tear away, pull out, *rtad-ba* a root *Lex.*, so a tooth *Sch.*; to tear up, e.g. a floor *W.*; to peel *Sch.*; **kóg-te kyér-tē* *W.* to rob, plunder frq.; **kóg-te kyers* *Ld.* it

has been robbed. — 2. to take off, a cover, a lid. a pot from the fire *W.*

འབྱོ་པ་ *gós-pa* another form for *gés-pa*, to prevent, to avert unfortunate events, fatal consequences; to suppress, the symptoms of a disease by medicine; to drive back or away, to expel e.g. spirits, ghosts; to repel people that are trying to land.

འབྱོ་པ་ *góni-ba* 1 *Cs.*: to bewitch, enchant (?), *góni-ba-po*, *góni-po* an enchanter, sorcerer, *góni-ba-mo* enchantress, sorceress *Cs.*; more frq. *góni-po* an evil spirit, demon, also fig. demon of concupiscence, of fear, of terror *Mil.*; *góni-mo* fem. — 2. pf. *bkon*, perh. more corr. *sgóni-ba*, *pxi-sgon-ba* *Lex.* to despond.

འབྱོ་པ་ *gól-pa*, pf. *bgod*, fut. *dgod*, imp. *Kod* (cf. *kód-pa*), the Latin *condere*, 1. to design, to project, to plan *Schr.* — 2. to found, to establish, to lay out (a town), to build (a house); hence *bkód-pai rig-byed* books on architecture *Gtr.*; to manufacture, to form, to frame. — 3. to put, to fix, to transfer, into a certain state or condition, *bdé(-ba)-la* *Dzl.*, *bder* *Lex.*, into a happy state, *dye-ba-la* *Dzl.* into virtue, *ñés-la* *Pth.* into the true doctrine, *rnám-par gról-ba-la* *Dzl.* into salvation, *mya-nán-las dás-pa-la* into delivery from existence *Dzl.*; *ñag-gráns* to fix a certain time or term *Schr.*; *tad* (to determine) the measure or size of a thing *Schr.* — 4. to set, put, or place in order, *gral-pyám bgód-pa dra* as the rafters of a roof are placed side by side *S.g.*; *mtar dgód-pa* to add or affix e.g. ciphers to a certain number *Wdk.*; *bkód-par mdzét-pá* beautiful as to arrangement, nicely ordered, (*b*)*rgyan dgód-pa* *Lex.* to arrange ornaments (tastefully), to decorate, adorn, to construct or adjust grammatical forms, sentences *Zam.* — 5. to put down in writing, to record, *min ká-ba-la* to write names on a column *Pth.*; to compose, draw up, write, a narrative etc., frq.; to mention, to insert, in a writing; **ka kji-pa** *C.* to publish, to make known. — 6. to rule, to govern *Schr.*; *byol-són bkód-pai rgyál-*

po yin he is king over all subjugated animals *Mil.*

The partic. pf. *bkód-pa* is also abst.: 1. plan, ground-plan, draught of a building *Schr.* — 2. delineation, sketch, *zin - bkód* map. — 3. form, shape, figure *Schr.* — 4. sample, copy, even of one's own body, e.g. when a person multiplies himself by magic virtue, = *sprul-ba*. — 5. building, edifice, structure, *bkód-pa nulza* the structure (is) beautiful *Glr.* — 6. frame, body, *bkód-pa lus* id. *Mil.*; *nai bkód-pa nám-mküs ran-zin* my body of an ethereal nature *Pth.*

Note. The Lexx. have for *bkód-pa* always བཤུགས་ putting down, depositing; but often it has the signification of རྒྱུ་ orderly arrangement; as vb. it comes nearest to རྒྱུ་འཕུལ་. As the meaning of the word is almost quite the same as that of *xtižev* and *condere*, it recommends itself as the most suitable term for 'to create', to call into existence, *god-pa-po* for creator, and *bkód-pa* for creature, notions which are otherwise foreign to Buddhism.

ཐོག་པ་ *góm-pa*, *Cs.* = *góns-pa*, *Sch.* also = *gém-pa*, *güm-pa*.

ཐོག་ *gor* 1. v. the following article. — 2. termin. of *go*, in the beginning, at first *Sch.* — 3. supine of *gó-ba*.

ཐོག་པ་ *gór-ba* to tarry, linger, loiter, *W.* frq. **mān-po gor son** you stayed away very long; **lām-la gor** he lingers on the way; **mān-po ma gó-te** without long delay, = *riñ-por ma lón-par*, and *riñ-por mi toga-par B.*; *de gor-yāi yin* that impedes, delays; *zla-ba nyis kor* (the work) lasted two months *Glr.*

ཐོག་པ་ *gól-ba*, pf. *gol* 1. to part, to separate vb.n.; *gól-bai-nas* a hermitage *Pth.*, *gól-po* hermit, recluse. — 2. to deviate, err, go wrong or astray; *gól-sa* 1. the place where two roads separate. 2.

ཐོག་པ་ *gos* n. of a monastery *Tar.*

ཐོག་པ་ *gós-pa* v. *gó-ba*.

ཐོག་པ་ *kyóg-pa* cf. *skyág-pa*, to be sold, spent, expended *Cs.*

ཐོག་པ་ *kyón-ba*, pf. *gyais*, to be delayed, deferred, postponed, *gyir gyai-na* if one defers it; **nyin gyaiñ žag gyaiñ jhē-pa** *C.* to-delay again and again; *lo man-po mi gyaiñ-bar* before many years shall have passed; *das gyais* *Lex.* w.e.

ཐོག་པ་ *gyiin-ba* 1. to look about haughtily, to look down upon, to *ni-la* a person; also of things: to contempt, neglect them *B.* and col.: **gyiñ-bhāg jhē-pa** *C.*, **gyiñ cō-cē** *W.* id.; **gyiñ-cān** supercilious, contemptuous. — 2. = *gyiñ-ba* *Glr.*; *Mil.* — *ñel-tyi gyiñ-kar* a sceptre of crystal, an attribute of gods, in pictures represented as a plain, unadorned staff.

ཐོག་པ་ *gyü-ba*, pf. *gyus*, to move quickly to and fro, e.g. as lightning, the quivering air in a mirage, the motion and versatility of the mind etc.

ཐོག་པ་ *gyür-ba* I. vb., pf. *gyur* (-to, -pa) imp. *gyur* (-tig), cf. *gyür-ba*, 1. to change, to be altered *B.* and col.; *ni-nams-kyi spyöd-pa gyur* the behaviour of men changes *Ma.*; *gyür-bai* *čes* a changeable (and therefore perishable) thing *Cs.*; and *gyür-du yöd-pa* changeable, variable, *gyür-du mēd-pa*, *gyur-med* unchangeable, invariable; sometimes to decrease, abate, vanish, die away, *mfu-stobs*, *nāid-med-pa*, *yi-rjyid yōñ-su gyur-bu* the total decay of strength, health, and esteem (in old age) *Thy.*; *bdāg-gi sems ma gyur*, *ma nyāme-so* my mind has not been altered, nor my resolution weakened *Dzl.*; also with *las*: *dāid-pa dī-lai ma gyur rig* do not depart from that belief *Mil.* (I have therefore availed myself of this word, combined with the active (transitive) form *sems gyür-ba* 'to change the mind' for expressing the *μετανοεῖν* and *μετανοία* of the N. T., though the Buddhist is wont to regard the *mi-gyür-ba* as the thing most to be praised and desired.) With the termin. it signifies to be changed, transformed into, *B.* and col.; hence — 2. to become, to grow, *dge-slōñ-du gyür-ba*, *ngyid-por gyür-ba* to become

འགྲུབ *gyur-ba*འགྲུབ *gyur-ba*

a monk, a king *Dzl.*; *akra mton-mftā-gi ka-dog-tu gyur-* to his hair turned azure (sky-blue) *Dzl.*; *abrūm-par gyur-ba* to get with child; *bdūn-du gyur-ba* to reach the number of seven *Dzl.* (In all these cases the more recent writings and the col. language in *C.* usually have **ḡd-wa**, in *W.* **ḡd-ḡe**) *gyur-ba* is also frq. used in conjunction with verbs: *yōd-par gyur-ba* 'to become being', i.e. to begin to exist, 'to become having', i.e. to gain possession; *srōg-la mltā-bar gyur-pai dñe-po di-dag* these acts of having become indifferent to life, i.e. acts of contempt of death *Dzl.*; *nā-bar gyur-na di mltā-ba tām-gyis nad sōs-par gyur-ro* when taken ill, they get well again, as soon as they obtain a sight of this *Gl.*; *ḡan mi smrd-bar gyur-* to he became speechless *Dzl.*; *gyur-ba* denoting both the pass. voice, and the fut. tense, the context must decide in every instance, how it is to be understood: *su zig rgyal-srid byed-par gyur* who shall have the government, who shall rule? *Tar.* 21.; *de rgyāl-por gyur-bar ḡes-so* they knew that this man is made king (for: would be made king); *kō-mos kyōd-kji bu bād-par gyur- na* if your son has been killed by me *Dzl.*; *kyod mi-ḡa zā-bar gyur-ḡig* may you be obliged to eat human flesh! *Dzl.*; *ḡi pyir kyod di-ltar gyur* by what means have you come into this state? *Dzl.*; *ya-mtān-du* (or *-par*) *gyur-ba* to be surprised, astonished; with *ynās-su*: to come to a place, to arrive at *Mil.*; *dōd-pai dños-grūb-tu gyur-ba* to be endowed with the perfect gift of wishing, viz. of having every wish fulfilled; to happen, to take place, to occur, *ya-mtān-du gyur-ba ḡi yod lit.* what is there that has wonderfully happened, what wonderful things have happened? *pyōs-par gyur-ba* to become moving, to begin to move. — 3. to be translated, *bod-du* into Tibetan *Tar.*; *bka-gyur* the translated word, v. *bka*; cf. *gyur-ba*. — 4. joined to numbers it signifies time or times, *ḡān-pas brya-gyur stōn-gyur-du ḡāgs-pa* a hundred times, nay a thousand times more sublime than others *Dzl.*;

kyōd-pas brya-gyur-bas lḡag-par bzān-ba yod there are (girls) a hundred times prettier than you *Dzl.*; *ysum-gyur ltā-bur* three times as much *Dzl.*; *de ynyis-gyur tam zig* one twice as large as that *Mil.*

II. subst. change, alteration, vicissitude, *dus bzis gyur-bas* through the change of seasons *Thgy.* — *gyur-skād*, or also *gyur-kūgs* singing or humming a tune in a trilling manner *Mil.*; *gyur- lcam nya Mil.* perh. a fish swiftly moving to and fro; *gyur-rtēn bḡag-pa* to pay money in hand, as an earnest that the bargain is not to be retracted. — Instead of the imp. *gyur*, *ḡog* is frq. used.

འགྲུབ *gye-ba*, pf. (and imp.?) *gyes*, to be divided, e.g. a river that is divided into several branches; *rnām-pa ynyis-su* (a ray of light divided) into two parts *Dzl.*; to separate, to part, *ben rig gyes dus* when body and soul part from each other *Mil.*; to disperse, of a crowd, with or without *so-sor Dzl.* and elsewh.; of a single person: to part, withdraw, go away, **mi-tōg dan ghye-ne** *C.* withdrawing from the crowd; to issue, proceed, spread, *dēdag-las gye-s* so they have proceeded from those (their ancestors); of a disease: *gyēn- du gyes* (opp. to *tūr-du zug*) *Med.*?

འགྲུབ *gyed-pa* (*W.* **kye-ḡe**) pf. *bgyes*, fut. *bkye*, 1. to divide (trs.), to scatter, disperse, diffuse, e.g. rays of light; it is also used when the neutral form *gye-ba* would seem to be more correct; to let proceed, *sprul-pa*, an emanation; hence to send, a messenger *Lex.* and *Schr.*; to dismiss, *tsogs*, an assembly *Sch.* — 2. *tāb-mo gyed-pa, ḡyul gyed-pa*, also *gyed-pa* alone, to fight a battle, to fight, to combat, *gyed-pai tse* in the dispute; similarly *dziḡ-ga bkye- ba* to quarrel *Med.*; hence prob. *W.*: **ka kyē-ḡe** to abuse, to menace. — 3. *stōn-mo gyed-pa* frq. to give an entertainment, banquet, prop. to dispense a feast; nor *gyed-pa* to distribute a property *Lex.* འགྲུབ *gyer- ba* to drop or let fall, to throw down *Schr.*; to quit, abandon, throw away *Sch.*

འགྲུག་བ་ *gyel-ba*, pf. *gyel* (-to), imp *gyel*, to fall, to tumble, **gyel ma gyel* W. don't tumble, take care not to fall; **gyel-kan* W. lying, (not standing), e.g. a bottle.

འགྲུག་བ་ *gyes-pa*, another form for *gye-ba*, *pyi-gros-su gyes-par gyur* back foremost they retreat *Glr.*

འགྲུག་བ་ *gyöd-pa* (Ssk. *वीर्य*) vb. (W. **gyöl-ce*) to repent, to grieve for, and sbst. repentance, sorrow for, not only for bad, but also for good actions, when the latter are attended with disadvantage or loss; *pyis gyön-par gyur* you will have to repent it hereafter *Dzl.*; with *la*, to repent of a thing; *gyöl-pa skye* repentance arises, I feel repentance, I repent frq.; *sems gyöd-par gyur* id.; **da gyöd-pa yon dug* W. id.; *gyöd-pa med* I do not regret it; *gyöd-pa-can* repenting *Pth.*; *gyöd-pai sems méd-par kyöd-la abyin-no* I give it you readily and with all my heart *Pth.*; *gyöd-med* without repentance, without grudging, also: in good earnest; *gyöd-tsäns byéd-pa*, *töl-zin gyöd-pa*, *gyöd-cin bädg-pa* *Dzl.* to acknowledge repentingly, to confess with compunction; *gyöd-tsäns byéd-par ynan-ba* to accept a repentant confession — to forgive, to pardon *Dzl.* (p. २७, १२, ८०, २३९); *gyöd-rmo-ba*, c. *la*, to make repent, to make one suffer, feel, or pay (for a thing) *Dzl.*; *ynon-gyöd* repentance proceeding from consciousness of guilt *Pth.*

འགྲུག་(ས)་བ་ *grág(s)-pa*, pf. *grags*, to sound, to utter a sound, of men, animals, thunder etc. *Dzl.*; to cry, to shout, *dei rnd-lam-du grägs-par gyur-na* if it is shouted into his ear; *des grags* so it is called, so he was called, by this name he goes, under that name he is known, celebrated; *böd-la yi-ge med des grags* Tibet, so it is said, was without letters, without a written language; *Zam.*

འགྲུག་པ་ *grägs-pa* to blind, v. *grägs-pa*.

འགྲུག་བ་ *grän-ba* 1. Cs. to number, to count, v. *bgrän-ba*. — 2. to satisfy with food, to satiate, **däni-ke med* W. he is

insatiable; gen. only the pf. is in use: *gräns rjes* after having eaten one's fill *Med.*; *bä-ba bäd-pas mt grän-te* not yet having enough of deer-killing *Mil.*

འགྲུག་བ་ *gräd-pa* Cs. = *bgräd-pa*, to spread, to extend (vb. a).

འགྲུག་བ་ *grän-pa* (Ssk. *ग्रन्थ*) 1. to vie with, contend with, to strive (for victory), *wa sen-ge-la* a fox (contending) with the lion *Dzl.*; *cho-jirul* in magic tricks *Dzl.*; *rig-pa* in shrewdness, cunning *Glr.*; *pyug-kyid rnam-tös-kyi bu dan grän-te* to cope even with Plutus as to riches *Dzl.*; *bätöd-par gran* let us vie with one another in songs of praise *Glr.*; *grän-pas dog* let us now draw a parallel between (these two) *Glr.*; *grän-du jug-pa* to cause (two persons) to strive (for the victory) *Dzl.* — 2. in a general sense, to fight, to defend one's self, to make resistance.

Comp. *gran-tsig* words of contention, a quarrelling speech *Glr.* — *gran-sems* 1. contention, emulation. 2. jealousy. 3. quarrelsome temper, spirit of controversy; *gran-sems yöd-g-pa* to stop, put an end to contention. — *grän-zla* (pronounced **däl-za* in the north of *Ld.*), rival, competitor, equal match; *grän-zla-med-pa*, *gran-zla dan bräl-ba*, also *grän-gyi da-méd*, *grän-ya-med*, without a rival, matchless, unequalled, applied also to things.

འགྲུག་ *gram* 1. shore, bank, *žu-gram* id.; *žu čen-poi gram-du son* they went to the bank of a large river *Dzl.* — 2. side, *sgo-gram ryds-na* on the right side of the door *Glr.*; *sgoi pyi-gram-na* before the door, outside, out of doors *Pth.* — 3. wall, *kän-poi ög-gram* the lower wall of a house (opp. to the roof) *Mil.*; *gram-jet C.*, S.g. foundation, basis, *gram-jet äin-ba* to lay a foundation. — In a more general sense: *gram-du* near, close to, just by, *rgyän-nas sgra čé-la gram-du don čün* he has a great voice, is making much noise, at a distance, but looking nearer, you do not find much in him *Mil.*; *šin-gi gram-du* close to the tree.

འབྲས་པ་ *grám-pa*

འབྲས་པ་ *grám-pa* cheek (cf. *kur-tóde*), **dám-pa hom son** W. his cheeks are fallen; *lág-pa grám-pa-la rten-pa* to lay one's hand on the cheek (in a pensive or sorrowful mood) *Dzl*.

Comp. *gram-lcág* a slap on the face, box on the ear; **dam-cág gyáb-ce** W. to box a person's ears. — *gram-ču ldan* that makes one's mouth water *Sch.* — *gram-phug Lt.?* — **dam-dzóg** C. a blow or cuff with the fist upon the cheek, **gyág-pa** to deal such blows. — *gram-rús* cheekbone, jaw-bone. — *grám-ša* the flesh of the cheek. — *gram-yédg* the hinder part of the jaw-bone *Sch.* — *grám-so* cheek-tooth, molar-tooth, grinder.

འབྲས་ཡིག་ *gram-yig* edict, proclamation, publication *Sch.*

འབྲས་སྦ་ *gráms-pa* to hurt *Lt.*; of wounds: to get inflamed, *ni f. Mil. nt.*

འབྲས་སྦ་ན་ *grams-tsád*, a disease, fever in consequence of great exertions *Med.*

འབྲས་པ་ *grás-pa* to hate, to bear ill-will, to have a spite against, **ña kó-la 'e d'g' dug** C. I hate him in my heart.

འབྲིག་འབྲིག་ *grig-grig* 1. gelatine, jelly of meat C. 2. v. the following article.

འབྲིག་པ་ *grig-pa* (cf. *sgrig-pa*) to suit, agree, correspond, to be right, adequate, sufficient, in *B.* seldom, col. very frq., **díg-pa yin** C. that will do, I am satisfied; **da díg** W. now that will do! just enough now! **díg-díg** W. to be sure! quite so! of course! **o díg gog** W. yes, to be sure! **tsé-ce mi díg** W. it is not yet time for cooking; **tö-re tság-na díg-ga** W. will it be early enough, if I sift it to-morrow? **de yan mi díg-pa dug** W. also that is not practicable; **ña jg'-yan di ma díg-na* if my pronunciation is not correct C. (Lewin).

འབྲིབ་པ་ *grib-pa*, pf. *grib*, 1. to grow less, to decrease, to be diminished, syn. to *brt-ba*; *mi gríb mi lúd-pa* neither to grow less nor to flow over *Dzl.*; but gen. **pél-ba* is opposed to *grib-pa*, and both

འབྲིབ་པ་ *gríb-pa*

words refer not only to bulk, size, and quantity, but also to strength, well-being etc., so that *grib-pa* also means to sink, decay, be reduced; *bakál-pa mar gríb*, acc. to *Schr.* = Treta yuga v. *dua* 6; *mar gríb-pa* also opp. to *yar skyé-ba* to be re-born in lower regions. — 2. to grow dim, to get dark, cf. *sgrib-pa Cs.*

grim, in *lag-grim Gtr.* 45: *lag-grim-gyis brgyus-pas* passing from hand to hand, v. *grim-pa II.* 1.

རྒྱ་ *grim-pa* I. sometimes for *brim-pa Pth.* II. pf. *grims* 1. to go, walk, march about, perambulate, to rove or stroll idling about, *ryyal-kams* over the countries *Mil.*; *yédg-pur ri-kród-la Mil.*; *bár-dor* in the bardo (q.v.) *Thgr.*; *mi-sér jág-pat grím-sa yin* it is a resort of robbers *Mil.*; it is also used of the course of the veins in the body *Med.* — 2. W. to go off, to sell, to meet with a ready sale. — 3. *rig-pa grim-pa* v. *rig-pa.*

འབྲིབ་པ་ *gril-ba*, pf. *gril* (cf. *sgril-ba*) 1. to be twisted or wrapped round, *Dzl.* *WS.* 17. acc. to one manuscript, for **kri-ba Sch.*; to be collected, concentrated, to flock or crowd together, *kun gril-nas* all in a heap, all together *Mil.* — 2. to be turned, rounded, made circular or cylindric, e.g. a stick *Mil.* — 3. to fall, e.g. leaves from a tree; in *B.* seldom, in *W.* frq. (**dril-ba* is the same word).

འབྲིས་ *gris* v. *ilris.*

འབྲུབ་ *grú-ba*, pf. *grus*, to bestow pains upon a thing, *slob-pa-la* upon study *Dzl.*

འབྲུབ་པ་ *grub-pa*, pf. *grub* 1. to be made ready, to be finished, accomplished; *grub-pa* *mi wrid* it is not possible that this be accomplished *Gtr.*; *ma grub-par* before its having been finished *Gtr.*; *ma-grub-pa-rnams grub-par gyur-ro* (frq. of charms, regarding their desired effect) prob. means: all that has not yet been effected, will be accomplished by it; *grub-pa-rnams* is applied in a special sense to the ordained Gelongs (v. *dgo-aldin*); *tsugs-la grub* the

thing is brought about quite of itself *Mil.*; so esp. in the phrase: *lhan-gyis grüb-pa* being produced spontaneously (opp. to making, procuring) e.g. clothes, food etc. were always at his disposal, viz. in a supernatural way *Dzl.*; *dpäl-las grub* it devolved on me in consequence of my perfection, my superior qualities *Mil.*; *dön-la grüb-pa med kyan* though it did not actually happen so (still, being meant to frighten by appearances etc.) *Glr.*; *byéd-na don chen grub* if you do so, you will have many advantages (lit. great welfare) by it *Mil.*; *gru grüb-pa Tar.* 25,6; 34,20 *Schf.*: to take in a full cargo, though from the wide meaning of the word, it may also signify: to accomplish a journey happily, so esp. in the passage *Tar.* 35,3 — 2. to be made, fabricated, *rdó-las* out of stone. — 3. to be fulfilled, granted, of wishes etc., also with *bzin-du*. — 4. to be performed according to rule, of charms; cf. *agrub-pa* འ་འ་འ་ *grüb-pa*. — *grüb-sbyór* is an expression occurring in almanacs, relative to the proving true of certain astrological prognostics of good luck, similar to, but not identic with *rtén-brél*.

འགྲུབ་པ་ *grüm-pa*, pf. *grum*(?), to pinch or nip off (the point of a thing), to cut off, to prune, lop, clip, the wings, *W.*, cf. *grüm-pa*.

འགྲུབ་པ་ *grül-ba* I. 1. to walk, to pass, to travel, *grül-bar byéd-pa* to cause to go, to send off, despatch, a messenger *Dzl.*; **ñin-la ðul** *W.* walk first! take the lead! *grül-ba-po*, *grül-po Sch.*, **ðul-kan, ðul-mi** *W.* a walker, foot-traveller, pedestrian; *grül-pa Sch.* id.; *grül* sbst. passage, the possibility of passing, *nyan-nin-gi gral çad-pas* the passing from Nyanan being made impracticable (viz. by snow) *Mil.* — 2. fig. to walk, to live, act, or behave, **ñim-si** (or **ñim-mi*) *nai-tar** *W.* (to live) in conformity with one's duty, in accordance to the law. — 3. to pass, to be good, current, of coins.

II. i. o. *brül-ba Mil.*

འགྲུབ་པ་ *grüs-pa* 1. pf. of *grü-ba*. — 2. abst. zeal, diligence, endeavour; more freq. *brtaon-grüs*.

འགྲོ་བ་ *gré-ba* 1. to roll one's self, *sd-la* on the ground; *gre-lódóg Glr.* (or *gre lóg Pth.*) *byéd-pa* id., e.g. from pain, despair etc.; also of horses etc. — 2. to repeat *Cs.*

འགྲོ་བ་ *grén-ba* (cf. *agren-ba*) to stand (not in use in *W.*) *dön-gi Kar grén-nas* standing at the top of the pit *Dzl.*; *dhüis-pa ltar grén-bar gyur* they start up as if frightened *Dzl.*; of the *po-mtsün*: to be erected *Med.*; *mi grén yum* three lengths of a man *Tar.* — *grén-bu*, also *grén-po (Glr.)* the sign of the vowel e.

འགྲོ་བ་(ས་)པ་ *grém(s)-pa*, pf. *bkram*, fut. *dgram*, imp. *kroms* (*W.* **tam-ic**, imp. **om**) 1. to put or lay down in order, e.g. beams, spars etc. *B.* and col.; to spread out, to display, goods, books, on the table or ground; to scatter, blossoms by the wind *Stg.*; to draw, a curtain. — 2. to sprinkle, water, *B.* and col. — 3. to distribute, for *brim-pa C.*

འགྲོ་བ་ *grél-ba*, pf. *bkral*, another form for *gröl-ba*, to explain, comment, illustrate, *dgonis-pa* the import (of the words or writings of the saints); *grél-ba Cs.*, *grél-pa Zam.*, *Tar.* explanation, explication, commentary; *don-grél*, resp. *dgonis-grél* explanation of the meaning; *tsig-grél* explanation of a word, of the words; *ñün-grél* 1. explication of the text 2. text and commentary; *ran-grél* prob. self-explanation, an explanation contained in the book itself *Wdn.*; *grél-ba-po Cs.*, *grél-po Sch.*, *grél-byéd Cs.* an explainer, commentator. (*ñan-tsun grél-ba*, and *kral grél-ba Lezz.*?)

འགྲོ་བ་ *gró-ngo C.* expense, expenditure, of money, **do-gor tün-ba** to lay out (money), to spend.

འགྲོ་བ་ *gro-lidin* *Dramila*, country in the south of India *Schf.*; another reading gives *Draviḍa* (coast of Coromandel).

འགྲོ་བ་ *grö-ba* I. vb., pf. and imp. *son*, the imp. *gro(s)* seldom used, 1. to

walk, *kye-gro mi nūs-pa gōg-pa tam* an infant, a child, that creeps only, and is not yet able to walk *Dzl.*; *grō-ba dan nyāl-ba dan dūg-pa* the walking, lying and sitting *Dzl.*; com. in a more gen. sense: to go, to move, *grō-am mi gro* will you go or not? *rgyāl-poi mdūn-la grō-bai lāg-ža* the things going, i.e. carried, before the king *Glr.*; to go away, *da nia grō-bar* *zu* now I beg to be permitted to go *Pth.*; *ynd-nas grō-ba* to go away from a place, to leave, *kyim-nas gro mi pōd-na* if one cannot leave his house, part from home *Pth.*; to go out, *kyod nyin-par rtāg-tu grī-na* if during the day you always go out, are from home *Dzl.*; to travel, *pan-tsin-du grō-ba Dzl.*, *par gro tsur grō-ba Pth.* travelling there and back; *yar gro mar grō-ba* to travel up and down, up hill and down hill *Glr.*; *grō-žos-su* as a spiritual vademecum *Mil.*; *grō-tse* on the way, on the road; opp. to *doi-ba* (more fully: *par gro tsur oi-ba*, col. *yon-ba*) to go and to come back; hence *gro-tse* may also mean: on the way thither; *gro-oi-mēd-pa* a thing that is neither going nor coming, but always remaining in its place *Mil.*; to go, move on, to continue one's way, esp. in the phrase *soñ(-soñ)-ba-las*. Connected with adverbs and postpositions: *pyir grō-ba* to return, go home, to come back, also: to go out, *mdūn-du*, *siñon-du*, *siñon-la grō-ba* to go before, pass before, precede (*mdūn-du* referring to space only, *siñon-du* and *siñon-la* both to space and time); *ryē-tu grō-ba* to follow, come after or later, to succeed, also to give one's self over to, to addict one's self to (e.g. ill courses) *Ld.-Glr. Schl.* p. 7, b; *gro žug, C.* let it be, let it take its course! — (*rkyał-gro* a swimming fish *Cs.* — *dgrur* (or *rgur*)-*gro* = *dud-gro*. — *grul-gro* pacing, walking *Cs.* — *rgyūg-gro* running, galloping *Cs.* — *nān-gro* going to damnation, *nān-soñ* having gone to damnation, *nān-soñ ysum* the three damned, or not saved, classes of beings (v. sub II); *nān-soñ ysum* is opposed to *bde-gro*, and often used in

a general sense = 'hell'. — *siñon-gro* 1. preceding, foregoing, previous, former. 2. preface, introduction, opp. to *dios-yži*, the thing itself, the text etc. *Thgr.* and elsewh. — *žos tams-čad-kyi siñon-groi slab-bya* Petersb. Verzeichniss no. 4(19) does not mean: 'advice given by the former (teachers)' *Sch.*, but: introductory and preparatory doctrines. — *mčōn-gro* (going in leaps) a frog *Cs.* — *nydl-gro* (creeping, crawling) a worm. — *lō-gro* (crawling, sliding on the belly) worm, snake, frq. — *dud-gro* (*Ssk.*, तिर्च) walking in an inclined posture, an animal, v. sub. II. — *bde-gro* going to happiness: the happy, the blessed, also *bde-gro Was.*, opp. to *nān-gro*, v. above; usually in a gen. sense, like our 'heaven'; *bde-gro mto-ris-kyi lus tōb-pa* to receive a heavenly, glorified body, v. *lus*. — *dur-gro* trotting *Cs.* — *jur-gro* a bird *Cs.* — *pyi-gro* = *lō-gro*. — *lāns-gro* walking erect, man. — 2. to get, to get into, to enter *či-bdag-gi dbān-du sōñ-ba* having got into the power of death *S.g.*; *grāl-gyi 'ti-mar soñ* they got (in a miraculous manner) to the end *Dzl.* *VS.* 4. b.; *de nyid mig-tu sōñ-na* if the same (a little hair) gets into the eye *Thgy.* — 3. to find room in, to be contained in, like *doñ-ba: til-rjān 'kal bryad-ču grō-ba žig* a sesame store-room that will hold 80 bushels; *kal yčig grō-bai žin* as much land as can be sown with a bushel of corn (prop. a field holding a bushel) *Pth.* — 4. to turn to, to be transformed into, syn. to *gyur-ba* and often used instead of it, but only in more recent writings, and in the col. language of *C.* (in *W.* *čā-čē* is much more in use): *dug-tu gro* it turns to poison, it is changed into poison *Mil.*; *kyi-mo žig-tu soñ* she was changed into a bitch *Mil.*; *mīar gyur-nas adug-bend-ju grō-bas-na* because they finally change and are turned into misery *Thgy.*; *lōg-par grō-ba* to take an unfavourable turn, to have a fatal issue (of a cure) *Lt.*; *da sgrub-yas-su soñ yod* it has now become a place of meditation, it has been transformed into sacred ground

Mil.; *stobs* *žen-du gró-ba* the state of declining, the decay of strength *Med.*; *žd-bar gro* they get intermixed, confused *Ma.*; similarly *Tar.* 210, 10; *las zin gró-na* when there is no more work, when work ceases. In a somewhat different sense: *mé-tog smén-la gro* the blossom is used for medicines. — 5. In *W.* *gró-ba* is gen. joined to a supine in *te*, and used to express uncertainty or probability: **dri-rin der lób-te do** he has probably arrived there to-day; **zér-te yod do** very likely he has said so; **aro ži-te do** his anger will have abated, I think. The origin of this particular use of the word may perh. be traced to such sentences as the one following: *pán-ste gro* we are going to be ruined, we are likely to be ruined. — 6. to be spent, expended, v. *gró-ago*; **són-to** col., account of expenses.

II. sbst a being, a living creature, *gró-ba* *mi* the being 'man', *Mil.*; *gró-ba rin-žen Cs.*, *gro-mčög*, the highest being, or creature, man; *gró-bai rigs drüg*, *gro-drüg* the six classes of beings, viz. *lha*, *lha-ma-yin*, *mi*, *dūd-gro*, *yi-donga*, *dmyál-ba-pa*. The *lha-ma-yin* are sometimes omitted, or placed after man. — *gro(-bai) don byéd-pa*, or *mžaid-pa* to care for the welfare of beings, which expression is frq. applied to the benevolent activity of the Bodhisatvas etc., at present as much as: to perform divine service, to officiate, = *sku-rim byéd-pa*. — *gro-pán* = *gro-dón Tar.* 13, 16. — *gró-sa* 1. way, road *W.*, **dó-sa me!* one cannot go there. 2. aim, scope, *gró-sar jyin* he reaches his aim, attains his end *Glr.* 3. access, approach, *gró-sa mi dny* one cannot gain access, admission.

འགྲོ་བ་ཤིང་པ་ *gró-ga* 1. (cf. *groga*) to be associated, *Kyo-šüg rnyis gró-ga-na* husband and wife together *Dzl.*; *de dāi gró-ga-te onis* he came with him, had joined him *Dzl.*; *gró-ga-te dōn-no* let us go together *Dzl.*; *na dāi kyéd-rnams bral-méd rtóg-tu groga* I and you, we shall always remain inseparably united *Glr.*;

gró-ga-dgos-rnams those with whom we are to keep close fellowship, our nearest relations and associates *S.g.* — 2. cf. *gró-ga-pa*, *gró-g-pa* to cry, to shout *Dzl.*, esp. joined with *bod*. — 3. (cf. *grás-pa*, *gró-ga-pa* I.) to bind, to tie, *tág-pa-la dar-lčög*, a flag to a rope; to hang, fix, fasten, *nyl-mai zār-la* hanging on a sun-beam *Glr.*

འགྲོ་བ་(སྤྱི)པ་ *grón(s)-po*, or *gróns-pa*, straight, = *berins-pa*, *Ta.*

འགྲོ་བ་ *grón-ba* 1. pf. *gróns* 1. resp. to die; *gróns-ka* the very time of one's death *Cs.*, cf. *žt-ka*; sometimes it stands 2. for *dren-pa*, *Mil.* and *C.* — 2. pf. *bkronis*, fut. *dgrónis*, resp. to be killed, murdered, put to death, of Lamas and kings.

འགྲོ་བ་ *gród-pa*, = *bgród-pa*, to go, to travel *Glr.*

འགྲོ་བ་ *gron* alienism, the state of being a foreigner; *grón-du gró-ba* to go on travels, to go abroad *Dzl.*; *grón-po*, fem. *grón-mo*, guest, foreigner, stranger, traveller frq.; *grón-po bód-mkan* one inviting guests, an inviter col.; *yžis-gron* a native guest, *byés-gron* a foreign guest *Cs.*; *gron-kān* inn, public house *Mil.*; *gron-nyér* 1. that servant in a household who has to announce visitors, to receive and hand over requests etc.; in *W.* an official in the monasteries attending on strangers and travellers. 2. a mediator, one supporting a petition, one taking care of sacrifices etc. — *gron-lām* road *Cs.*

འགྲོ་བ་ *grón-pa*, *Cs.* = *gród-pa*.

འགྲོ་བ་ *grón-bu* (. col. **rūm-bu**) a small shell, cowry, at present chiefly used as ornament, or as a medicine, after having been burnt and pulverized; *grón-bui tal* the ashes of this shell *Med.*; *gron-tód* an ornament for the head, consisting of cowries *Mil.*

འགྲོ་བ་ *gror*, supine of *gró-ba*.

འགྲོ་བ་ *gról-ba* I. vb. neut. pf. *gról*, to become free, to be liberated, released from, *bčins-pa gañ yin-pa dā-dug ni gról-bar gyir* to all that were bound

were released; *lus dé-las* from this body *Glr.*; *nád-las* from disease, *nas* by me *Mil.* In a specific Buddhistic sense: *yid*, or *sams rnam-par grol* the soul or spirit is released, made free, viz. from every impediment arising from imperfect knowledge or perception, the latter being no longer subject to dimness and uncertainty, but perfectly clear; *rañ(-sar) gról-ba* what has become clear of itself (without any study or exertion) *Glr.*; yet *rañ gról-ba* seems also to denote: to be set free, to get released (from the *kor-ba*) through one's self; *čos-nyid-kyi gliñ-du gról-ba* to be released and elevated into the region of the highest perception *Glr.*; *gról-ba*, used absolutely, always signifies, like *tir-ba*, to be released from the evil of existence.

II. vb. act., pf. *bkrol*, fut. *dgrol*, imp. *krol* (*W. bkrol*, pronounced **pol**) 1. to loose, untie, unbutton, unfasten, a knot, a bag, a garment; to put down, take off, arms, ornaments etc. — 2. to release, redeem, liberate, *béñs-pa-las* from fetters *Tar.* — 3. to remove, do away with, put an end to, *adug-benil* misery, *te-tšóm* doubts. — 4. to remove obscurities, to free from uncertainties, to explain, interpret, comment, = *gról-ba*, e.g. *dgóns-pa* the sense, import *Lex.*; *gról-byéd*, *gról(-ba)-po* commentator *Ca.*

འགྲོས་ *gros* the act of going, walking, *pyi grós-su* v. sub *gyés-pa*; *skyabs-grós* v. *skyabs*; *spyod-grós* manner of walking, gait, carriage; *sén-gei spyod-grós* *Mil.* the manner of a lion; also manner or mode of living, of transacting business, *dé-tso ná-yi spyod-grós yin* these are my occupations *Mil.*; *mi-gi spyod-grós* the language of the eyes, of looks; *rkañ-grós* 1. a going or travelling on foot, a march. 2. breeding cattle, *rkañ-grós spél-ba* to breed cattle, to be a grazier. — *ču-grós* a current of water; **ñi ču-grós-la kyál-čé* to float timber *W.* — *gros-čén* amble (of a horse) *Sch.*

རྒྱ་ *rga-ba*, pf. *rgas* 1. to be old, aged, *rga-té yzir-ba* to suffer under (the infirmities of) old age *Zam.* (cf. *skyé-ba* init.); *rgas-pai stén-du* beside my being

already old *Dzl.*; *rgas-kós* v. *kós-pa*. — 2. fig. to go down, to set, of the sun etc.; *go-rgás* v. go 2.

རྒྱ་ཁྱེད་ཀྱི་ *rga-icai-kral-kyi(?)* bat, fitter-mouse *Ts.*

རྒྱ་ཁྱེད་ *rgag-tig* a large gray species of lizard *Ld.*

རྒྱ་ *rgañ*, also *gañ-yzer-ma* hedgehog *Sch.*, or perh. rather porcupine.

རྒྱ་པ་ *rgád-pa*, or *rgán-pa*, old, aged; more frq. *rgád-po* 1. an old man, a man gray with old age. 2. an elder, senior, headman of a village; *rgád-mo* an old woman; *rgan-bgrés* old people *Sch.*; *rgan-rgón nyis* *Sch.*: 'both the old man and the old woman' (?); *rgan-rgón-rnams-kyi skyo-grós* the comforter of old people (so *Mil.* calls himself) — *rgan-byis* old people and children, old and young *Mil.* — *rgan-mi-mán* = *rgan-ysum*. — *gan-tsir-zón-tsir W.*, *gen-žon-lhal-rim C.* the privileges of seniority. — *rgan-zégs* those that are grown old *Ca.*, 'an old monk' (?) *Sch.* — *rgan-rábs* the aged, *rgan-rábs-la rim-gro byéd-pa Stg.*, *rgan-rígs pu-dúd-du kúr-ba Sg.* to respect old age. — *rgan-ysum*, *rgan-mi-muiñ* the elders of a village.

རྒྱ་པ་ *rgal W.* a ford.

རྒྱ་ཁྱེད་ཀྱི་ *rgal-tig-pa* = *rgag-tig Ld.*

རྒྱ་པ་ *rgál-ba*, pf. and fut. *brgal*, imp. *rgol*, c. *las*, or accus., or *la*, to step over (a threshold) *Glr.*; to pass or climb over (a mountain); *la brgál-bai byán-nos* the north-side of a pass crossed *Glr.*; to leap over (a wall) *Dzl.*; to ford (a river); to travel through, to sail over, to pass (a river or lake), *rgyá-mtsa-la gru-yziñs-kyi lám-nas brgál-te* after having crossed the sea in a ship.

རྒྱ་ཁྱེད་ཀྱི་ *rgal-tsiqs* *Sch.* = *sgal-tsiqs*.

རྒྱ་ *rgas*, v. *rgá-ba*.

རྒྱ་ཁྱེད་ *rgás-ka* old age; *rgás-ka sra* a vigorous old age.

རྒྱ་ *rgu* sometimes for *dgu*; *rgu-tub* = *dgu-tub* *Med.*; *-gu-drús?*

རྒྱུད་ *rgūd-pa*

རྒྱུད་ *rgūd-pa* to decline, to sink, to get weak, frail, esp. with old age *Mil.*, *Pth.*; in *W.* used in a more general sense: **gud soi** 1. he has grown thin. 2. he is impoverished, much reduced, in declining circumstances; *dar-rgūd* the rise and fall in the world.

རྒྱ རྒྱ *rgun* the vine; grape; *rgun-dkār* white grapes; *rgun-nāg* black, or purple grapes *W.*; *rgun-rgōd* *W.* raisins; *rgun-brum* grapes; raisins; *rgun* (-*brum*)-*ñi* vine; *rgun* (-*brum*)-*tsis* vineyard; *rgun-čan* *Mil.* wine, resp. *rgun-skyéms* *Cs.*

རྒྱ རྒྱ *rgur* *v. dgur*.

རྒྱ རྒྱ *rgo*, sometimes for *sgo*.

རྒྱ རྒྱ *rgō-ba* = *dgō-ba*.

རྒྱ རྒྱ *rgōis* *S.g.*?

རྒྱ རྒྱ *rgōis-mo* *Mil.* for *dgōis-mo* (?).

རྒྱ རྒྱ *rgod* 1. laughing, laughter *S.g.* — 2. bird of prey. — 3. wild. — 4. prudent (*v.* the following word).

རྒྱ རྒྱ *rgōd-pa* I *vb.* 1. to laugh, aloud *Mil.*; (*Bal.* **rgōd-ča**) cf. *gād-mo*, *dgōd-pa*, *bgōd-pa*. — 2. to grow weak, languid, or indolent, syn. to *gyēn-ba*, often joined with *byñ*, for emphasis; *rgōd-bag-čan* weak, languid, indolent *Stg.*

II. *adj.* 1. wild, *ra-rgōd* wild goat, *paḡ-rgōd* wild boar, *gyag-rgōd* wild yak or ox; *rgod-gyag-rud* horn of the wild yak *S.g.*; *bya-rgōd* vulture, bird of prey = *bya-rgyāl*; *rgōd-pa*, and *rgod* id.; *rgōd-kyi rtsē-rgyāl* an eagle's feather, stuck as ornament on the hat *Pth.*; *mi-rgōd* a wild or savage man; a robber, ruffian; *mi-rgōd byed-pa* to rob (usually named together with murdering and lying) *Dzl.*, but as the Tibetan always attaches to this word *mi-rgōd* the notion of some gigantic hairy fiend, it cannot in every instance be applied to beings really existing. — Fig. furious, angry (seldom); *dbugs-rgōd* *Med.*? — 2. prudent, able *C.*, *Zam.*

རྒྱ རྒྱ *rgōd-ma*, *rta rgōd-ma* (*Bal.* **gūn-ma**) a mare; *rgod-skām-ma* a bar-

རྒྱ རྒྱ *rgya*

ren mare *Sch.*; *rgod-brūn* dung of a mare *Med.*

རྒྱ རྒྱ *rgol* 1. *v. rgāl-ba*. 2. *v. rgōl-ba*.

རྒྱ རྒྱ *rgōl-ba*, *pf.* and *fut. brgol*, to dispute, combat, fight, *mi-la* with or against a man; *pā-rol-pot dmāg-la rgōl-du grō-ba* they are about to fight against the hostile army *Dzl.*; *pān-gyis rgol ma nūs-so* nobody could fight them, could make head against them *Glr.*; to offer resistance, to make opposition, *su kyūn rgōl-ba dzūgs-pai mi ma byūn* nobody arose to offer resistance *Pth.* (evidently incorrect; it should be either; *su kyan rgōl-ba dzūgs-pa* [*inf.*] *ma byūn*, or: *rgōl-ba dzūgs-pai* [*partic.*] *mi su yan ma byūn*); sometimes as much as to accuse, to charge, *Kyōd-kyis nai bu badd-do zēs brgāl-te* 'you have killed my son', thus accusing me *Dzl.*; *tsur nyis rgol* he quarrels at a double rate *Mil.*; *mī-la rgōl-ba zū-ba* to find fault with another (higher in rank), to pick a quarrel with him *Mil.*; *rgōl-bai zu-dōn* a speech provoking a quarrel with a superior *Mil.*; *pās-rgōl* a quarrel or contest begun by the counter-party *Sch.*; *pās-ryol-mi*, *pās rgōl-pa* *mi* adversary, opponent *Dzl.* རྒྱ, 2. — *śnā-rgol*, and *pyi-rgol* (*Ssk.* ལྷ་མཁའ་འཁྱེད་ & ལྷ་མཁའ་འཁྱེད་) 1. acc. to *Cs.* plaintiff and defendant, but these terms are not quite adequate, as *śnā-rgol* prop. denotes him who begins a quarrel, the aggressor, assailant, both in war and in common life, e.g. in court, and *pyi-rgol* designates him, who is intent on defending himself against the attacks and accusations of the opponent. by surpassing him in abusive language and esp. by having recourse to witchcraft. Hence *pyi-rgōl-bai yūd-pa* is a kind of danger against which every one tries to protect himself, and chiefly again by charms and witchcraft. — 2. *śnā-rgol* and *pyi-rgol* are also said to signify those students that are contending with one another in academical disputations.

རྒྱ རྒྱ *rgya* 1. resp. *pyag-rgyid*, seal, stamp, mark, sign, token; (*pyag-*) *rgyās* *débe-*

pa, *Cs. rgya brgyd-pa*, to seal, to stamp; to seal up, *bém-pa-la* a bottle *Glr.*; *nám-mkai dbyān-su* (to seal up) into the heavenly regions, i.e. to cause to disappear, to hide for ever *Glr.*; to confirm or pledge solemnly by a sealed document; *ri-rgya lūn-rgya dzug-pa* 'to seal up hills and valleys', i.e. to protect the living beings inhabiting them from being harmed by hunters or fishermen, an annual performance of the Dalai Lama, consisting in a variety of spells and incantations; *rgya ydōg-pa* to break open a seal (*ś.* — Further expressions v. compounds. — 2. (*Cs. rgyā-bo?*) extent, width, size, *ryyar dpag-tu-méd-pa* immeasurable in extent *Glr.*; *śmū-čan-gyi rgyai tsad ni ñi tsam* how vast must be the extent (of love) with respect to beings! *Thgy.*; *rgyā-čan* having extent, *mkyén-rgya-čan* of extensive learning *Mil.*; *rgya-čen(-po)* of very large size, very extensive, of a building, a pond etc.; grand, enormous, prodigious, of banquets, feasts, sacrifices, assemblies; c. accus. very rich in, *Schr.*; in a general sense: great, *stōn-pa rgya-čē-ba* a great master or teacher *Thgy.*; *rgya-čen spyōl-pai blā-ma* may be rendered: a very virtuous Lama, po.; *rgya-čān* denotes the contrary of all this; *rgya-čē-čūn* v. *rgya-kyōn* in Compounds; *rgya-čēr* adv. — *rgyās-par* in detail, at large, at full length, e.g. to explain; *rgya-čēr byēd-pa* to extend *Feer Introd.* etc. p. 72; *rgya-čēr-rōl-pa Lālitavistara* or *Lalitavistara*, title of a biography of Buddha, translated and edited by *Foucaux* (a conjecture concerning the signification of the Sanskrit word v. *Fouc. Rgyatcherr.* II. p. XXII.; some statements relative to the Chinese translations of this work, v. *ibid.* p. XVI., and *Was.* 176; on the historical value of it v. *Was.* 3, 4); *rgya bskyēd-pa Zam.*, (*ś.* to widen, augment, enlarge, extend, *rgya bakūm-pa* to contract, to diminish the extent. Lastly, it also denotes, like *dkyil-kor*, a plain surface, a disk: *nyi zlai rgya dkar bar Mil.* the bright disks of the sun and moon appear, cf. *rgyas* in *zla-rgyās*;

v. also the compounds. — 3. (*Cs. rgyā-mo*, perh. also *rgyā-ma*) net; *byā-rgya* fowling-net, *nyā-rgya* fishing-net, *ri-dogs-rgya* hunting-net, — 4. for *rgyā-ma*, v. compounds. — 5. for *rgyā-mo* beard, *rgyā-čan* having a beard, bearded *C.* — 6. for *rgya-gār*, *rgya-gār-pa*, and *rgya-gār-skad*. — 7. for *rgya-nāg*, *rgya-nāg-pa*, and *rgya-nāg-skad*. — 8. for *rgya-ru*. — 9. for *rgya-skyēgs*. — 10. error. for *brgya*.

Comp. and deriv. *rgya-dkār* 1. *nyi-zlai rgya-dkār* v. above no. 2. extr. 2. *Cs.* — *rgya-gār* India, 3. *Cs.* a dog with white spots on the nose. — *rgya-skād* 1. Sanskrit language, 2. Chinese language. — *rgya-skās* (*W. *gya-ār**) a (European) staircase, cf. *skās-ka*. — *rgya-skēgs*, *rgya-skyēgs*, *Ssk. श्याय*, Williams: 'a kind of red dye, lac, obtained from an insect as well as from the resin of a particular tree'; in medical works it is mentioned as an astringent medicine; the adjectives *dkar-rgyā* light-red, and *rgya-smūg* violaceous *C.* are derived from this word. — *rgya-kūr* *Med.*? — *rgya-kyi* a Chinese dog. — *rgya-kyōn* width, extent, area *Pth.*, col. **gya-čē-čūn**. — *rgya-kri* *C.* chair. — *rgya-gār* (the 'white extent or plain') India, *rgya-gār-pa* an Indian, *rgya-gār-skad* Sanskrit language. — *rgya-grām* a figure like a cross; *rdo-rje-rgya-grām* shaped like a quadrifid flower; *rlūn-rgya-grām zēs-pa Glr.* seems to be = *rlūn-gi dkyil-kor* atmosphere (connected with some phantastic association); *lām-po rgya-grām* a cross-road *Sch.* — *rgya-čan* a kind of girdle *Lex.* — *rgya-čan* v. *rgya* 2 and 5. — *rgya-čū-kūy-pa* n. of a river in China near the Tibetan frontier (also *rgya-čū-rab-med*) *Glr.* — *rgya-čē* etc. v. *rgya* 2. — *rgya-tām* *Bhot.* = *tām-ka*, the third part of a rupee. — *rgya-rtags* mark, signature, stamp *Sch.* — *rgya-tél* a kind of seal or stamp *Cs.* — *rgya-mtōn* 1. a platform, an open pavilion on the house-top, 2. a vent-hole for smoke. — *rgya-dré* a quarrel *Mil. nt.* — *rgya-nāg* (the 'black extent') China, *rgya-nāg-pa*, and *-ma* a China-man and woman; *rgyā-rnams* the Chinese *Glr.*

— *rgya-nón* *W.* the great royal seal, of a square form; surpassing (*nón-pa*) all others in influence and power. — *rgya-dpé* a Sanskrit book *Tar.* 33, 2. — *rgya-pi-liu* n. of the country, *rgya-pi-liu-pa*, n. of the people, through which the Tibetans heard first (prob. at the beginning of the eighteenth century) of the civilized nations of the occident, hence n. for British India, for Englishman, or European resident of British India, and also (sometimes without *rgya*) for Europe and European in general. The word is of course not to be found in literature. Some derive it from 'Feringhi', which term, in the slightly altered form of *pa-rán*, *pe-rán*, is current in *C.*, along with the above mentioned *rgya-pi-liu*; it is therefore not improbable, that *pi-liu* represents only the more vulgar pronunciation of the genuine Tibetan word *pyi-glin*, an out-country, a distant foreign country and esp. Europe, *Chr. Prot.* — *rgya-pib(s)*, *rgya-péb(s)* a Chinese roof *Glr.* — *rgya-ba* 1. vb. to be wide, extensive, pf. *rgyas* (q.v.). 2. abst. width, extent, 3. adj. wide; *rgya-bar gyúr-ba* to extend, to increase, to become copious *Cs.*, perh. no longer in use. — *rgya-ba* 1. *Cs.* and *Lex.* beard. 2. a Chinese *Glr.*, but not without an allusion to the former signification. — *rgya-dbán rin-po-čé* title of the Dalai Lama, v. *Huc II.*, 275, where 'kian ngan' stands erroneously. — *rgya-ma* 1. a large steel-yard *C.*, *rgyá-ma-la dāgs-pa* to weigh *Glr.*, **gyá-ma-la téng-né* *C.* being weighed out by retail, e.g. meat; **gyá-ma-la ma téng-né* *C.* wholesale. 2. a sealed paper, document. — *rgya-mi* a Chinese. — *rgya-mo* 1. net *Cs.* 2. a Chinese woman *Glr.*; *rgya-mo-bza* id. — *rgya-rmd* the venereal disease *Sch.* — *rgya-emug* violet colour *C.* — *rgya-tód* sal ammoniac *Med.* — *rgya-tód* *Med.*, perh. — *rgya-skyégs*. — *rgyá-mtso* 1. sea, ocean; *rgyá-mtso* *júg-pa* to go to sea *Dzl.*, *ytón-ba* to let one go to sea *Dzl.*; *pyi-rgyá-mtso* the outer sea, ocean; *nán-gi* *rgyá-mtso* an inner sea, inland sea, lake. 2. *Bal.* (**rgyam-tso**) river. 3. *drepy* *Mng.*

4. symb. num.: four. — *rgya-yzi* *W.* is stated to be a kind of *ytón-ma*. — *rgya-zór* *Mil.* = *zor* reaping-hook, sickle. — *rgya-yzéb* *Sch.* 'a large net', *C.* a large rake, used in reaping. — *rgya-yúl* 1. a large country 2. China *Glr.* — *rgyá-ra*, *rgyá-ru*, occasionally *rgya* alone, the Saiga-antelope *Sch.* — *rgya-ri* a portion of meat, (= *sdar-gán* a plateful) small or large, *Pth.*, *W. C.*; it also denotes a measure = $\frac{1}{2}$ *dum*, or $\frac{1}{2}$ *lhu*. — *rgya-róg* beard *C.* — *rgya-láb* talk gossip. — *rgya-tám*, high-road, high-way. — *rgya-sóg* Chinese paper. — *rgya-sér* 1. gap, cleft, fissure, chasm, in rocks, glaciers etc., 2. a dog with yellow spots about the nose *Cs.* 3. Russia, *rgya-sér-pa* a Russian; cf. *rgya-gár*. — *rgya-sóg* 1. *W.* a saw 2. *Sch.*: 'a Chuichui, or Chuichur, an infidel, a Mahometan; also Turkestan'. — *rgya-srán* the open street (opp. to house) *Glr.*

རྟ་ཡ་ rgyag-pa another form for *rgyáb-pa*, used esp. in *C.*, to throw, cast, fling, *mda rgyáb-pa* to shoot arrows *Glr.*; *brág-la ču rgyág-pai prán* a path along a precipice, where the water rushes against the rock, i.e. where there is a cataract *Glr.*; *dgon-pa zig rgyág-pa* to found a monastery (= *débs-pa*) *Georgi Alph. Tib.*; **gó-la zug gyag* *C.* = *mgó-nad débs*.

རྟ་ཡ་ rgyags, or *brgyags*, provisions, victuals, food, in full: *tsó-bas rgyags*, *tsó-rgyags*; *lam-rgyags* provisions for a journey; *dgun-rgyags* prov. for the winter; *rgyags-pye*, provisions of meal or flour; *rgyags-zón* merchandize to buy or barter victuals with.

རྟ་ཡ་ rgyágs-pa fat, stout, *Schr.* also mighty, powerful, proud; *rgyags-prug* *Pth.*, *Schr.*: bastard-child.

རྟ་ rgyan (so pronounced in *Bal.*) instead of *gyan*, wall.

རྟ་ rgyán-ba, for (*b*)*rkyán-ba*, *Pth.*: *rgyán-nas bzag* they laid him down with his hands and feet stretched out.

རྟ་ rgyán(-ma) distance 1. absolutely: *rgyán(-ma)-nas* at a distance, from afar, e.g. to see, to call to; *rgyán(-ma)*

རྒྱུ་རྩེ་ *rgyān-tse*རྒྱུ་པ་ *rgyāb-pa*

-nas grāgs-pa *čé-ba* famous, celebrated, from afar *Mil.*; *rgyān-du lās-pa* lingering far behind *Sch.*; *rgyān mig mi mčōn-mkān W.* short-sighted; *rgyān mčōn btdān-gin* moving forward by long leaps; *rgyān-so dzūgs-pa* to look over *Sch.*, (ought perhaps to be spelled *rgyān-zo* one looking, spying into a distance); *rgyān-čél* spy-glass, *rgyān-bertins-pa* lengthened to a great distance *Lex.*; *rgyān-pān*, *rgyān-pén* n. of a philosophical (atheistical *Cs.*) sect in ancient India, *Tar.* 22, 8: *jig-rten-rgyān-pān*. — 2. used relatively: *rgyān-rin-po* far, *rgyān-rin-por sōn* he went far away *Mil.*; *rgyān-tūn-ba* near; *rgyān-grāgs* the reach of hearing, ear-shot, (gen. the distance at which the sound of a trumpet may be heard, i.e. about 500 fathoms; however, as this number is much in favour with the Tibetans, such estimates are not to be depended upon). — *mig-rgyān Glr.* distance of sight, i.e. the distance at which a man may be well distinguished from a woman, or a horse from an ass; — *rgyān* adv. far, *rgyāns bkyéd-de Mil.nt.* moving far away, e.g. in order to increase one's distance from an unpleasant neighbour at table).

རྒྱུ་རྩེ་ *rgyān-tse* n. of a village and monastery in Tibet, not far from the frontier of Bhotan, *Köpp.* II., 358.

རྒྱུ་ *rgyān* I. 1. ornament, decoration, *rgyān-gyis brgyān-pa* decked with ornaments *Dzl.*; *rgyān-dōgs-pa* to adorn one's self *Mil.*; *Ka-rgyān* an ornament at the mouth, edge, or brim of a vessel, e.g. peacock's feathers about the mouth of a *būm-pa* (sacred bottle), flowers in a glass etc.; *Ka-rgyān-tan* decorated in the front-part, e.g. a coat trimmed with fur of different colours, an arrow gaily painted at its notched end; *rgyān-rnams Dzl.* ornaments, *rgyān-ča* id.; *rgyān-gōs Glr.* festival garment, beautiful vesture; *dbu-rgyān* an ornament of the head, a diadem. — 2. in relation to spiritual things: *sens-kyi rgyān* something good, a blessing, for the heart *Mil.*; *rgyān-du čar* it proves a blessing, a moral advantage or benefit *Mil.*

II. 1. a stake or pledge at play, = *skugs*, **gyan tsig-čé* W.* to bet, to wager, e.g. a rupee: (also *rgyal? Schr.*). — 2. lot, *rgyān rgyāb-pa* to cast lots, without religious ceremonies, whereas *rtags-ril* and *mo* are connected with such.

རྒྱུ་ *rgyāb*, resp. *sku-rgyāb*, *Sek.* ལུ་ 1. the back of the body, the back part of any thing; *rgyāb-kyis pyōgs-pa*, in later literature also *rgyāb-pyōgs-pa Thgy.* to turn one's back to a person or thing, *c. la*, also fig. *Dzl.*; *rgyāb-kyis pyōgs-par byéd-pa* to put to flight; *rgyāb stōn-pa* to turn one's back, to turn round *Glr.*; *rgyāb-tu skyār-ba* to throw to the back, to leave behind, to give up, to quit, frq.; *rgyāb-tu bōr-ba* id.; *rgyāb brtēn-pa* to lean one's back against or upon, to lean or rest on, to rely upon, confide in *Mil.*; *rgyāb byéd-pa* to protect *Sch.*; *rgyāb-tu*, *rgyāb-na*, *rgyāb-la* behind, behind hand; after, back; *rgyāb-nas* from behind; *rgyāb mdun rnyis-la Glr.*, **gyab dan dūn-la** col. behind and before; *ti-sai byān-rgyāb-tu sleb tse* as we came behind to the north-side of the Tise *Mil.*; *rgyāb-kyi skyed-mos-čal-du pyōgs-so* let us go into the garden behind us *Dzl.*; *rgyāb-rdzī* one standing behind working people, in order to watch and superintend them. — 2. as much as one is able to carry on his back, a load, *drel-rgyāb ysum* three mules' loads *Glr.*

Comp. *bal-rgyāb*, or **rgyāb-bāl** *W.* a fleece of wool. — *rgyāb-kāl* 'a back's load', a burden carried on the back *Sch.*, *Schr.* — *rgyāb-ānā* a cushion or pad for the back *C.* — *rgyāb-rtēn* something to lean against, a safe retreat, prop, support *Mil.*, *rgyāb-rtēn byéd-pa* to be a support *Mil.* — *rgyāb-rtēn* serpent, snake *Sch.* — **gyāb-lōg jhe-pa** *C.* 1. to turn one's back 2. to rebel, revolt; **gyāb-lōg dād-čā** *W.* to sit backward, with the back in advance. — *rgyāb-lōgs* the back, back-part, reverse of a thing
རྒྱུ་པ་ *rgyāb-pa*, pf. and fut. *brgyāb*, imp. *rgyob*, to throw, to fling, aiming at a certain point, hence to hit, also to beat with a stick, = *rdūn-ba*; to strike, *mō-la mčus brgyāb-nas* beat he (the male bird)

killed his mate by a stroke of his bill *Bhar.*; **tad-ge-la gyob** *W.* throw into the centre! hit the mark! *addi-po-la brgyab jög* (the ray of light) fell upon the stem *Glr.*; *dé-la zu rgyob* sprinkle this with water! *Pth.*; *pyugs ndge-seb-tu rgyab-pa* to let the cattle run into the wood; **zag-dān gyab-čē** *W.* to put down the date, to date; **la gyab-čē** to cross a mountain pass. — *rgyab-pa* is particularly used in *W.* in many phrases, whilst in *C.* *rgyab-pa*, and in *B.* *dēbs-pa* are more in use, as may be seen by referring to the several substantives, e.g. **tud gyab-čē** *W.* to throw dung upon the fields, to manure; **par gyab-pa** *C.*, and **gyab-čē** *W.*, to print; *gyab-pa* stands also alone, elliptically: **ka gyab dug** here (is printed) the letter *ka*.

རྒྱལ་མཚན་ rgyam-tsa *Med.*, *Ca.*: 'a kind of salt, like crystal'.

རྒྱལ་ rgyar v. rgya 2.

རྒྱལ་ rgyal 1. victory, in certain phrases: **gyal tob-čē** *W.* to gain the victory, to conquer, overcome; to win a law-suit, opp. to **pam jög-čē**. — 2. *Schr.* and *Sch.*: *rgyal-rgyan* a pledge, a stake, *rgyal btsug-pa* to bet, wager, gamble *Sch.*; *rgyal bzag-pa* to contend with an other person about the first place, to try to get the precedence(?) *Sch.*; perh. also ornament, v. sub *ryód-pa* 2. — 3. fine, penalty, for theft *C.* — 4. n. of two lunar mansions, v. sub *rgyu-skár*; *rgyál-gyi zla-ba*, *skár-ma rgyál-la báb-pai nyin-par*, *skár-ma rgyal dan dzom-par*, *dpýid-zla rá-bai skár-ma rgyál-gyi nyin-par*, are dates relating to them. — 5. for *rgyál-po* and *rgyál-ba*.

རྒྱལ་བ་ rgyal-ba I. vb. neut. to be victorious, to obtain the victory, always with the abst. in the nom. (not instr.) case, and gen. with *las*, over or against, *nág-poi pydgs-las* over the powers of darkness, *gya-pa-las* over fright, fear; also *gyúl-las* in battle; prob. also *tsod ltá-ba-las* to pass an examination successfully; but also without *las*, *rtód-pa* (to win) in a contest *Glr.*: very frq. *rgyál-bar gyúr-ba* id.; *na*

pám soñ Kyod gyal soñ I have lost, thou hast won (also in business): to be acquitted, to gain a law-suit; *dmay-ri-rugs-kyi rgyal-pám-gyi rnas-tsül Kol* send(us) news concerning the progress of the war; in a similar sense: *rgyal pam i-ltar byun B.*; *rgyál-bar gyúr-čig*, *rgyál-ba dan tse-rin-bar dog čig* victory and long life! *Dzl.*

II. subst. 1. (*Ssk.* རྒྱལ་) the act of conquering, the victory, **ñi gyál-wa tob** *C.* this bears away the palm or prize, this is the most excellent of all. — 2. the conquering party or person, he that prevails, the conqueror (opp. to *pám-pa* the conquered, vanquished). Much more frq.: 3. the most high, Buddha (*Ssk.* རྒྱལ་), *rgyál-bai sku* his person, *rgyál-bai bka*, his word; *rgyal dan de sras* (po. instead of *rgyál-ba dan dei sras*) Buddha and his children, his disciples *Pth.* 1,1; *rgyál-ba góni-ma* the highest Buddha, God, *Mil.* — 4. *rgyál-ba rin-po-čē* His Highness, His supreme Majesty, title of the Dalai Lama.

III. adj. 1. conquering, superior, eminent, excellent, *rnám-par rgyál-bai Kañ-bzāns* the most magnificent palace (of Indra) *Glr.* — 2. *W.* (gen. pronounced **gyalla**, in *Pur.* **rgyál-wa**) good, instead of *bzān-po*; **gyál-la dad-čē** or **lús-čē** to continue in good condition, entire, uninjured; *ma gyalla* excellent! capital!

Comp. and deriv., belonging partly to *rgyál-ba*, partly to *rgyál-pó*: **gyal-kar** window *C.* — **gyál-Ka*, *ka-gyál** victory, gain, advantage *W.* — *rgyal-Kag* country, empire. — *rgyal-Kams* 1. kingdom. 2. realm, dominion of Buddha, the world. — *rgyal-Krid* *Ld.* for *rgyal-erid*. — *rgyal-Krims* v. *Krims*. — *rgyal-gón* n. of a demon *Mil.* — *rgyal-brgyúd*, and *rgyal-rābs* 1. succession of kings of the same line or family, dynasty *Glr.* 2. a single generation of a dynasty, *rgyal-brgyúd lñā-bču-na* in the fiftieth degree (in the line of descent). — *rgyál-ego* principal door, entrance-door, gate *C.* — *rgyal-agrás*, legend of the kings, esp. that of Gesar. — *rgyal-čén bzi* the four kings of the spirits or guardians of the universe

རྒྱལ་བ་ *rgyal-ba*རྒྱལ་བ་ *rgyal-pa*

(*ḡig-riem-akyōn* v. *skyōn-ba*), residing just below the summit of Meru, the protectors of the gods against the Asuras, v. *Köpp.* I, 250; II, 261. — *rgyal-stōd* lunar mansion v. *rgyu-skār*. — *rgyāl-po* 1. king, *rgyāl-po čén-po* great king, emperor; *rgyāl-por ḡug-pa, baktó-ba*, to inaugurate a king, to raise to the royal throne; *mi-la rgyāl-po čöl-ba* id. *Pth.*; *rgyāl-po byéd-pa* to act the king, to be(a) king; *ña rgyāl-po mi dod* I do not wish to be king *Dzl.*; *rgyāl-po mi tób-na* if I do not obtain royalty *Dzl.*; *nas ni rgyāl-po mi nús-so* I cannot be king *Dzl.* The word is also used for: government-authorities, police etc.; *rgyāl-poi čád-pa* public punishment, *rgyāl-pos yōd-pa* to be publicly executed. (As a characteristic sign of Asiatic views it seems worth mentioning, that the *rgyal-po* is usually spoken of much in the same manner, as robbers, conflagrations etc. are, i.e. as a kind of calamity against which protection is to be sought, esp. by charms and spells, cf. *ḡigs-pa*). 2. a local god, *gro-tān rgyāl-po* the Dewa of Dotsān *Mil.* 3. fig. something excellent, superior in its kind; not only as with us the word is applied to the lion, as the king of animals, but also to distinguished flowers: the Udumbara (*Ficus glomerata*), to mountains, Meru and others; and col. *gañs-rgyāl* a large glacier, *brag-rgyāl* a huge rock, *smón-lam-gyi rgyāl-po* a very comprehensive prayer, the *bzai-spyōd Glr.* 4. symb. num.: 16. — *rgyal-prān* vassal or feudatory prince. — *rgyāl-bu* prince. — *rgyal-blōn* king and ministers, council of state. — *rgyāl-mo* 1. queen. 2. pupil of the eye, together with the iris; *rgyāl-moi mdanis nyamis* the brightness of the eyeball disappears *Med.* 3. like *rgyāl-po* 3, e.g. a charm of particular power. — *rgyal-smād* lunar mansion, v. *rgyu-skār*. — *rgyal-tsab* (for *rgyal-poi tsab*) 1. vice-roy, regent. Such a vice-roy under Chinese supremacy is now the king of Tibet, who about a century ago was still an independent ruler. 2. successor of a king. 3. (for *rgyāl-bai tsab*) Maitreya, the future Buddha. — *rgyal-*

mśān sign of victory, trophy, a kind of decoration of cloth, of a cylindrical shape, erected upon a flag-staff, or carried on a pole. — *rgyal-rāts* 1. = *rgyal-brgyād*. 2. history, annals, of the kings, title of several books. — *rgyal-rigs* 1. the royal family, house, lineage, 2. warrior-caste རལ་. — *rgyāl-sa* 1. a king's or prince's residence, city where a court is held, and hence often capital, metropolis. 2. col., esp. in *W.*: town. 3. throne fig.; *rgyāl-sar ḡāgs-pa* to ascend the throne, *rgyal-sa bzūn-ba* to occupy the throne, *rgyāl-sar baktó-ba* to raise to the throne, *rgyal-sa ḡrog-pa* to usurp the throne; *di-nas rgyāl-sa rgyai miñ rgyāl-po-la* ḡor from him the dominion passed over to the Chinese Ming-dynasty *Glr.* — *rgyal-srās* 1. prince. 2. son of Buddha, a saint; *siñn-gyi rgyal-srās* saints of the olden time, of past ages. — *rgyal-srid* 1. government, reign, *rgyal-srid bzūn-ba* to enter upon the reign, to take possession of the throne. 2. *rgyal-srid sna-bdān* the seven jewels of royal government, v. *rin-čén*.

རྒྱལ་བ་ rgyāts-pa (prop. pf. to *rgyā-ba*) 1. vb. to increase in bulk or quantity, to augment, to spread, *bā-yi nu ltar rgyas* (the swollen uvula) gets us big as a cow's dug (these are in Tibet particularly small) *Lt.*; *ḡa-tsōn rgyāts-pa dra* like an expanded rainbow *Glr.*; *batān-paryāts-in* the doctrine gaining ground, spreading *Glr.*; to grow, develop itself, of blossoms frq., of the body etc. — 2. adj. extensive, large, ample, wide; copious, plentiful, manifold, numerous; rich in, abounding in; great in, strong in cca.; detailed, complete, full; esp. adv. *rgyāts-par* (col. **gyās-pa, gye-pa**), *rgyāts-par ḡes dōd-na*, often also *rgyāts-par dōd-na* if you wish to know it fully, to hear it in detail; **tsān-ma gyās-pa zér-na** *W.* if all the particulars are to be told; *rgyāts-par byéd-pa* 1. to make bigger, to augment, to increase, to bestow or confer plentifully, *mi-la* on a person *Glr.* 2. to describe, narrate, state at large, in detail frq.; *don rgyāts-par byed-pa* to be very useful, to exert a

beneficial influence, *la on, Glr.* — *zla-ba rgyas-pa* full moon *Pth.*; *nya-rgyas zla-ba* id. — *rgyas-pai tsu-ba, rgyas-tsad n.* of a disease *Med.* — *zi-rgyas* etc. *v. glñ,* and *zi-ba.*

རྒྱལ་རྒྱུ *Sak.* རྒྱལ་རྒྱུ I. 1. matter, substance, material, *rgyu del-lus* crystal being the material; *ñdu-rgyu* ingredients for making beer, i.e. barley, barm etc.; *rgyu dgé-ba tsags-pas tsob-pa yin* (the human body) is a substance obtained by accumulating virtue *Thgy.*; *ñu-la dgos-rgyu* *ñu* I have few wants *Mil.*; also for substance in an emphatical sense, = *nervus rerum*, money *Mil.*; *bzo-rgyu* matter or substance of which any thing is made or manufactured, material *Glr.*; *za-rgyu med* we have nothing to eat *Glr.*; hence opportunity, chance, possibility, *da-ltar rgyu zig snān-no* an opportunity offers now *Dzl.*; arrangements, preparation, **dō-gyu jhē-pa** *C.* to make preparations for a journey. In a special sense: material, stuff for weaving, warp, chain. — 2. cause, reason, motive, main condition, *nya-nān-las dū-pai rgyur gyur* it becomes the cause of Nirwana, i.e. it leads to Nirwana *Dzl.*; in elliptical speech: *lha dan mii rgyur gyur-pai dgé-ba* the virtue that leads to (the re-birth amongst) gods or men *Dzl.* 20, 17 (*Sch.* incorr.); in the same manner *nān-soñ rgyu-ru gro*; *rgyus* c. genit. by reason of, on account of, in consequence of *Tar.*; *ñi rgyus* why *Stg.*; *rgyu med-du, med-par* without the impulse of a foreign cause, spontaneously; without sufficient reason, without good cause, the Latin *temere*; *rgyu dan rkyen* *Cs.* and *Sch.* 'cause and effect', more correctly (cf. *rkyen*): primary and secondary cause, which, certainly, sometimes coincides with 'origin and further development', and so, too, with 'cause and effect'; *rgyu dan rkyen dei pyir, dei rgyu dei rkyen-gyis, dei rayu-rkyen*, therefore, on that account; in *Med.*: *nyé-bai rgyu* the three anthropological causes or conditions of diseases, the three 'humours', air, bile, and phlegm; *rtā-bai rgyu* the ultimate cause of diseases, and of every evil, viz.

ignorance (*mu-rig-pa, v. rig-pa*); *skyéd-byed rgyu* the creative cause *Zam.*; *ñel-bai rgyu ni lē-ba* the main condition, the efficient cause, of growth is the navel-string *Med.*; *rgyu byéd-pa* to be the principal cause of, to lie at the bottom of a matter *Mil.*; *rgyu skyéd-pa* to lay the foundation of *Dzl.* — 3. after verbal roots *rgyu* implies necessity, like our I am to, I have to, I am obliged to, I ought to; in later literature, as well as in the present col. language of *C.*, it indicates the fut. tense: *ñas-skor rgyas-na byéd-rgyu-la* whereas the holy circumambulation (*v. skor-ba* I, 2) ought to be performed from the right (to the left) *Mil.*; *sdān-dgra yāl-rgyu-la* as the enemy must vanish, or: is sure to come to an end *Mil.*; **sol-cōg tal-dig jhā-yu yin-nam** *C.* am I to lay the cloth? **dhā-ta tō-ča zā-lu dō-gyu yin** *C.* now I will go and dine; *nai drān-du ōn-rgyu yin-pa* those that intended to come to me (the Latin 'venturi') *Glr.*; *dé-la rgyal-srid yād-rgyu-la* when the government was to be conferred upon him, when he was to enter upon his reign *Glr.*; *rta zōn-rgyu med* (riding-) horses were not to be had *Glr.* — When appended to adjectives, it is a mere pleonastical addition: *dkōn-rgyu med* that is not a very precious thing, there is nothing particular in that *Mil.*; *ñān-rgyui lha-kān* a very small temple *Mil.*; *yān-pas lēga-rgyu med* he is not more beautiful than others *Glr.*; *ya-mān-rgyu-med* that is not to be wondered at; **gō-gyu man** *C.* that is useless.

Comp. *rgyu-rkyen* (*v.* above sub no. 2) connection, meaning, signification, *rgyu-rkyen tsad-du ysol* please explain to me the connection, which is often used in a general sense = what does that mean? what is that? *Glr.*, but also in a special sense relative to law-suits: **kyō-kyi gyukyen zū-la dō** *C.* I am going to tell what it is with you, i.e. I shall inform against you, bring an action against you. — *rgyu-čā* col. that which belongs to a thing, an appurtenance, necessary implement etc. —

རྒྱུ་བ་ *rgyü-ba*

*rgyü-ba*s cause and effect or consequence, gen. in a moral sense: actions and their fruits (*las-kyi rgyü-ba*s); also the doctrine treating on this subject, the doctrine of retribution, the principal dogma of Buddhism, prop.: *las-rgyü-ba*s-*kyi* čos; *las-rgyü-ba*s-*la yid-čes-pa* to believe in the doctrine of retribution *Glr.* — *rgyü-mtsän* (*Ssk. निमित्त*) 1. cause, *rgyü-mtsän dri-ba* to ask after the cause *Glr.*; *rgyü-mtsän lo-rgyüis dri-ba* to question closely, to examine rigorously *Mil.*; the connection of events, the manner in which a thing has come to pass, *nai nan-nas piye kyér-bai rgyü-mtsän* *do*d tell me how it was that you could fetch the flour from my house, how you were able to accomplish it *Mil. nt.* 2. token, sign, characteristic, proof, evidence, *dwag-pui rgyü-mtsän* as an evidence of being ... *Glr.*

II. instead of *rgyü-ma*.

རྒྱུ་བ་ *rgyü-ba* to go, walk, move, wander, range, of men, animals, and fig. of lifeless things, *čü-la rgyü-bai dab-čdgs* birds frequenting the water; *kün-tu rgyü-ba* to wander from one place to another, hence: *kün-tu-rgyü* itinerant monk, n. of a sect of the Brahmins *Dzl.*; *rlun rgyü-bai rta* those veins in which air is circulating, cf. *rta* and *rlun*; also c. accus.: *yul*, or *gron rgyü-ba* to rove through countries, through villages; *rgyü-erdän*, *btsän-gyi rgyü-erdän* the road that is frequented by the *bsan* (a kind of demons). — *rgyü-skär* v. below.

རྒྱུ་མ་ *rgyü-ma* 1. entrails, intestines, bowels, esp. the small intestines, opp. to *lon-ka* the large intestines; *rgyü krl-ba con-volulus intestinorum* *Sch.*(?); *rgyü krod-gpa* the croaking of the bowels *Sch.*; *rgyü-agrog* the caul, covering the lower intestines; *rgyü-stöd* the upper bowels, *rgyü-smäd* the lower bowels *Čs.*; *rgyü-näd* disease of the bowels; *rgyü-yžér* colic. — 2. sausage, **gyü-ma gvan-sa** *C.* (v. *sgyön-ba*), **kän-čs** *W.* to stuff sausages; **gyü-ma kar-gyän** meat-sausage, meat-pudding, **gyü-ma naq-gyän** black-pudding *C.*

རྒྱུ་བ་ *rgyud*

རྒྱུ་བ་ *rgyü-skär* the lunar mansions, *Ssk. नक्षत्र*, or those 'constellations' through which the moon 'passes' in her revolution round the heavens; acc. to *Wdk.* and others they are the following: ० *ta-skär* (also *dbyug-gu*) three stars in the Ram's head; १ *branye* (conceived by the Brahmins to be the image of the *yoni*); २ *min-drug*, the Pleiades; ३ *be-rdzi*, *snar-ma*; ४ *mgo*, *smal-po*; ५ *lag*; ६ *nab-sa*, *rgyal-stod*, *nam-so*; ७ *rgyal-smad*; ८ *skag*, *wa*; ९ *mčü*, *rta-pa*, *rta-čen* (with Regulus its brightest star); १० *gre*, *rta*, *rta-čui*; ११ *dbo*, *kra*; १२ *me-bži*, *bya-ma*; १३ *nag-pa*, *byau* (with Spica); १४ *sa-ri*; १५ *sa-ga*; १६ *lha-mtsams*, *lag-sor*; १७ *snron*, *ldeu* (with Antares); १८ *snrubs*, *sog-pa*; १९ *ču-stod*; २० *ču-smad*, *jul*; २१ *gro-bžin* and *byi-bžin* (considered as one constellation); २२ *mon-gre*, *mon-dre*; २३ *mon-gru*, *agrog*; २४ *kru-ma-stod*; २५ *kru-ma-smad*; २६ *nam-gru*, *še-sa*.

རྒྱུ་བ་ *rgyüg-pa*, pf. *bryyugs*, fut. *bryyug* 1. to run, frq.; to make haste, to hurry, to rush, *sgor* to the door (out of the room) *Dzl.* ... *kyi tög-tu* upon ... *Dzl.*; **hä-la gyug** be off! get you gone! *C.* 1. to start (of a rail-way train) *W.*; *rta-rgyüg-pa* to ride full speed, to gallop; also sbst. race *Glr.* — 2. to go, to pass, to circulate, to be current; to be valid, to have force.

རྒྱུ་བ་ *rgyugs* *Lex.*; *Sch.*: limit, term, aim, end; *W.*: task, lesson.

རྒྱུ་བ་ *rgyügs-pa* pride, ambition *Sch.*; grief, sorrow *Schr.*(?).

རྒྱུ་བ་ *rgyün-ba* the nerves, sinews *Sch.*; cf. *bryüns-pa*.

rgyud 1. *Ssk. तन्तु, तन्त्री* string, cord, but only in certain relations: the string of a bow; *rgya-rgyüd* Chinese string *Mil.*; string, chord, of a musical instrument, *rgyüd-mäns* harp; chain, v. *lu-gu*; mostly fig.: *ri-rgyüd*, *gañs-rgyüd* chain of mountains, ridge of snowy hills; also thread of tradition, i.e. continuous, uninterrupted tradition, so in: *ka-rgyüd*, *agoñs-rgyüd*, *čos-rgyüd*, *bka-rgyüd* (v. *bka*, compounds); *šnyan-rgyüd* = *bka-rgyüd*, frq. in *Mil.*; *ytam-rgyüd* *Zam.* legendary tradition. — If used

for expressing a succession of generations or families, the word is gen. written *brgyud*, rarely *rgyud*, e.g. *rje-btsün slob-rgyüd dai* *béas-te* his reverence (the venerable divine) with his race of scholars, in as much as the disciples of a saint are frequently called his spiritual children *Mil.* — 2. *treatise, dissertation, Sct.* རྟུན་པ་, also *rgud-sde*, esp. the necromantic books of the mysticism of later times *Was.* (184), in four classes, the so-called four classes of Tantras (*rgyud-sde bzhi*): *byā-bai rgyud*, *spyöd-pai rgyud*, *rnal-'byór rgyud*, *rnal-'byór bla-na-méd-pai rgyud*; yet *rgyud bzhi* is also the short title of a medical work consisting of four parts: *rtaü-bai rgyud*, *bädul-pai rgyud*, *man-'näg rgyud*, *pyi-mai rgyud*. — 3. *connection, relation, reference*, e.g. of a word.(?) — 4. *character, disposition of mind, natural quality; heart, soul; rgyud bzän-po* a good disposition, *rgyud nan-pa* a bad disposition; *rgyud zi-ba* a mild disposition, good nature, *rgyud jam-pa* a soft temperament *C.*; *rgyud na-räis-pa* a wicked character *Thgy.*; *sem-gyü' C.*, *de-gyü' C.*, *Mil.*, prob. also *rig-rgyüd Mil.*, character; *rañ-rgyüd nan-pai gön-po* *ful* restrain the demon of your own wicked heart *Mil.*; of thoughts, feelings, passions, also of a *tiñ-ne-dzin* is said: *rgyüd-lu skye* they arise in the soul; *rgyud smin* the mind ripens *Mil.*; in some phrases and passages it designates a man's whole personality: *rän-gi rgyud tög-tu lén-pa* to take (other people's) sufferings altogether upon one's own person (not merely to heart) *Glr.*; *rañ-rgyüd-la brtäg-pa*, *žün-rgyüd-la shyär-ba* to think a matter through in one's own mind, to draw conclusions from an attentive observation of others, *Thgy.* — Concerning *rañ-rgyüd*, and *žün-rgyüd* (མཚན་པ་ & རྟུན་པ་) in the more recent philosophical writings, and in medical works, v. *Was.* — *rgyud-čogs Tar.* 15, 14, acc. to *Schf.* sentence, thesis, point. — *don-rgyüd*, *agrub-rgyüd Mil.*?

རྟུན་པ་ *rgyüd-pa* I. vb., pf. *brgyus* and *brgyud*, fut. *brgyu*, imp. *rgyüd*, 1. to fasten or file on a string, to string, *tä-gu-la brgyüs-*

pa strung, filed on a string *Stg.*; *yrér-nyag-tug rgyu brgyüs-pa* a gold chain with turquoises inserted *Mil.* — 2. to pass through or over, to traverse (later literature and col.) *mü-ge rgyüd-nas on* famine passes over, prevails in the country *Ma.*; **nän-na nai gyüd-de 'dul' W.* he passes from one room to the other, he visits room after room; **nyün-ti-ne gyüd-na gür-lu ton' W.* he is passing through Kullu to Gar; *lag-grim-gyis brgyüs-pas v. grim*; *yg-nór brgyüd-pa* an error in writing has crept in *Tar.*; *stön-pa žsum ras-čün-pa brgyüd-nas zer* the three teachers, using *Ras-čün-pa* as a go-between, said . . ., = they sent word by *Ras-čün-pa* to this effect *Mil.*

II. sbst. and adj. 1. prop. a participle used a. actively; *rgyüd-pa* (or *brgyud-pa*) one that is transmitting knowledge, a teacher; *rgyüd-pa bzän-poi byin-rlabs-čan* one that enjoys the blessing of having an excellent apiritual teacher *Mil.*; *nai rgyüd-pa rdo-rje-čän-čen yin Mil.* (in this instance it would be justifiable to write *brgyüd-pa*, and, regarding this as a derivative of *brgyüd*, to translate it with 'ancestor'). — b. used passively: *rdo-rje-čän-nas nyams-rtögi rgyüd-pa de nä-ro lags* he to whom knowledge was communicated by *Dor-je-čän* is *Näro Mil.*; *nä-ro čen-poi rgyud-pa* a scholar of great *Näro Mil.* — 2. a derivative of *rgyud* 2., a Tantrika, a mystic.

རྟུན་ཅིས་ *rgyud-ris* a term used in architecture, wall, panel (?).

རྟུན་ཁོང་ *rgyud-lön* bolt, door-bar *Sch.*

རྟུན་ *rgyun*, *Sct.* རྟུན་པ་ a continual flowing, the flow, current or stream (seldom river; perh. *smig-rgyui rgyun Lex.* a river seen by a mirage or fata morgana(?); *gän-gai rgyun* the river Ganges); *ču-rgyün-gyis kyér-ba* to be carried away by the current; *rgyün-du žügs-pa v. bräs-bu bzhi*; frq. fig. *tügs-rjei rgyun* stream of grace *Glr.*, and sim. in some compounds; often in reference to time, hence *rgyün-lu* continually, perpetually, always, *dus-rgyün-du* id.; **dhg-gyün ta-bhu jhe žig' C.* make it as usual!

རྒྱལ་ཁྲིམས་ *rgyus*མཁོ་མཁོ་ *sgaṅ*

snér-gyi rgyun all the time before, opp. to *du-ltar* now; also for ordinariness, predominantly, e.g. ordinarily it is white, only by way of exception it is of another colour; *ka-rgyün* = *ka-rgyüd* tradition; *rgyün-gos* an every day coat, opp. to *yzab-gos*; *rgyün-gdḡ*, and more frq. *rgyün-lad* an interruption of flowing, of progress, hence *rgyün-čad-méd-par*, or *rgyün-mi-čad-par* uninterruptedly; *rgyün-zás* daily food; *rgyün-rin-ba* lasting, of long continuance; *rgyün-lám* an endless, interminable way, to be pursued again and again, e.g. *kör-bai* of transmigration, *byan-čub-kyi* of virtue, holiness *Mil.*

རྒྱལ་ཁྲིམས་ *rgyus* 1. v. *rgyu*. — 2. (Cs. *rgyüs-ma*) notice, intelligence, knowledge, *ñāḡa dā-i gyus yod* I am acquainted with it, I know the thing, I am up to it, frq.; *W.*: "gyus yod-kan" one that knows about it; "gyus yod-pai lam" a well-known road; *ča-méd yül-đu rgyus-méd khyam* as a stranger I am rambling through a foreign country *Glr.*; *lo-rgyüs* 1. annals, chronicle, 2. in a general sense history, story, tale, narrative, *lo-rgyüs badd-pa* to relate a story *Glr.*, "ñāḡa lo-gyüs ād-čē mān-po yod" *W.* I have much to relate, to tell; *lo-rgyüs žib-tu dri-ba* to ask closely, to inquire minutely into a story *Mil.*; *gön-gi lo-rgyüs badd-do* he reported what was related above *Pth.*; also used of any short notice or intelligence, without reference to things past: *der byön-pai lo-rgyüs ysuis* he mentioned that he was going there *Mil.*

རྒྱལ་ཁྲིམས་ *rgyus-pa* the fine threads or fibres of which animal muscle, plants etc. are composed; *rgyüs-pa-can* fibrous; *rgyus-skud* catgut.

རྒྱལ་ཁྲིམས་ *rgyo-ba*, pf. *brgyos*, fut. *brgyo*, imp. *rgyos*, to unite in sexual embrace. This word is an undisguised, and therefore somewhat obscene expression, which in books and in col. language is avoided, though referring to an act not criminal in itself, as Cs. seems to have understood it, when he translates *rgyo-ba* by: to abuse, constuprate, ravish: hence it is allowable,

yet vulgar, to say: "ā-pa dan 'ā-mu gyō-wa jhe" *C.*

རྒྱལ་ཁྲིམས་ *rgyön-ba*, pf. *brgyanis*, fut. *brgyan*, seems to be a secondary form of *rkyön-ba*, to extend, stretch, spread (vb. n.); the word is to be found in *Lecc.*, but seems to be little used; *brgyāns-pai mā-tsa Pth.* a disease consisting in some parts of the body being morbidly distended(?).

རྒྱལ་ཁྲིམས་ *rgyōb-pa* Cs., a secondary form of *rgyāb-pa*, prob. but a provincialism.

མཁོ་མཁོ་ *lga*, also *sga*, ལྗང་ལྗང་ ginger (fresh or dried); *lga-rlon* fresh ginger.

མཁོ་མཁོ་ *lgañ-né Pth.*: *skya-lgañ-né*, is stated to mean: perfectly white.

མཁོ་མཁོ་ *lgān-pa*, *lgān-pūg* urinary bladder *Med.*

མཁོ་མཁོ་ *lgān-bu*, = *gān-bu*, husk, pod, shell.

མཁོ་མཁོ་ *lgau-pšer* Cs. = *lga-rlon*.

མཁོ་མཁོ་ *lgo* Cs. = *pa-ba-dgo-dgō* puff-ball.

མཁོ་མཁོ་ *lgyām-tswa* = *rgyām-tsa* *Zam.*, a kind of rock-salt.

མཁོ་མཁོ་ *sga* 1. gen. *lā-sga*, *bā-sga*, ginger, = *lga*; *sga-skyā* *Lt.* id. (?); *sgā-pi-pō* *Lt.* prob. for *sga dan pi-pi-lin dan pō-ba-ri* ginger and two kinds of black pepper; *sga-spyōd* *Sch.* = *sga-skyā*. — 2. saddle, *rtasga* (*Ld.* "stāsya") horse-saddle; *sga bstiā-pa*, resp. *čib-sga bstiā-pa* *Glr.*, to lay the saddle on, to saddle; *sga-kēbs* saddle-cloth, *Sch.*: the leather cover or coating of a saddle; *sga-ḡlō* saddle-girth *W.*, *C.*; *sga-lāg* Cs.: frame of the saddle; saddle-bow, saddle-tree; *sga-sā* straps for fastening the travelling - baggage to the saddle, cf. *ñā-stūg* 2.

མཁོ་མཁོ་ *sga-pōn* bat, flitter-mouse *Sch.*

མཁོ་མཁོ་ *sgaṅ* 1. a projecting hill or spur, or the side of a larger mountain; *sgaṅ-ysōn* elevations and depressions on a hill-side, in *Kun. sgān-kūl*; *sgān-ka-lu yod* (the village) is situated on a mountain-spur; "sgān gyib-na" *W.* when you have passed round the extremity of the hill. — 2. *čū-*

agani a blister, caused by vesicatories, by long marches etc., *C.*, *W.*; cf. *begani*.

མྱེན་བྱ་ *agani-ba*, pf. *begani*s, fut. *begani*, to grow or become full *C.*; *bud-med na-so agani* a marriageable girl.

མྱེན་པ་ *agab-pa*, secondary form of *gyébs-pa*, *byá-mas ba-la agab-pa* the covering of a young bird by its mother *Glr.*; *gao-agab Lex.*, skirt or lap of a coat, *agab-tün* a short skirt.

མྱེན་མུ་ *agam chest, box, trunk; agam-čün* a little chest or box; *agam-bu* id.; *agam-nyo-nüis* a chest of drawers, cabinet *C.*; *šin-agam* a wooden chest, *lāgs-agam* an iron chest; *kó-agam* a leather trunk; *ró-agam*, resp. *spür-agam* coffin *C.* — syn. *agron*.

མྱེན་པ་ *agam-pa*, or *sgám-po Cs.* deep, profound, *Sch.* also prudent, quiet; *Lex.* *blo-agam* w.e. Only the following phrase came under my notice: *tugs šin-tu sgám-mo* he (the prince) is very clever (as a legendary explanation and confirmation of the name *sron-btsan-agam-po*). Prob. obsolete.

མྱེན་པ་ *agar camp, encampment, dnag-syur* a military camp, *agar dēbs-pa* to pitch a camp; *agar-miñ C.* watch-word, parole, = *bo-sgrá*.

མྱེན་པ་ *agal load of a beast of burden, rta-sgal* a horse-load, *šin-rtai sgal* a cart-load, waggon-load *C.*; *sgal gél-ba* to put on a load, *jián-ba* to throw it off, *šōgs-pa* to take it off, *sgal bsarín-ba* to adjust or balance it; *sgál-rta* pack-horse, *sgál-pyugs* beast of burden.

མྱེན་པ་ *sgál-pa* 1. the small of the back, *sgál-dabs* the lumbar region *Med.* — 2 the croup, crupper, back of a horse *Glr.*; **gál-pa ton dug* *W.* the back comes out, i.e. has become sore or galled; *sgal-tsigs-Med.*, *agul-rus* col. backbone, spine; *sgal-rmá* a sore on a animal's back caused by the load.

མྱེན་པ་ *agu-stégs Lex.* w.e.; *Sch.* elbow, angle.

མྱེན་པ་ *agu-rdó* a sling *Sch.*

མྱེན་པ་ *agug-pa*, pf. *begugs*, fut. *begug*, imp. *agug(s)*, to wait, *zld-ba ytig agug-pa* to wait for a month *Glr.*; to await, to expect, *ci-ba* death *Mil.*; *lám-na agug-pa* to wait on the road *Mil.*; *agug-čin* *adód-pa*, *W.*: **gug-te dád-čē** to sit waiting; **i-ru gug-te dód** *W.* wait here! *agug-tu jug-pa* to keep one waiting *Glr.*; to lie in wait (for a person), to waylay; *jad-pas agug-pai* a place where robbers are lying in ambush *Mil.*; **kon gug-te dád-čē** *W.* to bear a grudge, to have a spite against a person.

མྱེན་པ་ *agun Ld.* clap, crack, crash, report (of a gun).

མྱེན་པ་ *agud-po* father-in-law, *agud-mo* mother-in-law *Sch.* prov.

མྱེན་པ་ *agum-mda Schr.* butt-end of a gun, gun-stock *C.*, *W.*; spelling dubious.

མྱེན་པ་ *agur v. dgur.*

མྱེན་པ་ *agül-ba vb. a.* (cf. *gul-ba*), pf. and fut. *begul*, to move; agitate, put in motion, *rygyud kyan-ma agül-* to he could not even move the bow-string *Dzl.*; to pull (e.g. the bell-string).

མྱེན་པ་ *agru* 1. diminutive of *aga*, ginger, *agru-yšer Med.*, *Sek.* **མྱེན་པ་** (*Hind. adrak*), fresh ginger. — 2. a small door.

མྱེན་པ་ *aggy-pa Cs.*: to boast, brag; yet not so much with respect to words as to looks and demeanour, so that it may be applied to the airs of coquettish girls (*aggy-čin mdzēs-pa* coquettish *Mil.*, *Stg.*) as well as to the bearing of insolent youngsters and bullies. *aggy-ma n.* of a goddess; *aggy-mo Lex.* **མྱེན་པ་**, a dancing girl.

མྱེན་པ་ *agñ-la*, or *dgeñ-la (?)* on, upon *Ts.*

མྱེན་པ་ *ager Sch.*: 'different, dissimilar, foreign'. This word I repeatedly met with in books of physical science, without finding the signification given above applicable.

མྱེན་པ་ *ego* 1. door, the aperture itself, as well as the wood-work of the door: *ego byéd-pa*, *W.* **pé-čē**, to open the door; **jug-pa** 1. *C.* to put in a door, to hang a door on hinges 2. *W.* to close, to shut the door;

yód-pa 1. to shut, 2. to lock (a door); **gyág-pa*, *gyáb-pa** C., to shut (the door); *yán-pa* Sch.: 'to lock up', prop. to bolt, to bar, v. *sgo-ytán*; *bám-pa*, *bakim-pa* Cs.: resp. to shut (a door); *sgo blüü - bu* to knock, to rap at the door; **go srüg-gu rag** W. I hear a rattling or rapping at the door. The ground floor of a house into which the door leads; is generally occupied by the cattle, hence: *sgoi puyys* the cattle near the door, opp. to: *pügs kyi nor* the money in the inner chamber farthest from the door, cattle and money being thus the two poles or terminating points of household property. — *ryyál-sgo* the principal door or entrance of a house or chamber (in *Ld.* also: **gyáz-go**). — *sgrig-sgo* folding-door Cs. — *žáb-sgo* resp. for *sgo* Cs., cf. *jsán-sgo*. — *rtá-sgo* a door which may be passed through on horseback, viz. the door or gate of a court-yard or garden, open at the top, or a high castle-gate; in the latter case syn. to *ryyál-sgo*. — *nán-sgo* the innermost door, *bár-sgo* the middle door, *püi-sgo* the outer door *Pth.* — *tsé-sgo* v. 2, *lās-sgo* v. 3. — *žél-sgo* glass-door; wing of a window, casement; *jsán-sgo* secret door; Cs. resp. for *sgo* (?). — 2. the boards that form the pane or square of a door, hence **board**, **plank**, v. *sgo-rnám*; *tsé-sgo* a Chinese punishment, consisting of a thick board with an opening for the neck of the culprit, and resting on his shoulders; *sgo yyóg-pa* to put on the board of punishment. — *bsé-sgo* *dan lēags-sgo bāun sbrags* a door constructed of sevenfold layers of leather and iron, used as a butt for shooting at. — 3. the aperture of a door, and hence **aperture** in general: *sgo kún-nas* from all the apertures (of the body); *žál-gyt sgo* resp. mouth *Dzl.*; *miál-sgo* the opening of the womb (v. *miál*) frq.; *skyé-bai sgo* id. less frq. *Thgy.*; *dkyil-kor sgo-bzi-pa* a square figure with four openings, about thus: []; the opening of a semi-circle; **entrance**, **passage**, **outlet**, connecting passage, communication; also fig.: way of mediation, of bringing an agreement about,

nian-són-gi sgo the entrance, the road, to misery viz.: to hell; *dbán-poi sgo* the organs of sense, also *sgo lia* alone; *sgo-jaim* the three media or spheres of moral activity, *lus*, *niag*, *yid*, action, word and thought frq.; *bzá - ba dan btün - bai sgo jiroy - pa* to cut off the supply (of provisions) *Pth.*; *blay čos sgor jug-pa žu* I beg to allow us to enter religion, to receive us as students or disciples *Mil.*; *gró-sgo Schr.* 1. also *būd-go*, *kyág-go* W., expense, expenditure 2. *čó-go-tar šg' - pu* C. to relate accurately how a thing came to pass; *lās-sgo* 'door of intercourse, of trade', a commercial place or town, emporium *Glř.* Hence *sgó-nus* with the genit. **by means of**, **by**, in the way of, according to, but never as connected with a person or joined to an infinitive: *tabe dú-mai sgó-nas* in different ways, variously (often coinciding with: by various means); *lus niag yid - kyi sgó-nas* in or by actions, words, and thoughts (e.g. to strive for virtue, cf. above *sgo-ysúm*) *Dzl.*; *rnám-pa sna-tsógs-kyi sgó-nas* in every possible way *Dzl.*; *dpoi sgó-nas* (to explain) by way of comparison *Thgy.*; *mtsán-nyid-kyi sgó-nas* (to describe a thing) according to its characteristics *Thgy.*; *rigs-kyi sgó - nas* (to divide) according to the species *Lt.*; *drá-bai sgó-nas btam-miń* *ste* it being a name given to it from its resemblance to ... *Wdn.*; ... *la pıag-dóg-gi sgó-nas* from envy of ... *Mil.*; *mi-snán-bai sgó - nas* by way of invisibility, by being invisible *Wdn.*

Comp. and deriv. *sgo-Kán* the entrance into a house, **vestibule**, **porch**, **portal** — *sgo-Kán* opening of the door *Mil.* — *sgo-kyi* a door-guarding dog, **watch-dog**. — *sgo-kór* hinge of a door or gate. — *sgo-glāys* *Zum.* = *sgo-tán* (?). — *sgo-glēgs* the **board** or **plank** of a door Cs. — *sgo-grám* the space near the door. — *sgo-driy* (*Ld.* "sgon-dig") **door-frame**, **window-frame**. — *sgo-ryyáb* the space behind the door, within the door *Glř.* — **go-čág* (*lčays*) C. **lock** of a door. — **go(g)-tán** a bar or bolt (a small beam) to secure the door with. —

ago-tam threshold, also the head-piece of a door. — *ago-bdag* = *ago-dpön*. — *ago-rnam* a single board, e.g. of the floor. — *agö-pa*, resp. *žäbs-ago-pa* door-keeper, porter; *ago-dpön* the first, principal door-keeper. — **go-jin** *W.* door-hinge. — *ago-jär* board or plank of a door *Cs.* — *ago-bär* *Ld.* chinks between the separate laths of a door (for of such the doors in Tibet frequently consist, owing to the scarcity of wood). — *agö-ma* 1. pane or square of a door, fold of a folding-door; 2. a masked dancer in religious dramatic entertainments, representing one of the four guardians of the world (v. *rgyal-čén*). — *agö-mo* 1. a large door, a gate, castle-gate, town-gate; 2. beginning, *rtsis-kyi agö-mo Pth.* = *rtsis-go Cs.* (Chronol. Table) beginning of a new epoch. — *ago-mtsams* the small opening left between door-post and door, when the latter does not perfectly fit. — *ago-yig Cs.* 1. inscription, 2. lampoon, libel, 3. a magisterial advertisement fastened to a door. — *ago-lä* n. of a high and difficult mountain-pass between Lhasa and Pañ, v. *Huc. I. p. 244.* — *ago-brusi* door-keeper, porter *Dzl.*

མོ་མོ་ *ago*, in *skye-ago* v. sub *agö-po*.

མོ་མོ་ *ago-nid* or *agon-nid* and *agon*, egg, eggs, spawn, also egg as a measure *Lt.*; *agon-dkris* the pellicle, membrane of an egg *Sch.*; *agon-čü* the white of an egg *Sch.*; *agon-jün*, or *kog*, the shell of an egg; *agon-är* yolk of an egg *Sch.* — *ago-na* *pyed* a scholastic term, v. *Was.* (274).

མོ་མོ་ *ago-pär* foreskin, prepuce *C. vulg.*

མོ་མོ་ *agö-po*, also *agö-bo*, (*Ld.* **gö-po**) *W.*

1. the body, with respect to its physical nature and appearance, **gö-po čén-mo*, *rin-mo*, *go-rin*, *go-zän** tall, **gö-po čün-be** of small stature, short; **róm-po** stout, lusty; **čä-mo** slender, thin; **dé-mo** healthy, well; **go-yäl** a man that has lost his own body by gaming and become the slave of another. — 2. = *skye-ago* face, countenance, *skye-ago* legs a beautiful face, *žün-ago* an ugly face *Mil.* — *agö-lo* 1. body,

2. face, as a flattering word; also directly for a nice or pretty face, **gö-lo min dug bag tsogs yod** she has not a pretty face, but looks like a fright *W.*

མོ་མོ་ *agö-ba*, pf. *bagö* (*bagos* in *Lex.*, prob. obsolete) to say, when used of superiors, hence mostly to bid, to order (cf. the article *bka* init.), frq. in early literature, in later times more and more disappearing, being unknown to the common people.

མོ་མོ་ *ago-tadm* a little *Sch.*

མོ་མོ་ *agö-lo* 1. v. *agö-po*. — 2. *Ld.* also = *ago-nid*.

མོ་མོ་ *agög-pa*, (*Sak.* མཚུགས་) garlic, leek, (*Allium*); *ri-agög Med.* *Allium sphaeroceph. L.*, or a species allied to it; *agög-skyä Med.* *Allium nivale* Jacqm. (?); *agög-siön Med.* perh. *A. rubellum*, a blue species, very common in the Himalaya. — *agög-tin* mortar, *agög-ytün* pestle, for bruising leek.

མོ་མོ་ *agög-pa* 1. *Cs.*: 'pf. *bagags*, fut. *bagag*, to make one swear, *agög-po* one that makes a person swear.' I only met with *mna-agög Lex.* w. e. — 2. *rya agög-pa* v. *rya*.

མོ་མོ་ *agon* 1. v. *ago-nid*. — 2. n. of a country, prob. = *kon* *Glr.* — 3. *agon-töy-pa* n. of a plant *Med.*

མོ་མོ་ *agön-ba*, pf. *bagöns*, fut. *bagön*, imp. *agön* (s), 1. to make round, globular *Cs.*; so it is prob. to be understood in: *bu-räm bagär-žin begräns-nas bagöns Lex.*, he having boiled down the sugar and allowed it to grow cold, formed it into balls (in this form the sugar is usually kept in Tibet). — 2. to hide or conceal a thing *Sch.*, thus in **gön-te bör-čé** *W.*; cf also *dpä-agon-ba*.

མོ་མོ་ *agöb-agöb* unable, deficient, wanting in strength *Sch.*; **lag-pa gob-son** *Kun.* the hands are unable (to move), stiff (from cold).

མོ་མོ་ *agom* reflection, meditation, contemplation, *agom bör-gyi dögs-pa* the fear lest contemplation should be prejudiced

or rendered impossible *Mil.*; *sgom srán-ba* to sustain, to preserve meditation (undisturbed) *Mil.*; *sgom-méd* without meditation *Thgr.*

མགོ་མཁོ་ *sgóm-pa* I. vb., pf. *bagoms*, fut. *bagom*, imp. *sgom(s)*, resp. *tugs* *sgóm-pa* (*Skt.* *ज्ञा*, causatives *ज्ञाव*) 1. originally: to fancy, imagine; meditate, contemplate, consider, c. accus. and dat.; to have, to entertain, to produce in one's mind, — *skyéd-pa*, e. g. *bzód-pa*, *enyín-rje*, *byáms-pa* etc.; *rgyán-du nam* མི ཅི་ཅཱ་མེད་ *sgom* always consider that it is uncertain at what time you shall die *Mil.*; with the accus. and termin., or with a double accus.; to look upon, to represent to one's self as . . . , *gró-drug-séms-dan* ཉེ་དྲུག་སེམས་དང་ན་པོ་མཁོ་ *sgom* look upon the beings of the six classes as being your parents *Mil.*, viz. with the same respect and affection, or even so, that you imagine your father's or your mother's soul inhabiting just now the animal body of one of those beings; *rmi-lam* རྟུན་མཁོ་ *sgom* look upon it as being the illusion of a dream *Mil.* — 2. In later times *sgóm-pa* became the usual term for the systematic meditation of the Buddhist saint, so that this word, and the expressions *tín-né-dzin-du* ཉིན་འཇམ་དཔེ་མཁོ་ *jug-pa*, and *bsam-ytán* བསམ་ཡིན་པ་ *agrib-pa*, which in classical writings denote the concentration of the mind upon one point or subject, e. g. upon a certain deity, *lha*, prob. imply one and the same thing. Three degrees of this systematic meditation are to be distinguished, viz. *ltá-ba* contemplation, *sgóm-pa* meditation, properly so called, (which requires *yal* *dan* མི་རྟོག་མཁོ་ཡེས་ཡུམ་, i. e. that it be performed in a clear and decided manner, without suffering one's self to be disturbed or distracted by any thing), and the third degree *spyód-pa*, exercise and practice, which three distinctions will be somewhat elucidated by the following: *bzad(-ba)-ytad(-so)* རྩམ་པ་ཡིན་པ་མཁོ་ *yód-na* རྟོག་པ་མཁོ་ *blá-ba* བློ་མཁོ་ *byín-rgod* རྟོག་པ་མཁོ་ *sgóm-pa* མཁོ་ *blán-dor* རྟོག་པ་མཁོ་ *spyód-pa* མཁོ་ *min*, if one lives plentifully, there is no contemplation (pos-

sible); where there is inattention and a distracted mind, meditation cannot take place; where there is desire or disgust, exercise and practice are not (to be thought of) *Mil.* 14, 11. Hence contemplation would seem to be more immediately opposed to the rule of sense, meditation to the rule of imagination, practice to the rule of passion; v. also *Was.* (137), *Köpp.* I, 585. Sometimes contemplation and meditation are also opposed to *tse-pa*, and *bedm-pa*, hearing and knowing, as to mere acts of memory and intellect. — *sgóm(-pa)-po* མཁོ་, *sgom-byéd*, *sgóm-mkhan* *Mil.* one that meditates, an ascetic; *sgóm-ma* fem. *Mil.* — *sgom-tén* 1. a great meditator (so *Mil.* often calls himself). 2. a kind of field-mouse, *Lagomys badius* *Hook.* II, 156. — *sgom-tig* 'meditating-cord', a cord or rope slung by the laxer sects round their bodies, in order to facilitate the effort of maintaining an erect and immovable posture during meditation, which expedient of course is scorned by the more rigid devotees.

II. sbst. 1. meditation. — 2. *Cs.*: 'the state of being accustomed to' (prob. error. for *goms-pa*).

མགོ་འཇམ་པ་ *sgom-bróg* (?) holly, *Ilex*. *Sik.*

མགོ་ *sgor* a spindle in turning-lathes? v. the next word.

མགོ་པ་ *sgór-ba* 1. pf. and fut. *begar*, to boil down, to condense by boiling, e. g. *bu-rdm* sugar. — 2. to turn on a lathe, *W.* "gór-la ten-é".

མགོ་མོ་ *sgór-mo* (perh. also *akór-mo*) 1. round, e. g. of leaves, *Wdi.* and elsewh. — 2. a circle. — 3. a disk, a globe; hence a rupee *W.*; a semi-globular bowl or vessel *W.*, *sgor-tig* circular line, circumference, circle; *sgor-tig pyé-ba* *Cs.*, *pyéd-ka* *Schr.* semicircle.

མགོ་ *sgos*, in compounds and as adverb: private, separate, distinct; privately etc., opp. to *spyi*, e. g. *spyi-ydugs* a parasol for several persons, awning, shelter, *sgos-ydugs* a parasol for one person *Glr.*; *sgós-ekal* share of a single person, individual lot

མྱུ་, མྱུ་གུ *sgyu, sgyig-gu*

མྱུ་བ་ *sgyur-ba*

Mil.; *sgds-su*, or *sgos* adv., (opp. to *sgyir*) particularly, especially; *sgos-(kys)*, *dpon* a subaltern officer *Cs.*; *sgds-pa Sch.*: 'to choose, to find the right thing'.

sgyiu, sgyig-gu bag, purse;

sgyig-gu dād-poi dhan-du

sdn-nas our purse being at low ebb; *diul-sgyig* money-bag, purse.

མྱུ་བ་ *sgyir-ba*, pf. *bagyiis*, fut. *bagyiin*, 1.

acc. to *Lezz.* = *Ssk.* མྱུ་བ་ syn. to

glal-ba, to yawn, gape, and perh. to stretch one's self after having slept; it is almost exclusively used in describing the attitude of a dying lion, and so also the dying attitude of Buddha. — 2. perh. also = *gyin-ba*.

མྱུ་(བ་) *sgyid-(pa)* 1. the hollow of the knee, bend of the knee; knee-

joint; *sgyid-pa ydod-pa* to lame the knee-joint, to hamstring (a horse) *Glr.* — 2.

the calf (of the leg) *Mil.*; *sgyid skyur-ba* acute pain in the knee and leg e.g. of a woman with child *Med.*; *Cs.*: 'to despair'?

— *sgyid-kün* the hollow of the knee *Med.*

— *sgyid-kyöl* one lame in his legs *Cs.* —

sgyid-lug-pa Lez. w. e., *Cs.*: slothful, idle, lazy; *sgyid-lhod Sch.* id.

མྱུ་བ་ *sgyid-bu*, also *sgyéd-bu*, a hearth,

fire-place, consisting of (three) stones on which the kettle is placed; *l'ays-sgyid* iron trevet, tripod, cf. *sgyéd-po*.

མྱུ་ *sgyu* artifice, imposture *Dzl.* and elsewh.,

མྱུ་-sgyü id.; *gyo-sgyu-med-na* if he is

without guile *Dzl.*; *sgyu-can* artful, crafty,

cunning, *Cs.* — *sgyu-jrül-ma*, མ་ལ་, the

name of Buddha's mother. — *sgyü-ma*,

མ་ལ་, illusion, false show, deception of sight,

opp. to *dios* reality; *sgyu-ma sprul-ba* to

exhibit a false show *Cs.*; *nas endān-ba tams-*

édd sgü-mar des I know that every thing

visible, the whole external world, is only

an illusion *Mil.*; *sgyü-mai* nor apparent

riches, hence riches in general *Mil.* (cf.

sgyu-lus); *sgyü-ma-mkan* a juggler *Mil.*;

sgyü-ma-mkan-gyi mčün-bu, sgyu-mai

mčän-bu a juggler's apprentice *Lezz.* —

sgyu-rtsäl art, skill, dexterity, frq., the In-

dians, and so also the Tibetans counting

64 arts (or 60 in a round number) *Tar.* 21,

2. — *sgyu-zög* deception, hypocrisy *Pth.* —

sgyu-lus 1. the immaterial, subtle and

pure body of the soul in the Bardo, hell etc.,

hence = *yd-kyi lus Thgr.* 2. the animal

and human body in general, in as much

as it is only an apparent body, a phan-

tom, when considered from a higher phi-

losophical point of view *Mil.*

མྱུ་མོ་ *sgyig-mo* mother-in-law *Stg.*; *mna-*

མྱུ་ *sgyig* both daughter-in-law and

mother-in-law.

མྱུ་བ་ *sgyur-ba*, pf. and fut. *bagyur*, (vb. a.

མྱུ་བ་ to *gyur-ba*) 1. to transform, *lus dod-*

dgür to transform one's body (i. e. one's

self) at pleasure, (*Dzl.* གསུམ་ *lus* is to be

supplied, or *gyur-te* to be read); to trans-

form the royal prerogative into a religious

one, v. *Krims.* — 2. to change (colour, one's

mind), to alter (something written), hence

to correct, to revise. — 3. to give up, leave

off (customs, scruples, doubts, timidity)

Glr., *pyi-rol-pai dös-lugs* the non-Buddhist

religion. — 4. to turn off or aside (the

course of a river); to dissuade, divert, *las*,

from *Dzl.* — 5. to turn, 'jin pa gyur-če'

W. to turn round on one's heel; 'jin-pa

gyur-te lä-če' *W.* to look back; *kör-lo*

sgyur-ba to turn a wheel = *skör-ba*; *skad*

sgyur-ba to vary, to modulate the voice,

also to hum a tune, to sing or whistle,

as birds do. — 6. to govern, *rtai ka srab-*

kyis, a horse's mouth by the bridle; also

fig. **gyäl-po ka lön-gy' gyur, kyä ka čün-*

mé gyur' C. the king is governed by his

minister, the husband by his wife; *dod-*

čags nān-pas ka-sgyur he is governed by

evil passions *Mil.*; *kā-lo sgyur-ba* to go-

vern, prop. and fig., v. *kā-lo*; *šin-rta sgyur-*

ba to drive a carriage; in a similar sense

dban sgyur-ba c. *la*, to have command or

control of, to command, dominate, frq.;

prob. also to possess *Mil.* — 7. to trans-

late, *agra sgyur-ba* id. — 8. to multiply *Wdk.*

(cf. *gyur-ba* 4, and *lög-pa*); *bagyur-bya*

the multiplicand *Wdk.* — 9. *Lad.*, *Pur.*

to kill, to slaughter. — 10. to publish, pro-

claim, announce **ka-säl gyur-če'* *W.* to pub-

མྱུ་མྱུ་ *agye-agür*

lish an order; **lon gyur** *W.* announce me! send in my name!

མྱུ་མྱུ་ *agye-agür* crooked *Sch.*, better *dgye*.

མྱུ་ *agye-bo* is said to denote in *C.* one of the lower classes of officials or noblemen.

མྱུ་ *agye-mo* 1. sset. a bag (not of leather); *ras-agye* a bag of cotton stuff *Pth.*; *agyeu* diminutive. — 2. adj. quiet, gentle (of horses) *Sp.*

མྱུ་པ་ *agyé-po* a stone for a fire-place, hearth-stone, three of which are so placed together, that a fire may be kindled between them and a kettle put on; *agyé-bu* a fire-place constructed in this manner.

མྱུ་པ་ *agyél-ba*, pf. and fut. *bagyel*, vb. a. to *gyél-ba*, to throw down, to overthrow, overturn, *gan-kyáb* on the back *Lex.*; to lay or put down (a bottle, a book); to thwart (the charm of an enemy); to kill (horses); **mi sg*, *ta gyel** manslaughter and the killing of horses, *C.*

མྱུ་པ་ *agyo* 1. a warlike engine to shoot darts or 'fing stones with, catapult, ballista, *agyo-ga-kyi* *prul-kór* *Thgr.* id; *agyo-ga-rdo* a stone flung from such a machine *Sch.*; in later times: 2. mortar, cannon, gun, in Tibet even at the present day without wheels, col. **ghyog**. — 3. a surgeon's instrument for setting broken limbs *Cs.*

མྱུ་པ་ *agyd-ba*, pf. *bagyan*, fut. *bagyan*, perh. originally = *agón-ba* to hide, but actually used 1. in *C.*: **gyé-ma gydn-wa** to fill, to stuff (a sausage) 2. col. in *W.*: **gydn-če** to put into (the pocket, a box, a coffin); *gydn-du bór-če* to keep, lock, or shut up (things); **úgs gydn-če** to hold one's breath; *gla gyir agyd-ba* to retain the wages due to another person *Sch.* The form *ryyan* often occurs in *Mil.*, in passages where 'to retain, lock up, put into' or a similar term would suit very well. Other passages cannot yet be sufficiently accounted for, and upon the whole the roots *gyan* and *kyan* (*ryyan* etc.) require to be more closely investigated.

མྱུ་པ་མྱུ་ *agra-yédn*

agra, *W.* also **ra**, 1. a sound, noise; voice; *há-agra* the sound *h Glr.*; *agrá-bčas* *Kru* noisy evacuations take place *Li.*; *ón-pa-dag agrá-rnams* *los* the deaf hear sounds; *agra agrog-pa* to produce sounds, noises *Mil.*; *agra dag psal ynum* (read) loud, correctly, and distinctly, those three (a precept for reading or reciting); **nyid-ra tán-če** *W.* to snore; **šdy-ra** the noise made by a flight of birds passing; *miñ-agra* a mere word, name, or sound *Was.*, as a philosophical term. — 2. word, syllable, *bdag-agra* *Cs.*, *bdag-poi* *agra* *Grum.*, the name given in grammar to the so-called article *pa*, e.g. in *rd-pa* horseman, rider; *dgdg-agra* prohibitive or negative particle. — 3. language, science of languages, philology.

Comp. *agra - skád* (= *agra* 1.) sound, voice, *agra-skád snyán-pa* frq. — *agrá-dan* sounding, sonorous. — *agra-čé* far-famed, renowned *Mil.*. *agra čer grayspa* *Stg.* id. — *agra-enyán* 1. a well-sounding, agreeable voice, 2. *C.* a guitar. — *agra-brnyán* echo *Mil.* — *agrá-lar* sounding, sonorous. — *agra lbyāns* 1. pleasing tone, harmony, euphony, e.g. *glu dan ról-moi* *Tar.* 2. n. of a goddess *Cs.* — *agru - sbyór* *Zam.*, *Tar.*, *Schf.*, a coalition or connection of letters. — *agra-mi-snyán* (a disagreeable voice) n. of a larger and two smaller northern continents of the fabulous geography of ancient India. — *agra-tsád* (*agra dan tsad-ma*) *Tar.*, *Schf.*: grammar and logic; yet *yi-gei* *agra-tsád*, *agra-tsád-yi-ge* *Glr.* seem to denote philology.

མྱུ་པ་མྱུ་ *agra-yédn*, *Sak.* རཱུ་ *Rohu*, 1. a demon or monster of Indian mythology, esp. known by his being at enmity with the Sun and Moon, on whom he is continually wreaking his vengeance, occasionally swallowing them for a time and thereby causing their eclipses. The Buddhist representation of the Rāhu-legend is given by *Schl.* p. 114 — 2. *Cs.*: the ascending node of the moon, determining the time of the obscurations. — *agra-yédn-*

dzin, རླུ་མུ་ *Rāhula* 1. 'seized by Rāhu' (*Fouc. Gyutsh.* II, LVII), obscured, eclipse of the sun or moon, 2. 'catcher of Rāhu,' acc. to the Tibetan legend an epithet given to the deity *phyug-rdōr*, acc. to Indian mythology, to Vishnu, who in Tibetan is called *kyub-jug* (also *kyub-jug-ysōd* (s.)); sometimes, however, he is identified with Rāhu himself, for the names *ya-sgra-yeñ*, *ya-sgra-yeñ-dzin*, *ya-kyub-jug*, *ya-rā-hu-la*, and even *ya-du-ba-jug-riñ* (comet!) are used promiscuously. — 3. a son and disciple of Shakyamuni, who received this name on account of an eclipse of the moon taking place at his birth, v. *Fouc. Gyutsh.* II, 389.

སྒྲིབ་ *sgrān-ba*, C.s.: pf. *bagrañs*, fut. *bagrañ*, imp. *syron*, 1. to enumerate, to reckon up separately. — 2. to upbraid, to reproach.

སྒྲིབ་ *sgrāl-ba* to cut into small pieces, viz. the picture of an enemy whom one wishes to destroy.

སྒྲིབ་ *sgrig-pa*, pf. *bagrigs*, fut. *bagrig*, imp. *sgrig(s)*, W. **rig-ic**, to lay or put in order, to arrange, adjust, *pañ-lēb* boards or planks, *so-jiug* bricks or tiles *Glr.*, *kar-yil* plates and dishes, = to lay the cloth; *ylan* stuffed seats or chairs *Dzl.*; to put or fit together, to join the separate parts of an animal body *Glr.*; to put close together, side by side, hence W.: **ziñ de nyis rig-te yod** these two fields are adjacent, **ta duñ rig-te yin** it is situated close to the border; to compile, to write books *Glr.* — **rig-mo** W. tight, close, e.g. a joint, commissure, seam.

སྒྲིབ་ *sgrin-po*, Zam.: = *māśa-pa*, prudent, skilful, clever, *blo sgrin-pa* a penetrating mind *Sch.*

སྒྲིབ་ *sgrib-pa* 1. vb. pf. *bagriba*, fut. *bagrib*, imp. *sgrib(s)*, W. **rib-ic**, to deprive of light, to darken, to obscure, W. **rib ma rib** get out of my light! *nyi-mai 'od-zēr* *bagriba-nas* the light of the sun being obscured, by clouds *Glr.*, by a curtain *Zam.* — 2. subst. the state of being darkened, **obscuration**, gen. fig., mental darkness, **sin**, also *sgrib*; *sēms-ñan* *lamu-ñad-kyi sgrib-pa*

sēl-ba frq., hence *sgrib-pa-mam-sēl* n. of a Boddhisattva; *sgrib-pa lia Dzl.*, the five obscurations caused by sin, prob. — བཟུང་བཟུང་ *Burn.* II, 360. — 3. adj. darkened, obscured, dark; sinner, *bdag-rāñ sgrib-pa čē-am* am I so great a sinner? *Pth.* — **ñib-ma** C., **rib-ma** W. shelter, fence, e.g. at the side of a field against the wind.

སྒྲིབ་ *sgrim-pa*, pf. *bagrim*, fut. *bagrim*, imp. *sgrim(s)*, C.s.: **to hold fast, to force or twist together; to endeavour*; *Sch.* also: **to squeeze in, cram in; to be overhasty, confused*'. Only the following phrases came to my notice: **kū**-*pa dñm-pa** C. to twist or twine a thread; **rig-pa dñm** C. take care! (collect your thoughts!); **dñm-toq-ñan** Sp. inquisitive, curious. Some passages in B., e.g. *blo-bagrim* (explained by *blo-dā* Zam.) are as yet dubious as to their sense.

སྒྲིབ་ *sgril-ba*, pf. and fut. *bagril*, W. **(s)ril-ic**, (cf. *gril-ba* 1. and *kril-ba*), 1. to wind or wrap round e.g. a bit of cloth round one's finger; to roll, wrap, or wind up; *ril-bu* to roll or form into a pill *Med.*; to make fast or tight, *khōd-pa* what is loose; *jiyogs yic-tu sgril-ba* to gather into a heap, to heap or pile up, to sweep together; hence *sgril-bas* (also *dril-bas* *Glr.*) to sum up all, taking all together, in short *Lt.*; *mñug-ma sgril-ba* to wag the tail, *ñu-lar* at a person (of dogs) *Mil.*; to roll, e.g. a large stone to some place. — 2. to multiply *Wdk.*, frq.; *bagril-ma* a doubled and twisted thread or cord *Sch.*; *sgril-ñin* a wooden roll, round which paper etc. is wound; the rolling-pin of bakers. — *sgril-bōg*, W. **dog-rit**, rolled paper C.s.

སྒྲིབ་ *sgrug-pa*, pf. *bagrugs*, fut. *bagrug*, imp. *sgrug(s)*, W. **rug-ic(s)**, to collect, gather, pluck, pick up e.g. wood, flowers, vermin etc.

སྒྲིབ་(ས)་ *sgruñ(s)*, *Ld.* **aruis**, C. **dum**, fable, legend, tale (to the uncultivated mind of the Tibetan, destitute of any physical and historical knowledge of the countries and people beyond the boundaries of his native soil, the difference

between truth and fable is but vague and unsettled); *agruñ* *ñád-pa* to relate fables, stories etc.; *ñion-rábs agruñ Zam.*, *ñion-gyi agruñ-rgyüd Glr.*, *agruñ-ñtám* tales of ancient times, of the days of yore; *agruñ-mkan Cs.*, *agruñ-pa Sch.* the inventor or writer of fables and tales, also a narrator of tales.

མྱུ་བ་ *agruñ-ba*, pf. *bsgruñs*, fut. *bsgruñ*, 1. to mix. 2. to invent, to feign *Cs.*

མྱུ་བ་ *agruñ-pa*, pf. and fut. *bsgruñ* 1. to compare *c. la* and *dan* *Dzl.* — 2. to emulate, vie, contend with *Cs.*

མྱུ་བ་ *agrub-pa* I. vb. pf. *bsgrubs*, fut. *bsgrub*, imp. *agrub(s)* (cf. *grub-pa Ssk.*

མཁའ་) 1. to complete, finish, perform, carry out, an order, a wish, hence usually with *bžin-du Dzl.*; to make, achieve, manufacture, obtain, attain, *diñul-rdo-la diñul bsgrub-tu btub-pa ltar sams-can-la Sams-rgyás bsgrub-tu btub-pa yin-no* in like manner as silver is obtained from silver-ore, Buddha may proceed from beings *Thgy.*; *don agrib-pa* to attain to one's aim, to obtain a blessing, a boon; *tse diñ don agrib-pa* to care for the wants of this life; to procure, *rgyags-pye* flour, as provision for a journey *Mil.*; *nor agrub-pa* to gain riches; to furnish with, to supply, one's self or others *Mil.* — 2. *lha-agrub-pa* implies, in accordance to Brahmanic-Buddhistic theology, not so much the making a deity propitious to man (*Cs.*), as rendering a god subject to human power, forcing him to perform the will of man. This coercion of a god seems to be effected in a twofold manner. The practise of the common people is to perform a vast amount of prayers and conjurations, specially intended for the god that is to be made subject. Another method is adopted by saints, who are advanced in every kind of religious knowledge. They continue their *sgóm-pa*, or profound meditation, for months and years, until the deity, finally overcome, stands before them visible and tangible, nay, until they have been personally united with and, as it were, incorporated into the invoked and subjected

god: Whilst the conatus, the labouring in his arduous undertaking, is often called *agrub-pa*, the arriving at the proposed end is designated by *grub-pa*, e.g. *rgyál-pos rta-mgrin agrib-pa mdzad-pas grub-nas rta-sküd btón-pas* etc., the king began to coerce *Taññ* (*Hayagriwa*), and when the latter was made obsequious, so as to appear, a neighing was heard etc. *Glr.*; *sgom-agrub byéd-pa* for *sgóm-pa dan agrib-pa byéd-pa Mil.* — *bsgrub-kñi, agrib-ynda, agrib-ñug* the house, the place, the cavern, where a saint applies himself to *agrib-pa*; *agrub-pa-po* one effectuating the coercion described above, *Sambh.* frq. — *agrib-rdags* tokens, proofs of perfection, of an accomplished saint. — *agrib-labs* the method of effecting the coercion, of obliging a god to make his appearance; *agrib-byéd* 1. he that accomplishes the coercion (cf. *Schl.* p. 247). 2. a kind of bile *Med.* — *agrib-ñén* the Bon-doctrine *Mil.*

II. sbst. 1. one that contemplates and meditates, like *sgom-ñén Mil.* 2. n of a sect of Lamas, with whom marriage is permitted.

མྱུ་བ་ *agré-ba* I. *Cs.* adj. naked, gen. *agren-mo*.

II. vb. pf. *bsgre*, fut. *bsgre* (cf. *gre-ba*) 1. to roll *Glr.*, *Pth.* — 2. to multiply *Wdk.* — 3. to repeat *Cs.* — 4. to put or place in order, to put together, to compare, e.g. records *Tar.* 174, 14 *Schf*

མྱུ་བ་ *agre-zlog* a sea-washed beach *Sch.*

མྱུ་བ་ *agré-gpa* 1. vb. pf. *bsgre*, to belch. — 2. sbst. belch, eructation, *agré-gpa ñón-pa, byin-pa Med.* **ñul-ñag* *C.* a belch of a fetid smell.

མྱུ་བ་ *agren-ba*, pf. *bsgrens*, fut. *bsgren*, imp. *agren(s)*, cf. *gren-ba*, 1. to raise, erect, lift up, hold up, plant up, e.g. a finger, a beam etc. — 2. to stretch out a limb and hold it stiff *C.*

མྱུ་བ་ *agren-mo* naked, *agren-mor byüñ-ba* to appear in a naked state, to show one's self naked *Dzl.*; *Bhar.* 59. *Schf.* 'orbus', orphaned (cog. to *bken*?).

མྱུ་ *sgro*

sgro 1. a large feather, esp. quill-feather, used for an ornament of arrows, as a charm etc.; *sgro-mdöis* peacock's feather, as a badge of dignity. 2. to elevate, exalt, increase; *Cs.*: to exaggerate. *Was.* however has p. (305): 'Vorurtheil (Anerkennung des Nichtwahren), Gegensatz: *skur-döbs* Lästerung (Leugnung des Wahren)', and p. (297): '*sgro-skür* Verneinen und Lästerung'. *Cs.* renders *sgro-skür* by 'exaggerated praise and blame'; *sgro-skür döbs-ba* occurs also in *Mil.* The phrase *sgro-dögs yöd-pa* might therefore be rendered: to put an end to overrating and to prejudice; this meaning, however, does not suit in every instance, and acc. to expressions heard from people in *C.*, *sgro-dögs yöd-pa* would signify: to turn to account, to work one's way up, to contest for a prize. Finally ought to be mentioned that acc. to *Schr.* *sgro-dögs spyöd-pa* (sic) denotes 'logic'. A connection between these heterogeneous significations is not discernible, but a clew may perhaps be found hereafter. — 3. sack, bag (?), *täl-sgro* *Glr.* was explained by: a sack full of ashes.

མྱུ་ *sgro-ga* *C.* the little bubbles in sparkling beverages; **čün-la dö-ga čug** the beer sparkles.

མྱུ་ *sgro-gu*, v. *sgrog-gu* sub *sgrog*.

མྱུ་ *sgro-ba* I. sbst. 1. *Wdñ.*, acc. to *Sch.* the bark of a species of willow, but prob. the same as *grö-ga*. — 2. *C.* the penis.

II. vb., pf. *begros*, fut. *begro*, imp. *sgro-Lex.* w.e., *Cs.*: to debate, discuss, so that it would be only another form of *bgro-ba*; but in *C.* **člo-šs' jhē-pa** is said to mean: to talk at random, to chatter away thoughtlessly.

མྱུ་མྱུ་ *sgrog(s)* cord, rope, for tying, fettering; fetters *Mil.* and *C.*; *lāgs-sgrög* iron fetters, chain; *lāgs-sgrög lāg-pa sbrel-nas* the hands tied or chained together; *lāgs-sgrög-pa* a convict put in irons; *ñi-sgrög* fetters made of twisted twigs *Cs.*; *lham-sgrög* shoe-strap, lace, latchet. — *sgrog-gu*, *sgro-gu*, *W.* **ród-bu**,

མྱུ་བ *sgrol-ba*

string, strap, for binding, fastening, strapping; *Sch.* also button; *sgrog-ril* *Sch.* button, *sgrog-ril sgrög-pa* to button up.

sgrog-pa, pf. *bsgrags*, fut. *bsgrag*, imp. *sgrags(s)*, to call, call out, call to *Dzl.* and elsewh.; to publish, proclaim, promulgate, *ytam-snyän* good news *Mil.*; *ñi-bai ytam bsgrags-na* if his death becomes known, *Tar.*; *čos sgrög-pa*, resp. *čos-kyi sgrög-glñ mžad-pa* *Glr.* to preach; *dril-sgrög-pa* to publish by ringing a bell, to publish, proclaim; *sgrog-pa-po* a proclaimer, a preacher *Cs.* — 2. to shout, to scream, *ñu-skad drög-por sgrög* (the infant) weeps and screams *Lt.* — 3. *C.* (in *W.* only resp.) to read, *ysuñ sgrög-pa* to read words of Buddha *Ma.*; even: *śams-kyis sgrög-pa* to read silently. — 4. to blind, like *grögs-pa*; v. also *sgrog* extr.

མྱུ་བྱ་ *sgroḍ-pa*, another form of *gröd-pa* to go; not much used.

མྱུ་མྱ་ *sgrön-ma* a lamp, lantern, torch, *sgrom-mé* a burning lamp, (prop. a lamp-fire); often fig. — *sgron-pa* vb. to light, to kindle, *dpe-ča-la me sgrön-nas* lighting (burning) the book *Pth.* — *sgrom-bekal* the enlightened age *Cs.*, opp. to *mun-bekal* the dark age. — *sgrom-drögs* lamp-black. — *sgron-(me-)ñiñ* *Sch.* the yew-leaved fir, *Pinus picea*, which tree, however, is scarcely known in Tibet; in *Sik.* it denotes *Pinus longifolia*, and prob. also in every other province, the most resinous species of coniferous trees prevailing there.

འདྲ་ *sgrön-pa*, pf. and fut. *begron* 1. to cover, to lay over, adorn, decorate *Glr.* — 2. to light, to kindle, v. *sgrön-ma*.

མྱུ་ *agrob* haughtiness, arrogance, pride, *Lex.*

མྱུ་ *agrom* box, chest, trunk, coffer = *agam*; *agrom-bu* a small box or chest: *emyug-sgröm* *Cs.* — *yzib-ma* a chest or trunk made of bamboo; *ro-sgröm*, *riis-pai agrom* *Zam.* coffin.

མྱུ་བྱ་ *sgrol-ba*, pf. and fut. *bagval* 1. to rescue, deliver, save, *las* from, out of, *sgrol-bai ded-dpön-du gyur* he becomes a guide to salvation *Glr.* — 2. to lead,

transport, carry, to cross (a river) by boat or ferry, *śu-bagrāl Lex.*: སྒྲོལ་པ་ passed over; *śū-boi pā-rol-tu la-grāl-bar mdzōd-čig* have the goodness to take me over to the other bank *Sambh.*; *śōr-ba begrāl-bai gru-yziñs yin Glr.* it is a boat that carries over the river of transmigration. — 3. to remove, do away with, drive away, *śdré - rnuma jiyi rgyā-mtso čen-po-la begrāl Glr.* the demons were driven to the uttermost parts of the sea; *bād sgrol-ba* to expel the devil; *śdigrān rgyāl-po sgrol-bar gyur* the guilty king will be removed out of the way! *Glr.*; *dggra-bgegs begrāl-bai 3a Krag rus-pa dan nan-rol glo snyin bēds-pa mīod-par bul* the flesh, blood, bones, heart, lungs and entrails of slaughtered enemies of the faith are offered by us as a sacrifice. This saying, the tendency of which is often justified by the sophism, that it is an act of mercy to kill an enemy of the faith and thus prevent him from accumulating more sin, shows that even 'mild Buddhism' is not incapable of bloody fanaticism, and instances like that of king Lañ-dar-ma of old, and of the recent martyrdom of Roman Catholic christians at Bonga confirm this fact from experience.

སྒྲོལ་མ་ *sgrol-ma*, sometimes also *sgrol-yim* *Cs.*, *W. *röl-ma**, 1. n. of two goddesses, *Ssk. तारा*, known in the history of Tibet as the white and green Tara, incarnated in the two wives of Srongtsangampo, *Schl.* 66 and 84; *Köpp.* 11., 65. — 2. a name of females, of frequent occurrence.

སྒྲོལ་ *sgros* 1. *Cs.* manner, method, way, *bādd-sgros* way of explaining, instructing, informing; *sgroys bādd-sgros Sch.*: 'the method of instruction which is to be proclaimed' (?); *ytām - sgros Cs.*: 'way or manner of speaking' (?). — 2. *Cs.* edge, brim, lip; *Sch.* also mark from a wound, scar; *čāl-gyi mčū-sgrōs* seems to signify only 'lip'.

བརྒྱད་པ་ *brgād-pa* = *byād-pa* to smile, to smile on *Stg.*

བརྒྱལ་བ་ *brgyal* 1. v. *rgāl-ba*, 2. v. *rgöl-ba*.

བརྒྱལ་བ་ *brgöl-ba Sch.* 'das Gegenseitige', mutual relation, contrast, contrary?

བརྒྱ་(མ་པ་) *brgya (tām-pa)* a hundred, one hundred; *brgya-pṛāg* the hundred, a century; *brgya-pṛāg bču* 1000; *brgyā-pa* the hundredth; *brgyā-po* consisting of one hundred (cf. under *dgu*); *brgya dan bču-bži* 114; *brgya-nyi-śu* 120; *bži-brgya (dan)* go-brgyādd 498; *brgyā-rta* v. *rta*; *brgyā-la (Cs.: brgya-ma-lan-yčig, or brgyā-lam-na*)* once among a hundred (cases or times) i.e. very rarely, e.g. (*dus*) *brgyā-la brnyed kyañ* though it be found for once at last *Mil. frq.*, cf. *Schf. Erläut.* zu *Dzangl.* p. 45; also = finally, in short, the Latin *denique*, *Mil. nt.*; *brgyā-čan* error. for *rgyā-čan*. — *brgya-mčōd* a hecatomb of 100 lamps, offered on certain festival occasions *Sik.* — *brgyā-danis* about or nearly a hundred *Sch.* — *brgyā-dpon* a captain of a hundred men, the Latin *centurio*. — *brgya-byñ* (བྱམ་བྱུ་) 'honoured by' a hundred sacrifices', epithet of Indra, cf. *Ἰνδράμित्रος*) 1. Indra. 2. n. of a medicine *Wñ.*

བརྒྱ་ *brgya*† 1. in *smrd-bai brgya Sch.*: noisy conversation; *Lezz.* simply speech, conversation (with the remark that the word is obs. and prov.). — 2. often error for *rgya*.

བརྒྱུད་པ་ *brgyāñ-ba* 1. v. *rgyon-ba* 2. to call to a person from a distance, *C.*

བརྒྱད་ *brgyād* eight; *brgyād-pa* the eighth, *brgyād-po* consisting of eight, *brgyād-ču* eighty, *brgyād-ču-rta-yčig (W. *gyād-ču-gya-čig*)*, *gya-yčig* 81; *brgyād-brgyā* 800; *brgyād-stōñ* 8000; *brgyād-kri* 80 000.

བརྒྱད་(བ་)ཀླ་ *brgyād-(b)kág* a reproach, rebuke, *brgyād-kág byed-pa* to rebuke, to chide *Dzl.*

བརྒྱན་པ་ *brgyāñ-pa*, vb. to adorn, decorate; to provide with (c. instrum.), cf. *rgyan* sbst.; *nya ngo ad-yis brgyāñ-pa* the letter *nya* (ཉ) being provided with an a above it, = *sny...*, *Zum.*

བརྒྱལ་བ་ *brgyal-ba* 1. to sink down senseless, to faint; **brgyāl-te dād-čē**

W. to lie in winter-sleep; *o-brgyud-te* very much exhausted, *v. o.* — 2. to howl, of the fox. *Sch.*

བརྒྱུད་པ་ *brgyüds-pa* *Lex.*; *Cs.*: 'the marrow in the back-bone'.

བརྒྱུད་ *brgyud*, cf. *rgyud*, *Skt.* वरुणर family (*gens*), lineage; relations, ancestors, descendants, offspring, *mi-brgyüd* 1. = *brgyud*, *dei mi-brgyüd yin-pa* being of his family *Gtr.* 2. people, nation, *böd-kyi mi-brgyüd* the Tibetan nation. 3. the human race, mankind *Cs.*; *rigs-brgyüd*, resp. *ydun-brgyüd* family; issue, progeny, *rigs-brgyüd* *phel-bar gyur* there will be a numerous offspring; *bla-rgyüd* succession or descent of Lamas *Cs.* — **mig ná-če gyüd-la yod**

W. diseases of the eye frequently occur in that family; **dé-ne gyud mi čad yin**

W. then the race will not die out; **spél-gyud-la bór-če** *W.* to set apart cattle for breeding; *brgyüd-nas brgyüd-du* from generation to generation *Cs.*; *bu-tsa brgyüd-du bdeu* he is blessed even to his children and children's children *Dzl.*

Comp. *brgyud-brgyügs* a continuous succession *Sch.* — *brgyüd-čan* like his progenitors *Cs.* — *brgyüd-pa* 1. belonging to a race or family. 2. *v. rgyud* and *rgyüd-pa.* — *brgyud-méd* degenerate *Cs.*, cf. *brgyüd-čan.* — *brgyüd-ma* 1. *Cs.* = *brgyüd-čan.* 2. *W.* fruitful, fertile. 3. *brgyud-ma-*

brgyab *Lex.* *w.e.* — *brgyud-ḡdzin* a first-born male, heir and successor.

བརྒྱུད་ *brgrad* is acknowledged by *Lexx.*, but evidently an incorrect form for *brgrad*.

བརྒྱ... *beg*... words beginning thus will for the greater part be found under *sg*...

བརྒྱུད་པ་ *begdāg-pa* *v. gēga-pa* and *sgāg-pa.*

བརྒྱུད་ *begān* (*Lexx.* = *dios-yü*, བླ་མ་?) point of time, moment, instant, conjuncture, *lo-ysar-begān-gi lhāgs-ma* a chilling gale on newyear's day *Mil.*; esp. the proper time or season for doing a thing, *byā-bai begān*; *bri-bai, zā-bai begān* the time for writing, eating. (A different word from *sgān*).

བརྒྱུད་ *begd-ba* 1. *v. sgō-ba.* — 2. *pf. begos*, *vb. a. to sgō-ba*, to soil, stain, defile, *lit. and fig.*, **kyon-ghyi ma gū** *C.* he was not tainted with any spot or blemish, nothing could be laid to his charge; to infect with disease; rarely in a good sense: *dri sna-tsogs-kyis legs-par begos-pa* *Stg.* well anointed with salves and perfumes.

བརྒྱུད་པ་ *begrān-ba* 1. to enumerate, count up (?) *Cs.* — 2. to cause to grow cold *Lexx.*

བརྒྱུད་པ་ *begrūd-pa* *Lexx.* = *bgrūd-pa.*

ང

ང་ ནི་ 1. the letter *ni*, sounded as a nasal guttural, the English *ng* in singing, in the Tibetan language often the initial letter of a word. — 2. as numerical figure: 4. — 3. as numeral adjective = *lān-bču*, in the numbers 51—59.

ང་ ནི་, pers. pron., first person sing. and *pl. I, we*, the usual word in familiar

speech; *ni* *my, our; mine, ours*; *niā mi ryan* old man that I am *Mil.*; *niā rgyādpō sron-btsan-sgām-po dān* with me, king Srongtsangampo *Gtr.*; *blā-ma niā I*, the Lama *Mil.*; *de mi ryan niāi kē-la nyon* listen to my word as that of an old man *Mil.*; *niāi di* this my (doing) *Gtr.*; *niāi rje-btsān* my honoured masters! *Mil.*; *niāi*

yid-ñi my dearest! *Pth.*; *na-rdñ* I my self, esp. col. very frq.; **na rán-ka** *Ts.*, **na tsoq** *Ü.*, *na nyid*, *na kō-na*, *na bdag* (?), *na-bo* (??) *Cs.* id.; *na rán-gi yañ* moreover, what concerns my own affairs *Mil.* Distinct expressions for the pl. we are: *nā-čag B.* and *C.*; **nā-ža** *W.*, **nā-ya** *Bal.*; in *W.* **nā-ža** seems to be used in an exclusive sense: I and my people, i.e. excluding you or the person or persons addressed, so that when Europeans use it in *Ld.* or *Lh.*, in addressing their hearers, meaning to include themselves (all of us, we and you), they are generally misunderstood; **na dan** 'he or those with me', is said to be used in a similar manner; **na dan nyis** both of us; *na-rnams* we *Cs.* Synonyms are: *ñed*, *ños*, *bdag*, **kō-bo**; and *ñañ*, *ño*, *dño*, *dños*, *ñogs* may prob. bederived from the same root.

རྒྱལ་ཁྲིམ་ *na-rgyál* ('I the first') pride, arrogance, frq.; *na-rgyál skyél-pa* to be proud *Dzl.*; *rgog-pa* to break (another's pride), to humble, humiliate *Mil.*; *na-rgyál-can* proud; *W.* also naughty, of children.

ངུ་རྩ་ *na-núr* a species of duck, v. *núr-ba*; perh. *Anas casarca*.

ངག་ *nā-ba*, rarely for *nān-pa*; *dri nā-ba* stench *Stg.*; cf. *nyām-nā-ba*, *yā-nā-ba*.

ངར་ *nā-ra* (cf. *nād*) air, *na gāns-kyi nā-ras mi* *jigs* I am not afraid of the air of glaciers *Mil.*; **nā-ra dān-mo rag*, *ñām-po rag** *W.* I perceive the air to be cold, to be mild; esp. cold air, *nā-ra-čan* fresh, cold.

ངར་ *nā-ro* a loud voice, a cry, *kye-hūd-kyi nā-ro bōd-pa* to raise woeful cries *Pth.*; *skād-kyi nā-ro čen-pos bəgrāgs-so* they proclaimed, shouting at the top of their voices *Pth.*; *stēn-gei nā-ro* the loud voice, the roaring, of a lion *Mil.*; *yāug-pai nā-ro* prob. voices foreboding mischief *Mil.*; the roar, roaring, rushing, of waves etc.; *nā-ro sgrōg-pa* to roar, to rage; in a relative sense: *skād-kyi nā-ro drag-zān* a loud and a low sound, the different force or effort required in producing it *Gram.*; *nā-ro-čan* loud, noisy, roaring; a crier, bawler, noisy fellow.

ངག་ *niag*, sometimes *diags*, resp. *gyuñ*, speech, talk, word, *nāg-gi nyēs-pa* sins committed with the tongue, in words, (*rdzun*, *prā-ma*, *teig-rtsūb*, prob. also *kyāl-kā*); *nāg-gi lthā-mo* the goddess of speech, of eloquence, *Sarasvati*; *nāg-gi dbañ-pyūg* = *jam-dbyūñs* *Manjusri*; *niag jam-po* kind, polite speech or words; *nāg-jām smramkās* of a soft tone in speaking and prudent in words *Glr.*; *smān-pai niag bññ-du byed-pa* to obey the words of the physician; *niag sdom-pa*, *niag bññ-du* silence, as a monastic duty or religious exercise, resp. *gyuñ-bññ Mil.*; *rgān-gyi niag rgog-pas* not doing according to another's word, not obeying him *Tar.*, frq.; *niag mnyān-pa* to be obedient *Dzl.*

Comp. *niag-kyāl*, or *-kyāl* = *kyāl-ka*. — *niag-grōs*, *smrā-bai niag-grōs* 'a manner of speaking or uttering words' *Cs.* — *niag-rgyūñ* tradition, not recorded history, *Cs.* — *niag-snyāñ*, *snyān-nāg*, *snyān-diags* 1. poetical expression, figure, metaphor. 2. poem, piece of poetry *Glr.* — *niag-dbañ* 1. eloquent. 2. p. n., e. g. *niag-dbañ blo-bzūñ rgyā-mtso* *Dalai Lama*, born 1615. — *niag-sbyōr* arrangement of speech *Cs.* — *niag-teig* = *niag*. — *niag-lām zū-ba* to apply to a person by word of mouth, resp.

ངན་ *ñāñ* (not in the earlier literature) 1. the nature, essentiality, idiocracy of a person, the peculiarity of a thing, *ñāñs-rgyās-kyi ñāñ yin* he is (partaking) of the nature of Buddha, Buddha-like (corresponding to our 'divine', which consequently might be expressed by *dkon-mčōg-gi ñāñ*) *Mil.*; *stōñ-pai ñāñ-nyid* the essentiality of the vacuum itself *Glr.*; frq. used only paraphrastically or pleonastically: *tiñ-nē-dzñ-gyi ñāñ-la zūgs-pa* to enter into meditation *Mil.*; *tugs-mnyēs bññ-pai ñāñ-la* in a cheerful mood *Mil.*; *čāgs-med-kyi ñāñ-la yñās-par gyis* continue in that passionless state of mind *Thgr.*; *jigs-ekrig-gi ñāñ-nas čī-ba* to die of fear or anxiety; *ñāñ-nas* in general is used nearly like *sgō-nas* *Mil.* frq.; character, disposition, *ñāñ-bzāñ*, *ñāñ-nāñ* *Sch.*; *ñāñ-ñññ*, and esp.

nān-rgyūd id., *nān-rgyūd bzdān-po* *Wān*, *dgṭ-ba* *Glr.*, a naturally good, virtuous character; very frq.: *nān-rgyūd rin-ba* forbearing, longsuffering, not easily put into a passion *Glr.*; not easily excited to action, phlegmatic, cool, also **nān rin-rwa* *C.*; even *nān* alone may have this meaning: *nān ma tūn* don't lose your patience *Mil. nt.*; *nān-gis* *adv.* not only signifies spontaneously, of one's own accord, but also slowly, gradually, gently *Mil.* (so already *Schr.*) — 2. dominion, sphere, province, parallel to *kloñ* and *dbyinis* *Mil.*; **na nu-ti-kai nān-la dug** I belong to the kingdom of Christ, said one of our Christians, in order to show the meaning of **nān**. Hence it might be used for expressing the *év* of the N. T. (I John 5, 6 and many other passages) denoting a pertaining to, belonging to, being connected with. *nān-la jóg-pa* (*bzág-pa*) *Mil.* and *C.* is an expression not explained as yet.

ངན་པ་ *nān-pa* 1. *goose*, more accurately *nān-pa* a gander, *nān-ma* a goose *Cs.* The domestic goose and the breeding of it is not yet known in Tibet, at least not in *W.* — 2. a light-bay horse, an isabel-coloured horse *Ld.-Glr.*

ངན་ *nād* 1. cog. to *nā-ra*, *air*, **nād-la skām-čē** *W.* to dry in the air; in a general sense the air in its chemical qualities, in its influence on the senses: *scant*, *fragrance*, *spōs-kyi nād ldān-ba* the rising of an aromatic breeze; *nād yal* the fragrancy, the aroma evaporates; *vapour*, *Kā-nād*, *čū-nād* snowy vapour, aqueous vapour; *aromati csubstance*, *nād-nād* aromatic vegetables, such as onions *Med.*; cold air, the cold, coldness, *v. nād-čan*. — 2. *W.* (cf. *nār-ba*, *nār-ma*) severity, roughness, **nē nād jigs dug** he fears I might address him harshly; *nād-čan* 1. fragrant, fresh, cool, *W.* cold. 2. *W.* rough, impetuous.

ངན་ *nān* 1. evil, mischief, misfortune, *nān čēn-po* *byas* it has done great mischief *Glr.*; esp. harm done by sorcery and witchcraft *Mil.*; *nān-dgū* every possible evil *Lt.* — 2. curse, imprecation, *nān dēbs-pa*, *W.*

tāb-čē, to curse, to execrate; *mtu nān dēbs-pa* to curse by means of witchcraft. Cf. *nān*.

ངན་པ་ *nān-pa*, col. also **nān-po**, bad, of food etc.; mean, miserable *D:l.*; poor, humble, low, (prop. *rijs-nān*), *nān-lōn* poor and blind (people) *Glr.*; *lo nān-pa* a year yielding no crops, an unfruitful or bad year; of men, actions etc.: wicked, *nān-pa kiyod jnyis* ye two villains! *Glr.*; noisome, pernicious, *ysol-nān* pernicious food, i.e. poison, resp., *Glr.*; ... *la nūn-du rjōd-pa* to revile, blaspheme; *mi-la miy nān ltā-ba* to look with an evil or envious eye upon a person *Glr.*; *rān-rnams spyod nān byāsnas dus nān zer* acting badly themselves they speak of bad times *Ma.* — *nān-gro*, *nān-soñ* *v. gro-ba* I. extr. — *nān-nōn* *Cs.* mean, pitiful, very bad. — *nān-nōn tāmgyis čog dēs-pa* prob.: to be satisfied with any thing, and be it ever so poor. — *nān-ne-ba* bad. — **nān-pē** *W.* meal of parched barley, roasted meal. — *nān-so* 'bad place', hell; cf. *nān-gro* under *grō-ba* I. extr.

ངན་བྱ་ *nān-bu* *C.*, *we*, eleg., = *bdag*, when speaking humbly of one's self.

ངམ་གྲོག་ *nam-grog*, *Cs.* 'torrent', *Sch.* 'ditch filled with water, water-ditch; the bank of a river grown high and steep by having been gradually washed out by the current'; (only this latter sense of the word was authenticated to me). In *Glr.* Tibet is poetically called 'nam-grog-čē', which is a very appropriate name when rendered: having large and deep erosions.

ངམ་དྲུག་ *nām dur-čan* given to gluttony and drinking *Stg.*

ངམ་ཏུ་ *nam-ru* n. of a disease *Med.*

ངམ་ཤྲུག་ *nam-šugs* reluctantly.

རྩ་ *nar* 1. fore- or front-side, forepart, *nār-vdān* id.; esp. of the leg, the shin-bone, also knuckle *ni f.*; *lag-nār*, *rkan-nār* forearm, lower part of the leg; *rje-nār* seems to be an appellation for both, (in *W.* **nyar** instead of it). — 2. *v. nār-ba* 1. —

3. termin. of *nia*, 'to one's self', *nar-dzin* = *bdag-dzin*, selfishness, self-interest. *Mil.* — 4. *nar-dón-pa* to set on or against, to instigate, *nyams-kyi nar-dón-pa* irritations of the mind, excitements *Mil.*; *nyam-nár* *Lex.* id. (?) — 5. v. *nar-nár-po*.

ငར་སྐད་ *nar-skád* the roaring, of lions etc., *dón-pa*, *sgróg-pa* *Mil.*; *W.* **tán-če** also to call to, to shout at.

ငར་ငར་པོ་ *nar-nár-po* hoarse, husky, wheezing, e.g. in old age *Thgy.*; *nar-nár kün-sya* a hoarse groaning *Pth.*; *nar-gtül* hoarseness and phlegm *Med.*; *grí-ba nar-ba* a hoarse throat *Med.*

ငར་ཅན་ *nár-čan* v. *nár-ba*.

ငར་སྐད་སྐད་ *nar-snabs* mucus, snivel, (affords food to certain demons).

ငར་པ་ *nár-pa* stalk of plants *Med.*

ငར་པོ་ *nár-po* *W.* strong, ferocious, of the tiger etc.

ငར་བ་ *nár-ba* 1. strength, force; hardness, of steel; cold, frost, cold wind *Mil.* (cf. *ná-ra*, *niád*); *nar yton-ba*, *W.* **tán-če*, *éug-če**, *Sch.* also *ldúd-pa*, to steel, to temper. — *nár-čan* 1. strong, vigorous 2. tempered; *nár-ldan* id.; *sems nár-ldan* a strong mind *Mil.*; *nar-méd* weak, soft. — 2. (v. *nar* 1.) a sort of flap (of breeches).

ငར་མ་ *nárma* 1. irritable, passionate, impetuous *Sch.* — 2. strong, powerful, e.g. a powerful protection, *Mil.*

ငལ་བ་ *nál-ba* to be fatigued, tired, wearied; fatigue, weariness, resp. *sku nál-ba*, or *fugs nál-ba*, also *myél-ba*; *nál son* I am tired; *spóbe-pa nál* the strength decreases *Med.*; *nál-čad-pa*, *nál-dub-pa* intensive forms of *nál*; *nál júg-pa* vb. a. to tire, fatigue, weary; *nál yso-ba* 'to cure weariness', to rest, frq.; *nál-stégs* a rest, a sort of crutch or fork, which coolies sometimes carry with them, to support their load, whilst taking a momentary rest in standing; also any bench or seat inviting to repose. To provide such conveniences for wayfaring men is considered a meritorious act.

ငས་ *nias* 1. instr. of *nia*. — 2. *mi-nias* *Tar.* 37, 16. is undoubtedly a typographical error, instead of *mi-nad*. *Schf.* has left it without an annotation.

ငི་ *ni* num. fig.: 34.

ငུ་ *nu* num. fig.: 64

ငུ་བ་ *nu-bu*, pf. *nus*, resp. *sum-pa*, 1. to weep, 2. *W.* also to roar, used of swelling rivers, not of the wind; *Schr.*: 'to groan like a turtle-dove'; **nu ma nu** *W.* do not weep! *nús-pai niči-ma* tears that have been shed *Dzl.*; *ga-čád nús-pa* weeping without a cause, hysterical weeping *Med.*; *niú-ru júg-pa* to cause to weep *Lt.*; **niú-ma-god** *W.* weeping and laughing at the same time; *des nús-so* thus he said weeping *Gl.*; **nu dhó-wa** (lit. *gro-ba*) *C.* to be sorrowful, sad. — *niú(-ba)-po* *Ca.*, *niú-mkán* col. one weeping, a weeper. — *niú-thur-čan* *Sch.*, *niú-mkán* col. a child that is continually crying. — *niú-bód*, *niú-rdzí*, *W.* **niú-zí**, sbst. a crying, howling, lamenting.

ငུ་ལྟ་ *niú-ru* *W.* for *núr-ba* 1.

ངལ་པ་ *niúg-pa* *Ts.* = *núr-ba* 2, to grunt; to snore; to pur (of cats).

ངུ་མོ་ *niúd-mo* a sob *Cs.*, *Schr.*

ངུ་བ་ *núr-ba* 1. sbst. duck, esp. the red wild duck, བླ་བླ་མ་ *Anas casarca*; *núr-ka* as red as fire, fiery red; *núr-smrig* yellowish red, saffron colour, the original colour of the monks' habit, though not the common high-red of the Brug-pa monks in *Sit.* and in *W.* — 2. vb. to grunt, of pigs and yaks.

ངུ་ས་ *nus* v. *niú-ba*.

ངི་ *ne* num. fig.: 94.

ངེ་ *ned* pers. person. first person, eleg. for *nia*, I, we; *niéd-kyi* my, our; *ned ynyis(-ka)* we two; *ned ysum(-po)* we three; *ned spun ysum* we three brothers *Gl.*; *niéd-kyi bu - dód mdzod* have 'the goodness to become our foster-son *Mil.*; sometimes *nia*

and *ned* are used promiscuously in the same sentence, so: *nas* I, and directly after: *ned-kyi* our *Mil.* The plural number is specially indicated in: *ned-cag*, *ned-tso*, *ned-rnams*, *ned-dag* *Mil.*; *ned-cag-rnams* *Cs.* — *ned-rân* 1. I myself, we ourselves. 2. I, we *Glr.*; *ned-nyid*, *ned-kô-na* *Cs.* id. (*Ld.* **nud**).

འཇིག་ཅན་ *neu-cag* *Dzl.* 202, 11.15. is prob. an incor. reading in *Sch.*'s edition, instead of *u-bu-cag*.

འཇིག་ཅན་ *nes-pa* 1. adj. certain, true, sure, firm, *bdag-la nes-pa zig stsal-du ysol* I ask you to communicate to me something certain, i.e. authentic news; *nes-par byed-pa* to fix, settle, establish, ascertain, e.g. facts of chronology, v. *Wlk.* chronological table in *Cs.*'s Grammar; to ratify *Schr.*; *ñi-bar nes-pa yin* or *nes-so* death is certain; *de bden-par nes-sam* is it certain that this is true? *Glr.*; *mi btüb-tu nes-na* as it is certain that I am not able (to do it) *Dzl.*; *nam ñyer nes-pa med* it is not certain at what time they will be carried off *Glr.*; *bdag kyöd-kyi bu yin nes-na* if I am actually, for certain, your son *Pth.*; *pan nes-pai ños* that religion which is sure to lead to salvation *Mil.*; *nes-pai dön-las gol* he is missing the true sense *Pth.*; *ma-nes-pa* untrue *Tar.* 109, 17; *ynas-la nes-pa méd-pa yin* as to abode I am changeable, I have no fixed abode *Mil.*; also *nes-méd* alone: homeless *Mil.*; undefined, *nes-méd-kyi ri-la* somewhere on the mountains *Mil.*; sometimes it is but a rhetorical turn, like the English evidently, obviously, *bü-la bkra-mi-ñis nes-kyis*, as our son has evidently met with an accident *Dzl.*; *bud-méd yin-du nes-so* they are evidently women, they do not deserve to be called men *Dzl.*; also sbst. certainty, surety, truth; *tsé-la, nág-la, lús-la nes-pa med* (man's) life-time, word, body have no certainty, are transient *Glr.* Hence *nes-pa-can* real, actual, *nes-pa-can-du* really, truly, in fact, in reality, opp. to deceitful appearances, false opinions, wrong calculations etc. *Glr.*; *nes-pa-nyid-du* adv. 1. in reality *Glr.* 2. truly, in truth, verily *Glr.*; *nes-par* adv. 1. really, certainly,

to be sure, frq.; *sdig-pa byäs-na nam-par-smin-pa nes-par myöñ-ste* as retribution for a sin committed is sure to take place, will certainly follow *Dzl.*; *dé-dra-ba zig nes-par yöd-na* if such a one is really present *Dzl.*; *nes-par ñi-ba* the certain dying, the certainty of death *Thgy.*; *bdag nes-par byao* I will surely do it *Dzl.* 2. by all means, to add force to the imperative mood *Tar.* 16, 11. — 2. often it is used subjectively, esp. in *C.*, when *ñems-la* is to be supplied, so that it may be rendered by *to know*: *bden-par nes, ridzün-par nes* I know (I am certain) that it is true, untrue; *nes-pa ñer med* I am not quite sure, I do not know for certain, I do not fully understand, I do not clearly see through it *Mil.*; *ñems-can di bdag-gi pa-mä yin nes-na*, if we take it for granted, if we try to realize the fact, that this being is our father or mother *Thgy.*; to remember, to bear in mind **ñem-la nê tüb-bam** *C.* shall you be able to remember that? *nes-dön*, also *yän-dag-dön*, is said to mean immediate knowledge of the truth, which may be obtained mystically by continued contemplation, and is opp. to *drän-dön*, knowledge obtainable through the medium of the sacred writings *Mil.*, also *Lxx.*; *nes* (-*par*) *byun*-(*ba*) *Mil.* frq., *Schr.*: 'deliverance from the round of transmigration', *Sch.*: 'to appear, to prove true'; another explanation still: 'knowledge of one's self' is not borne out by etymology. — *nes-bzüñ* acc. to *Lxx.* a synonym of *brän-pa*, q. v. — *nes*-(*par*) *légs*-(*pa*) *Thgy.*, 'that which evidently is the best', is said to denote deliverance from the round of transmigration.

རྒྱུ་ *no* num. fig: 124.

རྒྱུ་ *no* 1. resp. *ñal-nó* (cf. *ñó-bo*, *ñor*, *ños*) face, countenance, air, look, as the expression of a man's personality and mind (*no mütés-pa* *Cs.*, and *nän-pa* *Schr.* are dubious), *bdag-gi no-la yzigs-nas* when she (my mother) shall see my face, *ñod kâr-po* a cheerful face; *no náy-par dug-pa* to sit

with a sad and gloomy face *Glr.*; *no nág-par gyúr-ba* to grow sorrowful, to turn pale with fright, pain etc.; *no bab* courage fails(me); *no srún-ba* frq. 'to watch the countenance', to pay much or even too much regard to other people's opinions; *no qzin-pa Mil.* seems to signify the same, and *no čogs-pa* the contrary: not to comply with a person's wishes *Mil.*; *no spród-pa* to lay open the features, to show the nature of a thing, to explain; *no pród-pa* to understand, to learn, in later literature frq.; *no čes-pa* to know *ccap.*: *na no kyód-kyis ma čes-na* if thou dost not know me *Mil.*; with termin. inf.: to know (that something happens); to find out, e.g. by calculation; to perceive; *no mi čes-pa* 1. not to know 2. unacquaintance, ignorance 3. unknown: *no-mi-čes-pa-la ldán-ba* to rise before a stranger; *no-mi-čes-pai yul* an unknown country *Thgy.*; *no ltá-ba Glr.* is said to signify: to submit (vb. n.); **no lén-čé** *W.* to beg pardon, cf. *nos blán-ba*; *no ldóg-pa* or *lóg-pa* to turn away, always fig. = to desert, *čór-bai yul no lóg-na* if you will desert, get rid of, the land of transmigration; more frq.: *no-lóg byél-pa* to revolt, rebel, *rtóm-pa* to bring about a revolt, *no-lóg-nkan* mutineer, agitator, *no-lóg-čan* seditious, faithless, *no člóg-pa* *ccg.* to oppose, resist, not comply with a person's wish *Dzl.* — 2. **side**, like *nos*, esp. *W.*: **a no-la son** he has gone to that side, in that direction; **sum-pa 'a no 'i no-a son** he is absent, inattentive. — 3. **self**, the thing itself, cf. *no-bo* and *nos*; v. *yál-ba*; also *subst.* the self, the I, *no-tsib* the representative of the I; cf. also *no-čen*. — 4. **likelihood, prospect of**, c. genit. inf. or root, *kyér-bai no* a probability of its being taken away; *bu čig byui no čé* a great chance of (getting) a son. — 5. (also *nos*) a. the waxing and waning moon, with regard to shape; one half of the lunar month with regard to time, *yar-no* the former, *mar-no* the latter half; *yár-no zla ltar* like the crescent moon. b. in a special sense the increasing moon, or the

first half of the month; thus vulgo; *no* also in *B.*: *zli-ba dgu no ču lón-pa-na Glr.*, *no ču-nas*, *zla-ba no ču-na l'th.* in the first half of the tenth month (to denote the duration of pregnancy).

Comp. and deriv. *no dkar* v. above 1. — *no-lkog* prop. adj.: **public and private**, open and secret, but it is generally used as a synonym of *zol* or *rdzun*, **fraud, imposture, deceit, eye-service**. It may be explained by its contrary: *no-med lkog-med* acting in the same manner in public as in private life, the open and the secret conduct being alike *Mil.* (cf. *nos*). — *no-čan* natural (?) *Cs.* — *no-čen* ('the greater self'), a man of influence interceding for another person, an **intercessor**; *no-čen byél-pa* to intercede *Glr.*; *mi-la no-čen čól-ba* to use a person as negotiator, to make inquiries through him *Glr.* (*Sch.* incorr.) — *no-rtóg W.* 1. (like *čes-pa* of *B.*) **certain**, e.g. **no-tóg čé-čé** to know for certain. 2. (like *člios*, *yan-dug-pa*) **real, actual; true, genuine**, **čul yin-na no-tóg yin** is it counterfeit or genuine? illusion or reality? **no-tóg sál-kan** the actual murderer, he who really occasioned the death. — *no-stod-kan W.* he who praises another to his face, a **flatterer**. — *no-mig* v. above 1. — *no-bo-nyid*, *čččč*, *no-bo-nyid-med-pa* non-entity *Tur.* 30, 2.; **essence, nature, substance**, e.g. *sims-kyi Mil.*; **character** *Was.* (278, 291); **marrow, main substance, quintessence** (= *snjin-po*) *Glr.* and elsewh.; *ran-gi no-bos* in itself, according to its intrinsic nature *Mil.*; also col. **no-bo kor-rán** *C.* the thing itself, opp. to a surrogate; *no-bo yög rtogs-pa jnyis Was.*: 'one quality, two (different) ideas' (*Schl.* has *ldóg-pa* instead of *rtóg-pa*). — *no-bab-pa* adj. **discouraged, timorous, bashful W.** — *no-ma* acc. to *Cs.* = *no*. — *no-ma-yyog C.*: master and servant. — *no-mig W.* boldness; **no-mig-čan**, or **čen-po** bold, daring, courageous; **no-mig čün-se** shy, timid, faint-hearted *W.* — *no-tsa* ('heat of the face') 1. the act of **blushing, shame**, *no-tsa ynas* shameful things *Sch.*, *Schr.*; *no-tsa-čan*,

ñó-tsa-śes-pa shamefaced, chaste, ashamed; *ñó-tsa-miel-pa*, *mī-śes-pa* shameless, barefaced, impudent; **ña ñó-tsa rag** I am ashamed, **Ko ñó-tsa dug*, *ñó-tsa-can dug** W. he is ashamed; *ñó-tsa byéd-pa* to be ashamed. 2. a shameful thing, *kyol ñó-mi-tsa-la ñó-tsar byed* you are ashamed where there is no occasion for it *Mil.*; *ñó-tsa-ba* to be indecent, indecorous, unbecoming, *yul-du lóg-na ñó-tsa-la* as it would be a shame if we returned *Glr.*; *γcér-bur gró-bu ñó-tsa zin* as it would be indecorous to go naked *Pth.* — *ñó-mtsár-bu* v. *mtsár-bu*. — *ñó-ru*, *ñor* 1. into the face *Sch.*, e.g. *skúd-pa* to smear; *rtsub-pa* to say rude things to another's face *Thgy.*; *ñó-rün-du* id. 2. in the face of, before the eyes, *γžán-gyi* of others. 3. by reason of, in consequence of, *des bákul-bui ñor* in consequence of a summons, of a request of him *Glr.* and elsewh. — *ñó-śes* an acquaintance, a friend (the usual word in W.). — *ñó-si* joy, *ñó-só čé-bar on* you will have great joy, you will be delighted, highly satisfied; *shyin-pu ñó-só byéd-pa* to make presents to another to his full satisfaction *Mil.*, also *Tar.* 211, 2. — *ñó-arüns* regard to the opinion of others, an aiming at applause *Mil.*

རྒྱལ་ཁོག་ *ñogs* 1. mountain-side, slope (cf. *ños*); river-side, bank, shore, *rgyá-mtsói Dzl.* — 2. ford, *ču-ñogs* id. C.

རྒྱལ་ཁོག་ *ñóm-pa*, pf. *ñoms*, 1. to satisfy one's desire by drinking, *Krág-gis*, also *Krág-las Dzl.*; *ma ñoms* I am still thirsty; *ñóm-par*, also *ñoms-tsad*, *čún-ba* to drink one's fill; also of sleeping, *nyid ma ñom* I have not yet had my full share of sleep; fig.: *čós-kyi blud-rtsis*, to fill one's self with the nectar of doctrine *Dzl.*; *blá-bas mi ñoms mdžes-pa* so beautiful, that one cannot gaze at it long enough, frq.; also *blá-bas mi ñoms bžin-du* not being able to look at it sufficiently *Pth.*; *ñoms(-pa)-méd(-pu)* insatiable. — 2. to show with design (boastingly, or indecently, e.g. one's nakedness) *Glr.*, *Pth.* — 3. col. for *snóm-pu* to snuffle, to pry into, to spy.

རྒྱལ་ *ñor* 1. v. under *ño*, *Comp.* — 2. n. of a monastery of the Saskya, *Wdk.* chronological table in Cs.'s *Gram.*

རྒྱལ་ *ños* 1. side, *mdün-ños* front-side, front of the body *Lt.*; of a pyramid, a mountain, *lho-ños* southern side or slope of a mountain, side, margin, edge, of a pond etc.; *rgyáb ños γyás-na* on the right hand behind, *γyás ños mdün-na* on the right hand before *Glr.*; surface, plain, of the table; *sai ños* surface of the earth *Cs.*; hence *nds-su* (opp. to *llog-tu*) *Mil.*, **ñi-la** (opp. to *shis-te* (**bé-te**) W. manifestly, notoriously, publicly, openly (cf. *ño*); side, direction, like *pyogs*, W. — 2. a thing itself (cf. *ño* 3), examples v. under *jal-ba*. — 3. pers. pron. first person I, we; esp. in *Lal.* in epistolary correspondence, eleg. — 4. instrum. of *ño*, = *ñó-yis*; *ños dzin-pa Mil.* (*dios dzin-pa Thgy.*) vb. 1. to be selfish, self-interested, also adj. selfish, cf. *ños* 3. 2. more frq. to perceive, to know, to discern, also *ñó-yis dzin-pa*; *ños zin-par γyis sig*, know it! be sensible of it! *Thyr.*; with the termin.: to acknowledge as, to take for, to look upon as *Tar.* 189, 1. In a special sense: diagnosis, discriminating a disease *Med.* **nón-ñó lán-ua** C. (lit. *ynoñ ños blañ-ba*) = **ño lín-čé** v. **ño** 1.

དང་ཁྱེད་ *diags-snyán* v. *ñag* (*Lex.* = ཁྱེད་).

དང་ཁྱེད་ *dián-ba*, pf. *diáns* 1. to be out of breath, to pant, to feel oppressed e.g. when plunging into cold water C., but esp. when frightened and terrified, hence 2 to be frightened, to fear, to be afraid, *abrul-gyis* of a snake; *čes diáns-nas* thus he spoke in dismay *Dzl.*; *dián-par γyür-ro* you will (or would) be terrified *Dzl.*; *dián-skrág*, *skrag-dián* great fear, fright, terror; *dián-skrág-pa* intensive form of *dián-ba*, frq.

དང་ཁྱེད་ *dian-tén-pa Lex.* not to return things taken away from another.

དང་ཁྱེད་ *diar* 1. for *miar*, sweet *Mil.* and elsewh. — 2. also *zil-diár Lex.* w.e.;

དྲུང་མོ་ *drūd-mo*

ཁ

བརྒྱུད་པ་ *miūg-pa*

Sch.: order, succession(?); *tsār-du diār Lex.*, *Sch.* put in order, placed in array.

དྲུང་མོ་ *drūd-mo* = *nūd-mo Sch.*

དྲུཌ་ *drul* (col. often **mul**) 1. **silver**. — 2. **money**. — 3. a **rupee**. — 4. a **tola** or Indian half ounce; *drul-gyi tōg-nas drul ysum-ču tob* he gets 30 rupees out of the ready money; *drul-ka* a silver mine, a vein of silver; *drul-kūg, drul-sgyig* money-bag, purse; *drul-ču* quicksilver, mercury; *drul-dul-ma* refined silver *Sch.*; *drul-rmig*, lump, bar, ingot, of silver *Sch.*; **rul-zān(s)** *W.*, *C.*, silvered or plated copper.

དྲོ་ *dio* 1. **shore, bank** *Lex.* — 2. **edge** of a knife *Cs.*; fig. *rta-kāg-gi dio* whipcord, lash of a whip *C.* — 3. **handle** of a knife(?) *Cs.*

དྲོམ་པ་ *diōm-pa*, *diōm-brjid*, **brightness, splendour**; *diōm-po*, *diōm-čān* shining, bright *Cs.*; *Lex.* *diōm-čē* very bright. Cf. *riām-pa*.

དྲོས་ *diōs* 1. **reality, real**, *diōs dai sgyū-ma* reality and illusion; *rgyil-bu diōs* the real prince (opp. to a spurious one); **proper, true, genuine**; **positive** (opp. to negative) *Gram.*; **personal**, *diōs-la yōl-pa* to be personally present; *diōs-su*, resp. *žal-diōs-su* **bodily** e.g. to appear bodily; *ā-yig diōs-su med kyañ*, even though the *ā* is not actually written there, *Gram.*; *diōs-su grūb-pa mēd-pa* to have no real existence *Thgy.* — 2. *Cs.*: pers. pron. I, cf. *siōs*; *diōs-ḍzin-pa* to be selfish *Thgy.*; *diōs-ḍzin* selfishness, selfinterest, *diōs-ḍzin ydōng-gyis zin-pa* to be possessed by the demon of selfishness *Thgy.*; *diōs-ḍzin-čan* selfish, self-interested. Thus it was explained by Lamas, though it cannot be denied that sometimes the version: belief in existence, a clinging to reality, a signification equally justifiable by etymology (v. below), would be more adequate to the context. — 3. *Tar.* 150, 14: thou, you; except in this passage I did not meet with the word in this sense, yet it may be used so, in the same manner as *nyid* q.v.

Comp. and deriv. *diōs-grūb*, *Ssk.* *siddhi*,

1. **perfection, excellence**, any thing of superior value, e.g. honour, riches, talents, and esp. wisdom, higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously, or in consequence of long continued contemplation. This *diōs-grūb* is, as it were, the Buddhist caricature of the *χαρίσματα* of the N.T. (v. I. Cor. 12, 4). — 2. **name** of male persons, col. **io-rūb** *W.* — *diōs-iān* having little flesh, ill-fed, emaciated *Mil.* — *diōs-čan* **material, real** *Cs.* — *diōs-dad* true faith, opp. to *blān-dad* 'a fool's faith', superstition *Mil.* — *diōs-sliq* prob.: real, or still effective sin, unatoned, unexpiated sin *Dzl.* 14, or less emphatically: sinful actions in general 20, 15. — *diōs-po*, *Ssk.* भव, वस्तु, thing, natural body, ser *drul-lu sogs-pai diōs-po Glr.*; **matter, subject**, *dga-bai diōs-po* matter of rejoicing *Wdā.*; **goods, utensils**, *dge-slōn-gi* wearing-apparel of a Gelong; **occurrence, event, action**, *diōs-po sgrūb-pa* to bring a thing about, to set it on foot or a going *Dzl.*; as a philosophical term: **substance, matter**, *Was.* (270. 294); *diōs-por ḍzin-pa* the belief in the reality of existence *Mil.* — *diōs-ma* *Cs.* natural (opp. to artificial), natural productions. — *diōs-miñ* 1. the **proper or real name** for a thing; so *Zam.* uses the paraphrase: *jo-mtsān-gyi diōs-miñ*, in order to avoid the plain expression *mje*, which is considered obscene. 2. **noun substantive**, *Chr. Prot.* a newly coined grammatical term. — *diōs-med* *Lex.* = *Ssk.* *abhava*, *Cs.* **immaterial, not existing**, *Was.* (281): not real. — *diōs-slōb* a **real, a personal pupil** *Tar.* often. — *diōs-yēi* (*Lex.* = *Ssk.* *māta*) the main part of a thing, the thing 'self', e.g. the subject-matter of a treatise, the ceremony itself, opp. to *snōn-gro* introduction, *shyōr-ba* preparation, and eventually also *ñes* that which follows.

བརྒྱུད་པ་ *miūg-pa*, pf. *miūgs*, to commission, **charge, delegate, send** (a messenger, commissary etc.) *Dzl.*; also used of Buddha's sending a Bodhisatva on the earth to cou-

vert all mortals. — *miag-ytég* a servant, slave, but esp. a messenger of the gods.

མངན་པ་ *miññan-pa* to curse, to execrate; *miññan bgraiñ-bu* C's. 'enumeration of curses'; but *miññan mi bgraiñ*? Lex. v.e.

མངའ་ *miā*, resp. for *lban*, might, dominion, sway, *miā mdzād-pa* to govern, to rule, to be over; *miā brnyés-pa* to have obtained power Glr.; *miā ugyúr-ba* Tar. id.; to possess (books, knowledge etc.); to have mastered, to understand thoroughly; *miā ydöl-ba* 1. to name, nominate, appoint, *rgyál-por* a king Pth.; *btsün-mor* to declare a woman one's wife Glr. 2. to praise C.: *bkra-tis miā ydöl-bu* C. to congratulate. — *miā-lāñ* power, might. — *miā-bdāy* ruler, master, owner, frq. — *nñiā-ba* 1. vb. resp. for *yod-pa*, to be (to have), *rgyál-po-lu sras ysum miññ-ste* the king having three sons Dzl.; *btsün-pot skü-la bsnuyñ mi miā lugs-sam* (I trust) your majesty is not unwell? Glr. 2. adj. (partic.) being owned by, belonging to, Dzl. ལུག་, 3; having, owning, = *dañ lāñ-pa*, frq. — *miā-mdzad* = *miā-bdāy*. — *miā-žābs* Glr., *miā-ōy* Glr., *miā-ris* Lex. subject to; a subject.

མངའ་རིས་ *miā-ris* p.n., in a wider sense the whole country round the sources and the upper course of the Indus and Sutledge, together with some more western parts; the Cashmere, English, and most western Chinese provinces, where Tibetans live; in a more limited sense *miā-ris skor ysum* denotes Rutok, Guge, and Purang. — *miā-ris-kām-bu* C. ('*pñitiñ*' W.), dried apricots from Balti: *miā-ris ču*, *miā-ris ytsāñ-po*, also *gyas-ru-ytsāñ-po*, and *rta-mčög-ka-bub*, the principal river of Tibet.

མངར་པ་ *miññar-ba*, W. **nār-mo**, C. **nār-po**, sweet, frq.; **miñnar ysum** the three sweets, sugar, molasses, and honey; cf. *ukar ysum*.

མངའ་ *miññal*, resp. *lhums* (ལུམ་) womb; *miññal-gyi dri-mas ma gós-par* not contaminated by the impurity of the womb (so all the Buddhas are not born like other mortals, but come forth out of the side of

the breast); *miññal dañ lāñ-par gyúr-ba* to be with child; *miññal mi bde-bar gyúr-ba* to be taken by the labours of child-birth; *mai miññal-nas byūñ-nas rtāg-par* constantly from one's birth; *miññal-du čāgs-pa* 1. the originating in the womb, conception, 2. the foetus or embryo Med.; *miññal-du tōgs-pa* a disease; *miññal(-du) yñās (-pa)* foetus, embryo Thgy.; *miññal-du yūg-pa* to enter the womb, relative to a Buddha: his incarnating himself, his assuming flesh; *miññal-du dzin-pa* Wdn. to conceive, to be with child. — *miññal-ka* mouth of the womb, orifice of the uterus Med. — *miññal-grīb* contamination of the womb; C's. adds: original sin, yet prob. it signifies nothing more than *miññal-gyi dri-ma* v. above; (the said contamination is considered to extend to the least contact with a woman in child-bed). — *miññal-ngo* the canal of the uterus, vagina; also in a more special sense the extreme orifice of the vagina Med.; frq. without any immediate physiological reference, the same as *miññal*, e.g. when the subject of re-birth is spoken of. — *miññal-fūr* a spoon used in midwifery for extracting a dead fruit (in the artificial delivering of a live child the obstetric art in Tibet is rather helpless). — *miññal rlugs-pa* abortion, *miññal rlugs-par byed-pa* to cause abortion C's.

མངོན་པ་ *miññon-pa* conspicuous, visible, e.g. continents, because they stand out of the water; more frq. fig.: evident, manifest, clear, *miññon-par gyúr-ba* to become manifest; to be verified, proved, e.g. gold by refining Dzl. — Tibetan writers regularly translate the Sk. *abhi* by *miññon-pa*, hence *čos miññon-pa* Dzl., and *miññon-pai bka Pth.*, the *Abhidharma* (v. Köpp. I, 596; Was.), *miññon-pai sde-mo*d *Abhidharma-pitaka*, *miññon-pa-mdzod* *Abhidharma kośa* (v. Burn. I. and Was.); as a vb.: to be evident, to appear clearly, *bdeñ-par čis miññon*, from what is it evident that it is true? Dzl.; *ynöl-par bygid-du miññon-no* they are evidently bent on doing mischief Dzl.; *miññon-du byed-pa* to manifest, to make

public; to show something to others; *Tar.* 24, 1 should be understood: to make clear or manifest to one's self, to perceive, know, understand; *miñon-du byin-pa* to disclose, reveal (secrets, the future) *Gl.*; to make known (one's wishes) *Gl.*; *miñon-du gyúr-ba* to be revealed or disclosed, to make one's appearance, *ran-byün ye-ñes miñon-du gyúr-pas* as the self-originated wisdom has revealed itself to us *Mil.* — *miñon-par* adv. manifestly, openly, evidently; often = entirely, highly, greatly, very, *miñon-par rdzogs Was.* (246) complete fulfillment; in the sense of 'very' it may also be taken in *miñon-par dgao*, in the legends of Buddha, 'they rejoiced very much', though also one of the other significations of *abhinanda* might help to explain these words.

Comp. *miñon-(par) brjód(-pa)* = *abhi-dāna*, a collection of synonyms, of which some are mentioned in *Burn.* I. and II. — *miñon-rtógs* proof, argument; sign or token of the truth of a thing *Dzl.* 1/2, 2. — *miñon-(par) rtógs(-pa)* 1. a clear comprehension *Was.* (287). 2. a hymnlike description of a Lha from top to toe, v. also *Schl.* 260. — *miñon-mtó* re-birth as Lha or as man *Thgy.* (*Schr.*); also n. of a region in Paradise. — *miñon-pa-pa* an Abhidharma scholar. — *miñon-spyód* *Sch.* cruelty, severity; *Schf.* more corr.: witchcraft, *Ssk.* *abhiçara*, *Pth.*, *drag-po miñon-spyód-kyi las Tar.* frq. — *miñon-mtáñ* *Lex.* w.e., *Sch.*; an evident sign. — *miñon-(par) ñes(-pa)*, resp. *mkyén(-pa)*, *Ssk.* *abhijñā*, a kind of clairvoyance, gift of supernatural perception, of which five species are enumerated, viz. assuming any form at will; seeing and hearing to any distance, knowing a man's thoughts, knowing a man's condition and antecedents; originally used as a vb.: to be clear-seeing *Pth.* — *miñon-süm-tu* 1. openly, publicly *Dzl.*; more frq. 2. bodily, personally; like *diñes-su*, e.g. to appear, to instruct, in person (*Tar.*); to know by one's own personal experience (*W.*).

r. rña I. kettle-drum, drum, *kār-rña* v. *kār*; *rdzā-rña Gl.*, *Cs.*: 'a drum of earthen ware'; *rgyal-rña* the beating of drums after a victory, *būg-rña* at nuptial festivities, **lha-ñā* *Ld.* for the king; **ñen-ñā*, and **zim-ñā* *Ld.* a morning and evening serenade with an accompaniment of drums; *krim-s-kyi rñd-bo* *ñe brdñia-tr* the beat or sound of the large proclamation drum (prop. law-drum) *Gl.* —

Comp. *rña-sgrá* 1. sound of the drum, or kettle-drum 2. n. of a Buddha, = *dōnyōd-grub-pa* or Amoghasiddha. — **ñā-lāg** *W.*, *rña-rdeg Sch.*, *rña-dbyūg Cs.*, *rña-yāb Sch.* drum-stick. — *rñd-pa* a drummer *Cs.*, *rña-dpōn* a chief drummer. — *rña-lpāgs* drum-skin. — *rña-yu* handle of a kettle-drum (the larger kettle-drums being held up during the play by means of a handle or stick). — *rña-ñin* the wooden body of a drum *Cs.* — *rña-ñon* kettle-drum music *Sch.* — *rña-yāñs* (also *rña-beñs*) a loud beat or roll of the kettle-drum *Sch.*

II. for *rña-bōñ*, and *rñd-ma*.

རྩེ་པ་ rñā-ba, pf. *brñas*, fut. *brñā*, imp. *rnoas*, to mow, to cut, to reap, *bru*, or *lo-twig zór-bas* to cut the harvest with a sickle; *brñas-ma brñas-pa* the reaped corn; *rñd-mkan* the mower, reaper.

རྩེ་པ་ rña-bōñ *W.*, **ñā-mōñ** *C.*, camel, *rña-yaeb* male camel, *rñd-mo* female camel; a camel in general; *rña-prūg* the young of a camel; *rña-rgóñ* a wild camel; *rña-bul* camel's hair.

རྩེ་པ་ rñā-ma 1. tail. 2. in a special sense: yak's tail *Mil.* — *rñā-ma yyūg-pa Sch.*, **ñā-ma pōg-ñe** (lit. skrog-pa) *W.*, to wag the tail. — *rña-yāb* 1. a yak's tail, used for fanning and dusting. 2. *rña-yāb*, and *rña-yāb-yāñ*, n. of two fabulous islands in the south of Asia *Cs.*

རྩེ་པ་ rñān-ñen *Lex.*, *C.* and *W.*, contempt, disdain; **ñān-ñen jhē-pa** *C.*, **ñā-ñe** *W.* to despise, contemn.

རྩེ་པ་ rñān-pa I. sbst. 1. reward, fee, hire, 1; *rñān-pa mān-po* the wages are high; *rñān-pa abyñ-pa* or *yāñ-ba* to

pay wages; to bribe, to corrupt. — 2. in C. at present a kind of sacrifice.

II. vb. to reward, to recompense, perh. better *brñam-pa*.

རྒྱལ་ཁྲིམ་པ་ 1. (cf. *riam-pa*) to desire earnestly, to crave, *bkräs-rñab-pa* to be greedy, to have a craving appetite *Ler.* — 2. W. col. for *rñā-ba* to mow; **rñāb-sa** (lit. *rñāb-rteva*) W. grass or corn that is to be mown or cut.

རྒྱལ་ཁྲིམ་པ་ *rñābs-rva Med.*, a hollow horn, used for sucking *Sch.*

རྒྱལ་ཁྲིམ་པ་ 1. sbst. (cf. *diom*), also *rñam-brjid*, *rñom-brjid*, splendour, magnificence, majesty, an appearance, commanding awe or inspiring terror (but not = awe Cs.); *rñām-pai nā-ro* a voice of that kind; *rñām-po*, *rñām-čan* adj. bright, shining, grand, majestic. — 2. vb., also *rñāms-pa*, pf. *brñams*, to breathe, *rñām-pa bde* the breathing is regular *Mūg.*, frq; *rñām-pa tsui* short breath *Sch.*; esp. to breathe heavily, to pant, *rñām-pa rgod* wild puffing *Med.*; c. dat. to pant for, to desire ardently, *arog rñōd-pa-la* to be blood-thirsty *Ma.*; *rñām-pai tsul-gyis* greedily (devouring) *Thgr.*; *rñām-čan* adj. greedy, avaricious, covetous; **za-nām-pa** voracious, gluttonous, ravenous *W.*; to rush upon, fly at, throw one's self on, *rñān-la* on others *Mil.*; to rage, to be in a fury; to destroy or murder in a state of fury; *mi pal-čér grir rñom* (like *grir ysod*) the people are in numbers murdered by the sword *Ma.*; to call out in a rage, *čes krōs-rñām-nas* thus he called furious with rage *Dzl.*; *rñāms-pai (kro)-žul* an angry face, wrathful look *Ghr.*

རྒྱལ་ཁྲིམ་པ་ *rñams* height; in height *Ghr.*, *rñāms-su* id.

རྒྱལ་ཁྲིམ་པ་ *rñas*, v. *sñas*.

རྒྱལ་ཁྲིམ་པ་ *rñu* pain, v. *zug-rñu*.

རྒྱལ་ཁྲིམ་པ་ *rñub-pa*, pf. (b) *rñuba*, fut. *brñub*, imp. *rñubs*, to draw in, *dbugs* air, enter into the nose *Med.*; to breathe *Med.*; *dbugs rñub mi fon* (?) is mentioned as a sign of great sadness and affliction *Ph.*

རྒྱལ་ཁྲིམ་པ་ *rñul* perspiration, sweat, *rñul-ču* id., esp. col.; *rñul du Med.*, *byun Dzl.*, *rñul-ču fon*, **yon**, col. perspiration is breaking forth; *rñul dön-pa* to cause to sweat or perspire Cs.; *rñul-ba*, pf. *brñul*, to sweat, to perspire Cs.

རྒྱལ་ཁྲིམ་པ་ *rñeu* 1. also *rñeu-čün*, *rñā-čün*, a little drum, diminutive of *rñā*. — 2. the young of a camel, v. *rñā-món*.

རྒྱལ་ཁྲིམ་པ་ *rñio*, is stated to be a kind of leprosy, covering the whole body, of a whitish colour, itching very much, and contagious; **no jog, gyab** he is affected with leprosy; *rñō-čan* leprous (cf. *mdze*).

རྒྱལ་ཁྲིམ་པ་ *rñō-ba* to be able Cs., *rñō-tóg-pa* id., so *Fouc. Gyatch. 220, 9*, **rñōb-čē** *Ld.*; *Sch.* has: *rñio mi tóg-pa* to look at one with uncertainty, not being able to recognize; the passage of *Mil.*: *rñio ma togs kyañ* is not to be explained by either of these significations; *Ler.*: *rñio mi togs* w.e.

རྒྱལ་ཁྲིམ་པ་ *rñō-bag-čan* (s. v. *rñom-bag-čan*).

རྒྱལ་ཁྲིམ་པ་ *rñō-len-pa* to roast, fry, (?) *Sch.* v. *rñōd-pa*.

རྒྱལ་ཁྲིམ་པ་ *rñog* 1. also *ze-rñog*, the hunch or hump of an animal *Ler.*, more esp. a hump consisting of fat (like that of the camel); *tsil-rñog* the fat around the kidneys, suet *Mil.*; *rñus-kyi rñog* *Ler.* w.e. — 2. *rñog(-ma)* the mane of horses etc. (not of the lion, v. *ral-pa*), *rta-rñog* a horse's mane, *dre-rñog* a mule's mane; *dreu-rñog* a kind of stuffed seat or mattress Cs., a thick-haired carpet *Sch.*; *rñog-čan*, *rñog-ldan* having a mane; *rñogs-čāgs* a beast that has a mane Cs.

རྒྱལ་ཁྲིམ་པ་ *rñōd-pa* I. pf. *brños*, fut. *brñod* Cs. (perh. error. for *brñio*) imp. *rñod*, *rños*, *W.* **no-čē** 1. to parch (barley), *ser tsam* (to parch a thing) so that it turns yellowish *Ghr.* — 2. to roast, to fry e.g. meat in a pan.

II. to deceive (acc. to Cs. = *rñōn-pa* to deceive wild beasts, to hunt); to seduce, esp. to sensual indulgence, *bud-méd* *Ler.*; similarly *Tar. 39, 2*.

རྫོང་པ་ *riñon-pa* 1. vb., pf. and fut. *brñon*, to hunt, pursue, wild animals *Cs.*, *Sch.*; to fish *C.* — 2. sbst. a hunter, huntsman *Dzl.* and *Ler.*; *riñon-pa-mo* a hunting woman, a huntress *Cs.*

རྫོང་པ་ *riñob-pa* *Ld.* to be able, v. *riñob-ba*.

རྫོང་བརྟེན་ *riñom-brjñd* (cf. *riñam-pa* 1) splendour, stateliness, majesty; *riñom-bag-ñan*, also col. **riñom-jig-ñan**, grand, majestic; terrible, of a judge, of terrifying deities. (A sbst. *riñom-bag* = *riñom-brjñd* *Cs.* prob. does not exist.)

ལྔ་ *liā* (Bal. **ya**), five, *liā-bcu* (*-fam-pa*) fifty; *liā-bryya* five hundred; *liā-bcu-rtsa-yñtig* (*W. *na-bcu-ia-ñtig**) or *ia-yñtig*, fifty one etc.; *liā-pa* the fifth, *liā-po* consisting of five, cf. *dyu*; *liā-gu* *Cs.*, *liā-ku* *Pth.* all the five, each of the five. The number five very often occurs in legends, as well as in sacred science, v. the Index to *Burn.* II., and to *Fouc. Gyatch.* II. under 'Cing'. *liā-lén*, *Ssk.* पञ्चाक्ष, n. of a country in the north of ancient India.

སྤྱི་ *siā* (पूर्व) a root signifying before, soon, early, rarely referring to space, and seldom used alone as adj. or adv., e.g. *Dzl.* 22^v, 8: *ñā-ba ni hā-ñan yañ siā ñās-so* deliverance (sc. from existence) takes place much too soon; *ia ni ñen-pa siā brgul yin* I was the foremost, the first, to cross the threshold *Glr.*; *bstān-pa siā dar bar dar pyi dar ysum* the first, intermediate, and last propagation of the doctrine *Glr.*; gen. it is used with an adjective termination, with postpositions, or in compounds.

Deriv. *ñā-ba* 1. adj. ancient, belonging or referring to former ages, *rgya-ñāy-gi rgyāl-po ñā-ba* an ancient king of China *Glr.*; of an early date, long ago, . . . *las dā-lta ñā-ba dāg-gam* is it already a long time, since . . . ? *Mil.*; 2. sbst. antiquity, the olden time; the morning; = *ñā-dro*, *Mil.*; 3. vb. pf. *ñās*, to be the first, to come first, to be beforehand, (φύλαξεν): *ñjé-yi sku mton na ñā-bas* as I was the first to see the king's face *Glr.*; *gran-ñisg ñās-pa yin* you were beforehand with me in

disputing *Glr.*; **ku ñe son** *Sp.* you promised it. — *ñā-bar* in former times, formerly, in the morning; *sañ ñā-bar* to-morrow morning *Glr.* — *ñā-ma* adj. 1. earlier, former, preceding, afore-said, frq.; *ñā-ma ñā-ma* always the anterior in time and place; *ñā-ma ltar*, or *bzin-du*, as before, frq. 2. the first, the foremost in a series or succession *Dzl.*; *ldān-bai ñā-ma* she who takes the first turn in getting up *Mil.* — *ñā-mo* 1. earlier, by-gone; *ñā-mo-nas* long ago *Mil.*; 2. *W.*: the morning, in the morning, **mā nā-mo** early in the morning, **tō-re nā-mo** to-morrow morning; also: early enough, in due time (opp. to **ji-mo**). — *ñā-ru* v. *ñar*, as a separate article. — *ñā-na* before, previously, (gen. *ñar* is used inst. of it). — *ñā-nas* id., prop. of former times.

Comp. *ñā-gōñ* (*-nas*) adv. before, previously, at first, a little while ago, just now *Mil.*; formerly, = late, deceased, *ñā-gōñ yab* your late father *Glr.*; *siā gōñ bōd-kyi rgyāl-po* the earlier Tibetan kings *Glr.* — *siā-dgōñs* morning and evening *Sch.* — *siā-ñā* very early *Sch.* — *siā-ñād* formerly, hitherto, till now, up to this time *Dzl.*, = *siām-ñād*, *siōn-ñād*. — *siā-rtñi-du* earlier or later, not at the same time, e.g. *brōs-so* they escaped *Glr.* — *siā-ltās* omen, presage, prognostic; also the fate or destiny portended. — *siā-tōg* 1. forenoon. 2. the first-fruits of harvest *Cs.* — *siā-dūs* antiquity, time of old. — *ñā-dro* the morning, the earlier part of the forenoon, 'the time before the heat of the sun'; *ñā-dro yñtig-lu* in half a forenoon *Glr.*; *ñā-dro dgōñs-mo* morning and evening *Sch.* v. above; *sañ ñā-dro* to-morrow morning *Mil.* — *ñā-pyi(r)* sooner or later, like *siā-rtñi-du* v. above *Dzl.* frq. — *ñā-rol* time of old, past ages *Cs.*; *ñā-rol-tu* before *Tar.* (cf. *siōn-rol*). — **ñā-lo** *W.* last year. — *siā ñaps drēn-pa* *Cs.*: 'the accenting of the first syllable'. — *siā-sār* early, *siā-sar-sār* very early *Cs.* — *siā-sōr* 1. in the first place, first of all, at first (cf. *rtñi-sor*) *Glr.* 2. anciently, in old times *Cs.*

ལྷན་སྒྲིལ་ *sña-sñó* vegetables, greens *Thyy*. (v. *sño*).

ལྷན་པ་ *snáj-pa*, also *snágs-pa*, pf. *bsnags*, fut. *bsnag*, imp. *sñog*, to praise, commend, extol; to recommend; *gyó-bar snágs* it is recommended to go *Wdi.*; *bstod-sñog-pa* to praise, to sing praises, frq.; *snáj-(pa-)po* a praiser, commender, (s.); *sñug-(pa)* *os(-pa)*, *sñag-ldan* praise-worthy; praised; also n. of the horse of Buddha (s. — *snag-jśol* praise, thanks).

ལྷན་སྒྲིལ་ *snags* (ལྷན་སྒྲིལ་ & ལྷན་སྒྲིལ་) 1. incantation, magical formula, a set of words, consisting mostly of a number of unmeaning Sanskrit syllables, in the recital of which however perfect accuracy is requisite; hence detailed rules and instructions for a correct pronunciation of the Sanskrit sounds have been drawn up for Tibetan devotees. (On magical formulas v. *Burn*. II., 21, and note; on Buddhist magic in general v. *Was*. 142. 177, *Köpp*. II., 29.) — *gzuns-snágs*, *rig-snágs*, and *gsan-snágs* prob. = *snágs*. — *snágs sgrub-pa*, *spó-ba*, *zlu-ba*, C. also **gyág-pa**, to recite, to pronounce charms, incantations; *čān-bu*, *dzin-pa*, to carry (charms) about one's self. — *snágs-kyi tēg-pa* *Tantrayāna*, *Mantrayāna*, v. *tēg-pa*. — *snágs-pa*, *snágs-mkhan*, one versed in charms and their use, i.e. in orthodox and legitimate magic, as contained in the sacred books of religion.

Opposed to this are *nān-snágs*, *nān-snāgs-mkhan*, diabolical sorcerers and necromancers, and also common swindlers, jugglers, conjurers, fortune-tellers etc. — 2. praise, encomium (s.).

ལྷན་སྒྲིལ་ *snāns* = *diāns*, v. *diān-ba* *Glr.*, *Pth*.

ལྷན་ *snān*, for *sña*, *sñon*, e.g. *snān-čād*, formerly, before, previously, beforehand, opp. to *ngw Mil.*; *snān-čāt tō-tsam-pa bzōd-par jśol* pardon our former scoffing *Mil.*; esp. *W.*: **nān-la** for *snān-la*, *snār*, before, previously; **nān-ma** for *snā-ma*, **nān-me gyōl-po** the former or last king, **nān-ma nān-tar** just as before.

ལྷན་སྒྲིལ་ *snān-bu* a medicinal herb, *Wdi*.

ལྷན་ *snār*, prop. *snā-ru*, before, beforehand, previously, formerly, at first; *snār de byā-s-pai ōg-tu* not until that has been previously done *Dzl.*; *snās mēd-pa*, *snār mū byās-pa*, *snār mū skyēs-pa* what has not existed, or has not been done before, where we only say *new*, frq.; *snār lōns* get up first! *Dzl.*; *snār-bas kyan(lhag-pār)* still more so than formerly, frq.; *snār-gyi* what has been hitherto in use, frq.; *snār-gyi yi-ge rnyin-pa-rnams* the old writings of antiquity *Glr.*; *snār yin-na* adv. = *snār Mil.*; *snār ltar*, *snār bžin* as before; *snār-nas* from before, from former times *Mil.*; also with reference to space: foremost, ahead, in advance, on, onward, joined to verbs of motion *Dzl.*; *snār-ba* the former, first-mentioned (?). In the sense of a post-position (c. accus.) *snār* is used but seldom, as far as I know only in *spyan-snār*.

ལྷན་སྒྲིལ་ *snār-ma* intelligent, quick of apprehension *Sch*.

ལྷན་ *snās* a bolster, pillow, cushion; *yo-byād snās-su jūg-pa* *Glr.*, C. col. **yo-jhē-la nē čūg-pa** using the luggage as a pillow; *snās-stēn*, *snās-bōl*, resp. *dbu-snās* pillow; *rgyab-snās* a cushion for the back; *snās-māl* a couch constructed of pillows or cushions; *snās-pāms* (?) pillow, cushion (s.; *W.* **nye** for **snās**).

ལྷན་སྒྲིལ་ *snās-pa* v. *sña-ba*.

ལྷན་ *snūn*, col. for *sñon*; *snūn-la* c. genit. before, ago, like *gōn-du*; **dā-wa nyin-si nūn-la** two months ago; **nūn-la son** he walked in advance, or ahead; **nūn-ma** former, last; **nūn-ma-žag** *W.* two days before yesterday, **yan nūn-žag** three days before yesterday.

ལྷན་སྒྲིལ་ *snūr-ba* to snore *Ler.* (cf. *nūr-ba*).

ལྷན་ *sñeu* *Ler.*, (s.): a kind of pulse or pease; *Sch.* = *mōn-sian*, v. *greu*.

ལྷན་ *sño*, a root signifying blue or green; as subst. plant, herb, vegetable, greens *Mil.*; *sño skyē-na* when it is getting green or verdant.

Comp. *sño-skyā* blue bice, pale blue, e.g.

the skin of emaciated persons *Med.*; **sió gyán*: *gyán** *W.* greenish-yellow (spelling dubious). — *sió-egá* officinal herb, *Wdñ.* (green ginger?) — *sió-náid* v. *siad*. — *sió-lyáñ* bluish green. — *sió-tóy* *Schr.* 'unripe, sour, of fruits'(?); more corr.: green, unripe fruits. — *sió-drégs* green mud or mire *Sch.* — *sió-náy* deep blue. — *sió-ba* 1. v.b. to get green, verdant; 2. adj., also *sió-bo*, more frq. *sión-po*, *sión-mo* blue, green, also used of the livid colour of diseased or famished people *Gl.* — *sió-smán* a medicinal herb. — *sió-tsád* vegetables; herbs. — *sió-ló* the leaf of a plant; (*Cs.*: 'sió-ló *čár-bu* to become notorious'. — *sió-sáns* pale blue e.g. of the sky; *sió-sáns-ma* night *Sch.*

སྒྲོ་བ་ *sió-ba*, (*Cs.* also *siód-pa*, pf. *bsiön*, fut. *bsiö*, imp. *siös*, 1. to become green *Cs.* — 2. (*Lex.* བཤེད་པ་) to bless, **sió-wa gyáb-čé** *W.*, though in most cases 'as a requital for a present given'; *Dzl.* ལྟ་བུ, 16: to bless, to pronounce a benediction, hence also in litanies the words of the priest seem to be indiscriminately called *sió-ba*, whereas the responses of the congregation of monks are termed *niñun-gyúr*; generally: to dedicate, devote, e.g. one's property to the *dkon-mčög* *ṣum*, i.e. in reality to the priesthood; *dge-bu* *gro-drug dón-du* *siös*, to devote alms, charitable gifts, to the (temporal and eternal) welfare of beings. *Mil.*; also to design, to intend, *siá-la* *bsiös-pai* *ṣu* the turkois intended for me (by you) *Mil.*; *Dzl.* ལྟ་བུ, 3: *sá-la* *kán-bu* *dañ rin-po-čér* *bsiös-nas* *rtse-ba*, fancying the earth to consist of cottages and jewels, and thus playing with it.

སྒྲོ་བ་པ་ *sióg-pa* *Lex.*, prob. pf. *bsiögs*, fut. *bsiöy*, imp. *siögs*, to vex, to annoy; cf. *skyo-nögs*, *skyo-siögs*.

སྒྲོ་བ་ *siön* = *siá* and *sian*, formerly, before, previously; *siön tsá-na* having formerly heard *Dzl.*; *siön mán-du* *Kyer yañ* although you have taken a good deal with you before; *siön dás-pai* or *lyáñ-bai* *dús-na* in by-gone times, frq.; *siön bčom-lđan-dás* a former Buddha *Gl.*; *siön mi dbül-*

po de this man formerly poor *Dzl.*; *bdág-las* *siön bdág-gi* *ña* my father before me (has...); *siön-gyi* adj. former, last; *siön-ma* the former (when two persons or things are spoken of), *siön-ma-rñus* the former (persons or things) *Gl.*; beginning, *lha-káñ jig-pai* *siön-ma* *lhd-sa-la* *byds-te* making a beginning with the destruction of the temples in Lhasa *Gl.*; *siön-du* adv. and postp., before, at the head, in advance, in the front of, *siön-du* *gró-ba* to go before or in advance, to precede, also of words and letters; *siön-du* *jüg-pa* to put or place before, *Gram.*; *siön-la* = *siön-du*: *siön-la* *soñ* walk first! *Mil.*; *siön-pai* *siön-du* (he died) before the Teacher (Buddha) *Tar.*; sooner, earlier, before the time supposed, *siön-la* *tsár-ro* they were first in finishing (their task) *Gl.*; *o-ná* *siön-la* *di jül* *čig* oh yes, but first give me that *Mil.*; *siön-nus* from a former time, from the beginning *Mil.*; *siön-bžin* as formerly *Mil.*

Comp. *siön-skyés* the first-born, eldest son. — *siön-gró* v. *gró-ba* compounds. — *siön-rád*, *siön-čád* *Dzl.*, v. *sian-čád*. — *siön-jüg* a prefixed letter *Gram.* — *siön-dás*, *siön-tsé* antiquity; adv. anciently, in times of old. — *siön-byáñ* *Cs.* = *siön-rábs*. — *siön-rábs* ancient race, ancient history, antiquity, བཤེད་པ་ — *sién-rol* (cf. *siá-rol*) former time or period, *ma* *ṣiód-pai* *siön-rol* *zig-tu* formerly, in former times, when (the chair) was not yet transferred (to...) *Tar.* — *dus ná-niñ* *són-bai* *siön-rol-na* a year ago (an expression with an unnecessary redundancy of words!) *Mil.* — *siön-lás* former actions.

སྒྲོ་བ་ *siön* = *sió*, *siön-po*, v. *sió*.

སྒྲོ་བ་ *siön-bu* n. of a medicinal plant, acc. to *Cs.* poisonous; in *Lh.* Delphinium Cashmirianum, officinal. — *siön-bum* n. of a botanical work: 'the hundred thousand vegetables' *Cs.*

བཤེད་པ་ *bridd-ba*, v. *riid-ba*.

བཤེད་པ་ *bridd-pa* *Sch.*: 'ausziehen, reissen'.

བརྒྱན་པ་ *brñān-pa*, = *rñān-pa* subst. *Glr.*,
vb. *Lex.*

བརྒྱལ་པ་ *brñāb-pa* 1. *Sch.* = *brñād-pa*. —
2. *Lex.* = *rñāb-pa*, *rñams-pa*.

བསྐྱལ་པ་ *benl-ba* to be faint or exhausted
Cs.; v. *adug-benl*.

བསྐྱས་པ་ *benes-pa* to place upon a cushion
Sch.

བསྐྱོད་པ་ *bsñō-ba* 1. v. *snō-ba*. — 2. a blessing,
cf. *snō-ba*. — 3. *Cs.* also: mouldy,
rotten (prob. only livid, discoloured. v.
snō).

ཅ

ཅ *ča* 1. the letter *ç*, tenuis, palatal, like
the Italian *ci* in *ciascuno*, or *c* in *ci-
cerone*. — 2. as numerical figure: 5. —
3. = *la* excrement, alvine discharges, *ča*
dór-ba to discharge excrements *Mil.*

ཅཱྀར་ *ča-čir* lark *Ld.*

ཅཱྀས་ *ča-čus* warped, distorted, awry *Sch.*

ཅཱྀཅ་ *ča-čō* clamour, cries, *snyn tsim-gyi*
ča-čō shout, exclamation of joy *Pth.*;
noise, of many people *Thgy.*; *da čā-čō*
ma zer now do not make such a noise! (so
Mil. rebukes the aerial spirits); chirping,
twitter *Ghr.*; *ča-čō-čan* shouting, bawling;
talkative, loquacious *Stg.*

ཅཱྀད་ *ča-dar*, also *tsā-dar*, *tsā-sar*, a sheet,
blanket, toga.

ཅཱྀར་ *ča-ra-rā*, or *či-ri-ri*, *W.* **čār-pa*
*ča-ra-rā yon dug**, it rains heavily,
it is pouring.

ཅཱྀ་ *ča-ri* *W.* bug.

ཅཱྀ་ *ča-ré* continually, always = *čar*.

ཅག་ *čag* termination of the plur. of pers.
pronouns.

ཅག་ཀྲུམ་ *čag-krúm* cartilage, gristle; *snai*
čag-krúm bridge of the nose.

ཅག་དཀར་ *čag-dkār* *W.* quartz.

ཅག་ག་ *čag-ga*, *C.* **čag-ga jhē-pa**, = *nyā-
ra byēd-pa*, c. *la*, to take care of;
čag-ga dag-po jhē-pa to look after, to
keep, preserve carefully; **čag-ga dag-po**
careful, orderly, regular, tidy, of persons.

ཅག་ཅག་, ཅག་པ་ *čag-čag*, *čag-pa* smacking
in eating *Cs.*

ཅག་ཅེར་ *čag-čer-ré* closely pressed or
crowded, in standing or sitting
Ld.

ཅག་རོ་ *čag-rdō* = *čag-dkār* *W.*

ཅན་ *čan*, (v. *čan*, *či-yan*), every thing,
any thing whatever, *čan-čēs* knowing
every thing, epithet of deities or saints;
more frq. followed by a negative particle
and then signifying: nothing; **čan mi sto**
it does not matter, it is indifferent (to me),
frq.; **čan med** there is nothing here, or
at hand; also = **čan mi sto*; *čan mi čēs-
kan** ignorant, stupid; blockhead, simpleton.

ཅན་ཏུ་ *čan-tū* *Glr.*, also *čan-čan-tū*
(ཅན་ཏུ་) a sort of small drum *Pth.*

ཅན་ *čan*, affix, adjective termination, prop.
signifying: having, being provided with,
= *dan ldān-pa*, corresponding to the Eng-
lish adj. terminations -ous, -y, -ly, -ful,
e.g. *tsér-ma-čan* thorny; sometimes also =
-like or -ish: *bōn-čan* Bon-like, heretical
Mil., *hin-du-čan* Hindoo-like, Hindooish;
seldom affixed to verbs: *byēd-pa-čan* a
doer, maker; in *C.* also for the possessive
pron.: *nā-čan*, *kō-čan*, my, his (her), **nag-
gōn sā-hib-čēn** the Sahib's inkstand. It
may also be affixed to a set of words that
form one expression: *tsér-ma nōn-po-čan*
having sharp thorns, *sén-gei mgō-čan* having
a lion's head.

ཅན ཅན, po., prop. ཅན-དུ, postp. c. accus.,
to, with, ཅན ཅན-དུ མི གྲོ I do not
go to him *Mil.*, *Pth.*; ཅན ཅན-དུ with me,
in my presence *Mil.* The word seems to
be rather obsolete; more recent editions
having ཅན-དུ and ཅན-དུ instead of it.

ཅན་ཅན་ ཅན-ཅི། (?) *W.* the green shell of
a walnut.

ཅན་ཅེ, ཅན་ཅེ, ཅན་ཅེ ཅན-ཅེ, ཅན-ཅེ, ཅན-
ཅེ, *Sch.*; a small
bowl or dish; *Cs.*: continually.

ཅན་དྲུང་ ཅན-dvön green, unripe *W.* (?)

ཅན་སྤ་ ཅན-sa (?) kitchen, fire-place *W.*

ཅན་ཅོ་ ཅན-ཅོ *Cs.* nonsense e.g. *smvā-ba*.

ཅན་ ཅན 1. *Cs.* slow; *Lex.* ཅན-gyis གྲོ,
and several other passages, the sense
of which is not quite clear; cf. ཅན-mé.
— 2. glistening, glittering (?) cf. ཅན-mé.
— 3. *W.* whole, unimpaired, "sa" (lit. *rtsva*)
"ཅན-mé yod" the whole store of hay is
still left (entire).

ཅན་པ་ཅན་ ཅན-pa-tā-lo *Ts.* mallow.

ཅན་པོ་ ཅན-pōl *Ld.* a bunch of flowers,
sprigs etc., a handful of ears of

ཅན་ ཅན 1. *Lex.* ཅན-ré, *Cs.* ཅན-ré, *Sch.* also
ཅན-mār, always, continually *Cs.* — 2.
also ཅན, ཅན-དུ, with numerals, esp. ཅན-
ཅན at the same time, simultaneously, opp.
to one after the other, successively (viz.
doing or suffering a thing, sleeping, dying
etc.) *Dzl.*; at once, on a sudden, opp. to
gradually *Mil.*; ཅན-ཅན all the five to-
gether *Thgy.*, ཅན-ཅན, ཅན-ཅན etc.

ཅན་ར་ ཅན-ras v. ཅན-ras.

ཅན་ ཅན *Cs.*: 'noise, ཅན-ཅན id.; ཅན-ཅན
rumour, (false) report'; ཅན-ཅན idle
talk, nonsense, ཅན-ཅན *rtam* id. *Mil.*

ཅན་ ཅན *Pur.*, v. ཅན 2.

ཅན་ཅན་ ཅན-ཅན *Sch.* — ཅན-ཅན.

ཅན་ ཅན *Sam.* figure: 35

ཅན་ ཅན I. interr. pron. in direct questions:

1. what? (*C. gen.* ཅན instead of ཅན) ཅན
ཅན (like the *Hind.* कौ जानै) who knows?
col. W.; also pleon. at the end of a question
after the... *am:* ཅན ཅན-ཅན-ཅན ཅན? do
you know me? do you? *Dzl.*; ཅན of whom?
whose? followed by ཅན, ཅན, ཅན, ཅན
(-དུ): why? wherefore? inst. of ཅན ཅན
also ཅན-ཅན etc.; *de* ཅན ཅན ཅན-ཅན-
ཅན (this wherefore? (= why this?) if so it is asked'.
(This phrase, besides the gerundial particles
— esp. *pas* — is the only way in which
in *B.* the causal conjunction 'for' (*Lat.*
nam, enim) can be expressed, and in
translating into Tibetan, the English con-
junction must therefore often be altogether
omitted.) ཅན ཅན-ཅན what sort of fruit?
ཅན ཅན what kind of a mountain? i.e. of
what consisting? *Pth.*; ཅན also, like an adj.,
is placed after the word to which it belongs:
rgyu ཅན-ཅན for what reason? on what ac-
count? *Thgy.* — 2. why? wherefore? but
only in negative questions: ཅན-ཅན ཅན ཅན
ཅན ཅན why should not that suffice me?
Thgy.; ཅན ཅན ཅན why do you not pro-
cure...? inst. of the imp. procure! *Mil.*;
ཅན-ཅན ཅན ཅན if you considered...,
why would not that be a good thing? =
you had better consider, you ought to
consider *Mil.*; frq.: *de* ཅན-ཅན ཅན ཅན
if that happened, why should it not be
desirable? = would that it happened! oh,
may it happen! — 3. how? in conjunction
with other words, v. below. — 4. inst. of
a note of interrogation, e.g. in: ཅན ཅན,
for ཅན-ཅན, ཅན-ཅན ཅན ཅན do you
allow(me) to come? *Dzl.* ཅན, 13; ཅན, 5.

II. correlatively: which, what; what-
soever; every thing, much like ཅན, q.v.,
esp. the syntactical explanations given there.
ཅན, as a correlative, ought prop. always to
be written ཅན, yet not even in decidedly
correlative sentences is this strictly ob-
served: ཅན ཅན (-ཅན-ཅན) whatever I may
do *Gltr.*; ཅན ཅན ཅན ཅན (-ཅན-ཅན) *néd-kyis*
bagrub whatever we may be bidden to do,
we shall obediently perform *Pth.*; ཅན ཅན,
also ཅན ཅན ཅན-ཅན *Pth.* as quick as possible;

also *çi* alone: by all means, at all events, *spyan çi drains* he must be conducted here at all events *Glr.*

Comp. and deriv. *çi-ga* what? col. —
çi-dgar, *çi dgu-bar* whatever one may wish, at pleasure, ad libitum. — *çi snyed* v. *snyed*. — **çi ton** (lit. *γton*) **zig** some, something col. — *çi lta-bu* of what sort, manner, fashion, quality or nature? *Lat. qualis*. — *çi ltar* how? in what manner? what? *da çi ltar bya*, *W. *da çi dō-čē**, what is now to be done? — *çi ltar gyūr-pai ytam byā-so* he related what had happened, frq. — *čī-ste*, followed by *na* or (rarely) *te*, in most cases = the *Lat. sin*, but if, if however; even supposed that; sometimes for *gāl-ie*, if, in case. — *çi sto* what does it matter? *či yañ çi sto* if he dies, what does it matter? *Thgy.* (cf. *čan*). — *čī-dra-ba* similar to what? of what kind? also: of whatever description it may be *Glr.* — *čī-nas* from which or what? out of which or what? by which? etc. (*Bal.*: **čī-ne** how?), *čī-nas kyan* = *čīs kyan* q.v. — *či tsam* how much? *B., W.*; *či tsam yod kyan* though he have ever so much *Mil.*; *či tsām-du* how far? to what distance? — *či-tzug* *Ca.*, col. **čī-zug, gā-zug** how? in what manner? — *či zig* 1. what? what a? 2. some one, any one, something, anything; *či zig-tu dgos* for what (purpose) is it wanted? *Dzl.*; *či zig-na* once, one time, at any time *Pth.*; *či zig-nas* after that, afterwards *Pth.* — *či yañ, čī-āñ, čāñ* whatever, any thing, all kinds of things, **nūl yñ-na tsōñ-gyu çi yañ yñ** *C.* if there is money, you may sell any thing; followed by a negative: nothing. — *či riga-pa* adj, *či riga-par* adv. 1. in some measure, to a certain degree; in part, partly *Tar.*; 2. of every sort *Dzl.* and elsewh. — *či-la* why? wherefore? *Glr.*, *W.* col.; also for the *de čīi pγir žē-na* of *B.*; further it is used inst. of an affirmative; e.g. question: shall we get rice there? answer: **tob yin; čī-la mi tōb** of course, why not? **čī-la žu** why! well!

ཅི་ལྟ་ *çi-lm* (Hind. چلم 1. the bowl of a
hakka (water-pipe). — 2. a hakka.

ཅི་ཅི་ *či-tse Kun.*, also *tsē-tse*, millet.

ཅིག *čig*, enclitic, a modification of *γčig*,
 after *s* usually changed into *zig*, after vowels, and the liquids *ñ, n, m, r, l* into *zig* (exceptions, however, in provincialisms and in literature are not unfrequent) 1. after nouns, the indefinite article *a*, or a few, when following after a plural; sometimes also untranslatable: *bud-med-dag čig* some women; *mān-po zig* many (sometimes expressly opp. to *mān-po*, the many, *Tar. 7, 15*); *gañ zig v. gañ*: a little, some, *ñiñ zig čū-ru gro dgos* I must go and pick up some fire-wood *Mil.*; after infinitives: *Krims dañ gāl-ba zig byēd-pa* to commit a trespass, to make one's self guilty of a transgression *Dzl.*; *tse pjos-pa grāns-med-pa zig myañ* he suffered innumerable deaths *Dzl.*; it is even added to numerals, and not only when 'nearly', 'about' or similar words leave a given number undefined (*mi lia tsam zig* some five people), but also in sentences like the following: *čū-mig bēi zig yod* there are four springs or fountains. In all these cases, however, it may also be omitted. The numeral for 'one' ought always to be written *γčig* and never *čig*, but prefixing the *γ* is so often neglected (e.g. in *tabe čig-tu, lhañ čig* etc.) that even grammarians let it pass. — 2. when affixed to verbs (to the root of the imp. mood, or, in negative sentences, to the root of the present tense) it is a sign of the imperative. In ancient literature it is used without reference to rank, whether it be in making prayers to Buddha, or in giving orders to a servant; at present in *C.* only in the latter way; in *W.* it is of rare occurrence.

ཅི་, ཅི་, ཅི་ *čīi, čīi, čīi*, a gerundial
 particle, the initial letter of which is changed acc. to the rules obtaining for *čig*; it corresponds to the English participle in *ing*, is used in sentences beginning with *when*, *after*, *as*, and is affixed to verbal roots and adjectives, in the latter case including the auxiliary verb to be: *γodn-por dūr-du čīig-čū bui āa zū-bar*

gyúr-rig (= *bōg-nas*, or *bōg-ste*) may I, after having been buried alive, be obliged to eat my own son's flesh! *Dzl.*; usually however employed in the minor clauses of accessory sentences: *brōs-ññ-gáb-pas* having hid themselves after running away *Dzl.*; frq. also where coordinate ideas are in English connected by *and* or *but*: *ñd-la zā-zñ Krág-la fún-ba* eating flesh and drinking blood; *ñd-zñ légs-pa* tall and well-shaped; *drod ñnód-zñ bail-ba* heat is hurtful (but), cold is beneficial *Lt.* It is also used like the ablative of the gerund in Latin: *nya bōr-zñ tsó-o* we live by fishing (piscando) *Dzl.*; and = *kyin* (q.v.): *ri-la dran-srōn byd-ññ dūg-go* he sits on the mountain acting the part of an anchorite *Dzl.*; *smre-sñdys dñn-ññ dūg* he sits wailing *Dzl.*; *rañ-dgār grō-zñ yda* he is wandering at pleasure *Mil.*; *ñes smrá-zñ yód-pa-la* as they were thus speaking *Glr.*; *ñes stñn-ññ yód-pai tse* as he was just giving religious instruction *Tar.* 11, 12.

ཅུ་རི་ ཅུ་རི་ n. of a female demon *Thgr.*

ཅུ་, ཅུ་ ཅུ་, *ñ-ru*, termin. of *ñ*, 1. *whereto* etc., little used. — 2. with *yañ*: *everywhere*, in every direction, for any purpose, by all means, with a negative: *nowhere* (so at least it is to be explained in several passages of *Pth.* and *Thgy.*).

ཅུ་ *ñis*, instr. of *ñi*, *ñis yid-ñes-par gyur* by what am I to believe it? what shall make me believe it? *whereby* can I know it to be true? *Dzl.*; *ñis kyañ mi skrág-pa yin* he is not to be frightened by any thing *Dzl.*; *ñis kyañ*, and *ñi-nas kyañ* frq. used as adv.; by all means, at all events, at any rate, *ñis kyañ grō-na* if you wish to go by all means, at all hazards; *da ñis kyañ gega byao* now I will at any rate play him a trick *Dzl.*; *ñis kyañ bñes-pa zu* I beg of you most earnestly to accept it *Mil.*; *ñis kyañ slob* never mind! teach it me at any rate! *Pth.*

ཅུ་ ཅུ་ 1. num. figure: 65. — 2. inst. of *bñu*, used in compound numerals for the

tens, when the preceding numeral ends with a consonant: *sum-ñu*, *drug-ñu*, *bdun-ñu*, *brgyad-ñu*.

ཅུ་ག་ ཅུ་ག་ *Med.*, *ñu*: 'a sort of lime used for medicine'.

ཅུ་ཏི་ ཅུ་ཏི་ (*ñyñu-ñi*) pig-tail, cue, worn by boys and men in Tibet proper, *Ld.* and *Sp.* Cf. *ño-to*.

ཅུ་ཏི་, ཅུ་ཏི་ ཅུ་ཏི་ *ñu-li*, *ño-li* 1. *W.* a fresh apricot. — 2. *C.* dried apricots without stones. — 3. a sort of wild-growing vegetable *Sik.* *C.* — *ñu-li ta-gir* the pulp of apricots boiled down to a conserve and formed into cakes *W.* — *bun-ñu-li* a kind of peach *Kun.*

ཅུ་ཅུ་ ཅུ་ཅུ་ = *ñag-ñag* *Sch.*

ཅུ་ ཅུ་ 1. *C.* gourd, pumpkin. — 2. n. of a place. — 3. for *ñuñ* *ñig*: *da kyod ñuñ ñyis-pa yin* you are a little too late now *Pth.*; *ñuñ yó-ba* a little slanting *Glr.*

ཅུ་མི་, ཅུ་མི་, ཅུ་མི་ *ñuñ-ñig*, *ñuñ-zad*, *ñuñ-zal*, a little, *B.* and *C.*, *mñ-ge ñuñ-zad ñig* a partial famine *Mil.*; *ñuñ-zad-kyi ñyir* for the sake of a trifle, through an insignificant circumstance *Dzl.* 22, 15; *some*, *Lat. nonnulla*, of rare occurrence, *Was.* (242); *ñuñ ñig skyén-bar gyúr-nas* rather ashamed, somewhat confounded *Glr.*; *ñuñ-ñig ñuñ-nam blta* I shall see, whether it will help, or has helped, a little *Mil.*; a little while, a short space of time, *ñuñ-zad ñig slob ñig* wait a little (while) *Dzl.* When followed by a negative, it may either be translated as in: *ñuñ-zad ma blé-ba* a little unwell, uneasy etc. *Mil.*, or as in: *dbañ ñuñ-zad med*, there is not even a slight possibility = there is no possibility at all *Pth.* and elsewh.

ཅུ་མི་ ཅུ་མི་, also *ñuñ-zu*, *ñuñ-zi*, *ñuñ-zi*, a kind of white stone.

ཅུ་ *ñub* *W.*, from the *Hind.* *चुप*, 'ñub' *ñad-de dug* he keeps silence, holds his peace.

ཅུ་ ཅུ་, in *ñur mñd-pa* to devour food entire *Sch.*

ཅུ་ནི་ *chur-ni* meal, flour, only in medical writings.

ཅེ་ *che* numer. figure: 95.

ཅེན་, རྟོན་, ཞེན་ *ché-na, jé-na, jé-na* (cf. *zig*), inst. of *ches smrá-na*, 'if one says so, asks so' etc., after words literally quoted, frq. (*W. 'zé-na'*).

ཅེ་ཕྱེད་ *che-spyan* jackal.

ཅེ་རེ་, ཅེ་རེ་ *ché-ré, cher-ré* envious, jealous, *mig ché-ré (ché-gyis Thgr., chér-te Gtr.)* *lta-ba* to look with an evil or envious eye upon; *ché-ré lón-ba* dim-sighted, purblind *Ca.*

ཅེ་མེ་པ་ *ché-mé-ba* bright, shining, of polished metal *Gtr.*, cf. *Krá-bo*.

ཅེ་མེ་ཅེ་ *ché-mé-scissors C.*

ཅེ་ཕུ་ *cheu* 1. a small sucking-pipe for drinking the Murva-beer, in which millet grains are swimming *Sik.* (v. *Hook. I.*, 175). — 2. a clyster-pipe.

ཅེ་ *cher*, v. *ché-ré*.

ཅེ་ *ches* 1. (*Lex. ཅེ་མི་*), also *ies* and *zes* (cf. *zig*) so, thus, in ancient literature regularly placed after words or thoughts that are literally quoted, and so continuing the sentence; the quotation itself is gen. preceded by *di skad-du*, or *di snyam-du*. In later literature *ches* and the introductory words are often omitted, in col. language always. Inst. of *ches smrás-so*, *ches yáns-so*, so he said, thus he-spoke, so has been said or spoken, so it is said, often only *ché-so* is used, and in like manner *ché-pa* for *ches smrás-pa*, this word, this speech; *ché-pa-la sog-pa* these and similar words; *ché-pa di yai* also the preceding poem (is written by him); *snyun zés-pa ná-d-kyi miá yin* the word *snyun* is a term for 'disease' *Zam.*; *zés(-pa) dan* 'such, and', if a quotation is followed by another, where we say 'further', 'moreover'; *ché-pa-la* after words have been quoted, which form the subject of further discussion; *ches byá-ba*, or *ché-pa* the so called, frq. after names; *ché-su* rarely for *ches*. — 2. acc. to the usual

spelling and pronunciation (*che, ché*) of the Lamas of *Ld.* it is the ordinary termination of the infinitive in *W.* (in *Pur.* and *Bal. cas*, in *Kun. cá*), though etymologically as yet not accounted for; sometimes used also as a subst. or adj. i.e. partic.: *beád-ches* killing, *beád-ches yin* it is to be killed; *skyé-ches* pregnant, v. *skyé-ba*.

ཅེ་འོ་ 1. num. fig.: 125. — 2. *chó-dri-ba* *Lex., C.*, to blame, reproach, slight; to vie with.

ཅེ་ག་, ཅེ་ག་ *ché-ga, kó-ga* *Mil.* lark (not common in Tibet).

ཅེ་གེ་ *ché-ger* (?), *ché-ger bzugs Gtr.*, *W.* vulgo: *'ché-gan dug'* he sits motionless.

ཅེ་དེ་ *ché-to*, also *ché-ti*, *Ca.*: a tuft of hair on the head, thus *Lex.*: *ché-toi tor-édy* (= *ché-ti*?); cf. *län-lo*.

ཅེ་རི་ *ché-ri* = *cor*, *čán chó-ri* *Lex.* (?).

ཅེ་ལི་ *ché-li* = *lu-li*.

ཅེ་ལོ་ *ché-lo* the prattling or chattering of little children *Mil.*; cf. *ché-vo*.

ཅེ་ལོ་ *chog* *Ca.*: a plural-sign; *Schr.* all (people). This, or a similar original meaning of the word is also to be traced in an expression usual in *Ld.*: *chog-mdo* a place where three roads meet, v. *mdo*; cf. also *chag*. When affixed to a word, it must be preceded by the vowel *o*, the final consonant of the root being at the same time repeated. Affixed to verbs, it seems to convert them into participles: *óns-so-chog-la Dzl. IV*, 6, to those arrived, to the (persons) arrived, *yín-no-chog*, *yód-do-chog* those being, existing (things or persons); *Ca.*: *yčés-so-chog* things that are valuable, precious, to a man.

ཅེ་ལོ་ལོ་པ་ *chog-chog-pa* *W.* grasshopper, cricket.

ཅེ་ལོ་པ་ *chog-pa C.* to have leisure *chog-na yon go* if you have leisure, come! **chog-ka** leisure, **dhe-rin chog-ka mé** to-day I have no leisure; **chog-ka jhe** is an affirmative answer, when having been asked for some little service, something like: well, I'll do it.

འོག་བུ a sort of small tent *Co.*

འོག་བུ་མེ་, v. འོག་བུ་མེ་.

འོག་ལ་མ་ འོག་ལ་མ་ a mineral (?) *Med.*

འོག་ 1. *Lex.* a musical instrument, *Schr.*: a bell. — 2. *Mil.*: འོག་ལ་མེ་ལྟར་ to push one down a precipice in order to kill him (the only meaning the context here will admit); cf. འོག་ལ་མེ་. — 3. v. འོག་. འོག་མེ་ འོག་མེ་ a small bowl or dish *Sch.*; v. འོག་མེ་.

འོག་མེ་ འོག་མེ་ jagged, indented, serrated.

འོག་མེ་ འོག་མེ་, col. for འོག་མེ་.

འོག་མེ་ འོག་མེ་, *Pth.*: འོག་མེ་ འོག་མེ་ acc. to the context: to raise loud lamentations, wailings (at funerals); perh. etymologically connected with འོག་མེ་. Cf. འོག་མེ་.

འོག་མེ་ འོག་མེ་ = འོག་མེ་.

འོག་མེ་ འོག་མེ་, perh. = འོག་མེ་, *Mil.* འོག་མེ་ འོག་མེ་.

འོག་མེ་ འོག་མེ་, འོག་མེ་, ornament for the head, worn by kings, tiara, diadem, crown; the crest of gallinaceous birds.

འོག་མེ་ འོག་མེ་ *Ld.-Glr.*, *Schl.* p. 29, a (?).

འོག་མེ་, འོག་མེ་ འོག་མེ་ cor-gán, འོག་མེ་ a mouthful, a gulp, a little *Sch.*; cf. འོག་མེ་.

འོག་མེ་ འོག་མེ་ འོག་མེ་ *Thgy.* childish prattle or babbling.

གཞིག་པོ་ གཞིག་པོ་ 1. to apprehend, to grasp (with the understanding), to impress, gen. with གཞིག་པོ་, on the mind, e.g. the doctrine *Dzl.*; also གཞིག་པོ་ གཞིག་པོ་ གཞིག་པོ་ to give a thoroughly solid, impressive instruction; གཞིག་པོ་ གཞིག་པོ་ = གཞིག་པོ་; with additional force: "do གཞིག་པོ་ གཞིག་པོ་" *C.* to impress (to one's mind) as firm as a rock. — 2. relative to persons it is synonym. to གཞིག་པོ་ to love.

གཞིག་པོ་ གཞིག་པོ་, *W.* "གཞིག་པོ་" clever; lively, sprightly; *W.* also attentive to, regardful of; གཞིག་པོ་ གཞིག་པོ་ - གཞིག་པོ་ clever and

sagacious *Mil.*, གཞིག་པོ་ གཞིག་པོ་ id. *Pth.*; hence also གཞིག་པོ་ sbst. sagacity, cleverness; གཞིག་པོ་ clever words, clever speech *Co.*; cf. also གཞིག་པོ་; *W.*: "གཞིག་པོ་" to watch for; to keep guard, to watch; "གཞིག་པོ་ གཞིག་པོ་" to be very attentive, to listen with fixed attention, "གཞིག་པོ་ གཞིག་པོ་", *C.* "གཞིག་པོ་ གཞིག་པོ་" very attentive; *W.*: "གཞིག་པོ་ གཞིག་པོ་" 1. to exhort, admonish 2. to wake, to rouse from sleep; "གཞིག་པོ་ གཞིག་པོ་ གཞིག་པོ་" to give religious exhortations, to hold parenetic lectures.

གཞིག་པོ་ གཞིག་པོ་, v. གཞིག་པོ་.

གཞིག་པོ་ གཞིག་པོ་ གཞིག་པོ་ *zán* frq. beast of prey, *Lat. fera*, but more in a systematic sense, so that the cat, and even the dog may be included; *Glr.* po. གཞིག་པོ་ གཞིག་པོ་ གཞིག་པོ་ 'the last of the beasts of prey', the cat.

གཞིག་པོ་ གཞིག་པོ་ *Co.* humbleness, servility, flattery, *Sch.* also untruth, lie; གཞིག་པོ་ གཞིག་པོ་, or གཞིག་པོ་ a servile speech; གཞིག་པོ་ གཞིག་པོ་ to speak submissively *Stg.* (not much used).

གཞིག་པོ་ གཞིག་པོ་ 1. *Sch.*: cut out, put out, knocked out, e.g. གཞིག་པོ་ an eye (cf. གཞིག་པོ་. — 2. *Mil.*?

གཞིག་པོ་ གཞིག་པོ་ - གཞིག་པོ་ - གཞིག་པོ་ to spread, display, lay out e.g. precious stones, jewels, on a table, on the ground, *Glr.*, also *Lex.*

གཞིག་པོ་ གཞིག་པོ་ 1. vb. v. གཞིག་པོ་. — 2. sbst. = གཞིག་པོ་; གཞིག་པོ་ གཞིག་པོ་ both kinds of alvine discharges. *Dzl.*

གཞིག་པོ་ གཞིག་པོ་, num. one; གཞིག་པོ་ even but one; one and the same, *thus* གཞིག་པོ་ at the same time (whereas *thus* གཞིག་པོ་ once, one day, which however is also written *thus* གཞིག་པོ་); གཞིག་པོ་ གཞིག་པོ་ to unite (vb. n.), to join (in an act), to act in concert; sole, alone; dear, beloved, *yab* གཞིག་ dear father! *Glr.*: གཞིག་པོ་ - གཞིག་པོ་ - གཞིག་པོ་ my own (only) beloved mother! somebody, some one *Dzl.*, གཞིག་པོ་... གཞིག་པོ་ the one — the other, somebody or other, very frq.; གཞིག་པོ་ གཞིག་པོ་, གཞིག་པོ་ གཞིག་པོ་ etc. one another, each other frq.; གཞིག་པོ་ *C.* differing, different.

Comp. and deriv. *γḗg-ka* single, only, cpp. to several, *Mil.* — *γḗg-car*, *γḗg-car* v. *car*. — *γḗg-ḗg*, pronounced **ḗg-ḗg**, a certain, some one, *ḗg* *ḗg*, *slób-ma-las* *γḗg-ḗg* *Dzl.*; *bud-mud* *γḗg-ḗg* *Dzl.* 34, 5 (where *Sch.* has *ḗg-γḗg* error.); *γḗg-γḗg*, pronounced **ḗg-ḗg**, 1. one at a time; separately, alone, esp. *W.*; 2. of the same kind, not different *W.* (v. *Fouc. Gram.* p. 21. 42), 3. adv. by one's self, only, solely *W.* — *γḗg-ḗg* all-sufficient *Gl.* — *γḗg-nyid* Cs. 'unity' (?) — *γḗg-tu* 1. into one, into one body, together, *γḗg-tu* *sdü-ba* to unite e.g. six countries, *Dzl.*; to contract, to simplify *C.* 2. at once, wholly, altogether *Dzl.* 23, 3; 3. firstly, in the first place, *γḗg-tu-ni*; then follows *nyis-su-ni* etc. *Dzl.* 4. only, solely *Thgy.* — *γḗg-dü* unity and plurality, *γḗg-du-bral* not having these two qualities *Was.* (308). *γḗg-pa* 1. the first *Wdn.* (little used). 2. having etc. one, cf. *dgu*. 3. of one kind, not different or manifold, *m-γḗg-pa* different *B.* and *C.* — *γḗg-pu* (also *γḗg-bu*?) alone, single, *γḗg-pus mi ston* *tüb-pa* to be able to cope alone with a thousand men *Dzl.*; *γḗg-pur lus-pa* to remain alone behind *Gl.*; only, sole, *bu* *γḗg-pu* the only son, frq. — *γḗg-po* 1. alone, *rgyäl-po* *γḗg-po skyés-pa* yin the king alone is a man, *Dzl.* 2. being one, or the one, *ma nyis-la skyés-pai bu* *γḗg-po* thou (being the) one son of two mothers, viz. claimed by two, *Gl.* 3. *Pur.* the one — the other, — *γḗg-ḗs* the other, when speaking of two.

གཅིང་པ་ *γḗd-pa*, also *γḗi-ba*, pf. *γḗis*, fut. *γḗi*, imp. *γḗis*, to make water, to piss.

གཅིན་ *γḗin* urine, *γḗin* *γḗid-pa*, or *γḗi-ba*, *W.* *tän-ḗe*, to make water; *γḗin* *ḗor* urine is discharged involuntarily; *γḗin-rkyag*, both discharges, vulg.; *γḗin-gag* the retention of urine *Med.*; *γḗin-nyid* gonorrhoea, clap (?) *Med.*

གཅིབྱ་ *γḗiu* 1. clyster-pipe = *ḗeu*; *γḗi-ui* sman clyster *Lex.* — 2. clyster (?) (*v.*

གཅིལ་པ་ *γḗil-ba* to spoil, to destroy *Sch.*

གཅུབ་, ལུབ་ *γḗu-ba*, *lḗu-ba*, v. *γḗud-pa*; *γḗu* or *lḗu-Kör* Cs., *γḗu-akör* *W.*, *γḗus-bu* Ts., screw. — *γḗu-ti* v. *ḗu-ti*. — *γḗu-dön* screw-box Cs.

གཅུག་པ་ *γḗu-gal* importance, Cs.

གཅུག་པ་ *γḗugs-pa*, prob. not different from *γḗdgs-pa*. The word occurs in: *γḗd(-la)* *γḗugs(-pa)* beloved, a friend *Dzl.*; *mdza-γḗugs byḗd-pa* to treat amicably *Wdn.*; *kon-γḗugs* having conceived a hatred *Lex.*

གཅུང་པོ་ *γḗün-po*, resp. a younger brother.

གཅུང་ *γḗud?* *γḗud(-la)* *bór(-ba)* *Lex.* w.e.; *Sch.* to forsake, to cast out, to reject; (cog. to *ḗud-zän*?)

གཅུང་, ལུང་པ་ *γḗud-pa*, *lḗud-pa*, pf. *γḗus* *lḗus*, fut. *γḗu*, *lḗu*, imp. *γḗus* (?) to turn, turn round, twist, twine, plait, braid; **ḗud loy tän-ḗe* *W.* to untwist, untwine a rope; **ḗus zum tän-te nol dug* *W.* they wrestle and scuffle (prop. they fight scuffling); **sen ḗus gyab-ḗe* *W.* to press and bore with the knuckle; **ḗus-spu* a low expression for the hair; *lḗg-pa* *γḗus* *Zam.*?

གཅུན་པ་ *γḗin-pa*, secondary form of *γḗün-pa*, *Lex.*: *rtḗid-nas* *γḗün-pa*, prob. to subdue completely; *γḗür-ḗin* *γḗün-pa* prob. to beat or press a thing until it is soft.

གཅུན་པ་ *γḗür-bu*, secondary form of *γḗur-ba*; *γḗür-pḗ* *Ld.* a coarse sort of vermicelli.

གཅེབ་ *γḗḗ-ba* to esteem, to hold dear, to love *Sch.*

གཅེན་ *γḗen* (Cs. *γḗen-po*) resp. Cs.: one's elder brother *Dzl.* 725, 11; acc. to *Zam.*: first-born son.

གཅེན་པ་ *γḗer-ba* v. *bḗer-ba*.

གཅེན་བྱ་ *γḗer-bu* naked, col., also *Mil.*; *γḗer-nyal* id.; *Kun.*: **ḗer-gög**; resp. *sku* *γḗer-bu*; *γḗer-bu-rnams* *γḗab-par byḗd-pa* yin-pa being one that covers the naked *Stg.*; *γḗer-bur* *byin-pa* to make naked, to strip *Pth.*; *γḗer-bu byün-ba*, *W.* **ḗer-nyal* *tön-ḗe* to show one's self naked; *γḗer-*

bu-pa, *gcher-nyal-mkhan* *Mil.* (*Ssk. nirgrantha* a naked man, gymnosophist; *chos-sku gcher mtön-du gröl-bus* having been delivered so far as to see the *chos-sku* (v. *sku*) unveiled *Glr.*

གཅོད་པ་ *gchod-pa* (*Lh. *dē-pa**) dear, beloved, ... *ltar gchod-na yañ* although he is to me as dear as ... *Glr.*; *néd-kyi mi gchod-pa* a man dear to us, our beloved, our darling *Mil.*; *gchod-ma* a favourite, sweet-heart *Cs.*; *gchod-prug* dear child *Mil.*; excellent, precious, valuable, *din-tu gchod-pai lha* the five important letters (viz. the prefixed letters) *Glr.*; *des-pa gchod* it is of importance to know *Med.*; often as superlative: *jig rtén di-na gchod-pa ran-srog yin* the dearest thing in the world is one's own life *Pth.*; *gchod-par byed-pa Sty.*, *dzin-pa Glr.* c. accus., *W.*: **se-pa chod-če** gen. with the dat., to hold dear, to love, to esteem, persons or things, but not applicable to the deeper affections of the heart. -- *gchod-budus* *Lex.* w.e.; *gchod-btus* *Cs.* choice pieces (out of books).

གཅོད་པ་ *gchod-pa*, pf. *bčag*, imp. *čog(s)*, *W.* **čag-če**, imp. **čog** trs. to *čag-pa*, to break, *dum-bur* to pieces; to break off, or asunder; to smash, a glass; to crack, nuts; to burst; split, blast, a gun, a rock; fig.: to break, to violate, a promise, a vow, a law etc. frq., *yub-kyi bka bčag-tu med* the word of my father may not be violated (by me) *Glr.*

གཅོད་ནད་ *gchod-nad*, consumption, phthisis, *gchod-čen dmü-ču* prob. dropsy in the chest or in the pericardium *Med.*; gen. any chronic disease **čon-la tsu' ma son-nam** *C.* it has not taken a chronic turn, has it? also fig.: **sem čon-po dug** *C.* the heart is sick, afflicted.

གཅོད་སྐད་ *gchod-skad* *Lex., Sch.*: lamentations, wailings, plaintive voices, cf. *gchod-ba*.

གཅོད་པ་ *gchod-pa* 1. pf. *bčos*, to excavate, wash out, undermine through the action of water, *tur-du gchod-bar mi gyür-ro* they are not undermined (by the water)

Stg.; *gchod-roñ* a narrow passage, a defilé *Cs.* — 2. from *gchod*, to get faint, languid, wearied in mind, *C.*

གཅོད་ཞི་ *gchod-ñi*, v. *čon-ñi*.

གཅོད་པ་ *gchod-pa*, pf. *bčad*, fut. *gčad*, imp. *čod*, *W.* **čad-če**, imp. **čod** 1. to cut, *čad-bya gchod-pa secunda secare* *Gram.*; to cut asunder, *Kam-tsad-du* into small bits; to cut off, chop off, the hands; to cut down, to fell, trees; to cut out, the tongue *Dzl.*; to rend asunder, to break a thread, a rope, chains, fetters. — 2. to cut off fig.: *ču*, the water, by damming it out, frq.; to reduce, the wages; to cure, a disease; to suppress, a passion; to discontinue, to give up, *zan, zas*, eating i.e. to abstain from food, to fast; *srog*, to kill, to murder, frq.; to stop a thing in its origin, to obviate, prevent, avert; to avoid; to lock, the door, frq.; ... *kyi*, or *la*, *bār-du gchod-pa* to throw obstacles in a person's way, to hinder, impede, frq.; *srog-la bār-du gchod-pa di-dag* all these life-endangering beings *Glr.*; (for more examples refer to *bar*); to stop, to make a pause, in reading, *šad yon-na drag-por bčad-pa* making a marked stop, when there is a *šad*, *Gram.*; *nam(-par) gchod(-pa)*, or *bčad(-pa)*, section, paragraph; stop, pause; *yons-gchod* id. *Gram.*; to decide, *čes bčad-do* thus he decided *Dzl.*; *krims*; or (*Dzl.*) *žal-čē*, to pass sentence or judgment; to judge, condemn, cf. also *tay-gchod-pa*. — 3. to cross (little used), *ču-bo grü-yis* a river in a boat *Glr.* — 4. *rjes gchod-pa* to follow the track, used both of men and dogs; **mār-dzi** (to follow) the smell of butter (viz. of roast-meat), **kyür-dzi čō-pu** *C.* to follow the sourish smell (viz. the smell of beer); (*j)sār-* (also *tsar* *Pth.*) *gchod-pa* to search into, to investigate, to examine or study thoroughly *Ld.-Glr. Schl.* p. 20, b. — *čad-pas gchod-pa* and other phrases v. under the respective noun. — **ču-tāñ** *C.* the Tibetan rupee, having lines (*raltii*) of division marked, by which they may be cut into smaller pieces. — Note: In some phrases the

spelling of *gyód-pa* and the assonant verbs *spyód-pa* and *dpyód-pa* is variable.

གཅིན་, བཅིན་ *gyóm, bénom*, pride, haughtiness, arrogance, *bakýün-bu* to put it off, give it up *Lex.*; *bénom čün-ius Tar.* 20, 6 despondingly, low-spirited; *gros-gyóm Lex.* obs. or prov. for *gros-bčám*, v. *čám-pa*.

གཅིན་བ་ *györ-ba* to spread, scatter, disperse *Čs.*

བཅད་པ་ *bčág-pa* v. *gyčög-pa* and *čäg-pa*.

བཅད་ *bčau?* *Sch.*: '*bčau-rgyár-čén-po* comprising much, comprehensive, very extensive; *bčau-rgyár mdzad-pa* resp. to apply one's self, to bestow pains upon'.

བཅད་ཀ་ *bčád-ka W.* a whole that has been cut into, or a piece cut off.

བཅད་པོ་ *bčád-po W.* something old, torn, worn out.

བཅད་པ་ *bčáb-pa* v. *čáb-pa*.

བཅས་བཅོས་ *bčam-bčóm Sch.*: trivial things, medley, hodge-podge.

བཅད་སྒྲ་ *bčá-sgu* v. *sga*.

བཅད་བ་ *bčá-ba* 1. v. *čá-ba*. — 2. sbst. drinking; gen. used connected with *bza-ba*; *bčá-bu dan bzá-ba*, or *bza-bča* food and drink.

བཅད་འཕྲང་ *bču-čprán Mil.*, declivity, precipice *Sch.*

བཅད་མག་ *bča-mág*, the usual pronunciation of *lčags-mag*.

བཅད་བ་ *bčár-ba* 1. = *bčir-ba* to squeeze, to press in a press *Thgy.*; to crowd, to throng, '*yár-la bčár** *Č.*, stand (or sit) more closely together! — 2. to pull or force from, to wrest *Čs.* — 3. *Lex.*: *mig bčár-ba* the same as in *řčar-mig* (?). — 4. *Sch.*: *logs bčár-ba* to prop sideways. — 5. *Sch.*: *bčar bžugs-pa* to have a permanent residence (this would however be more correctly expressed by *čar*). — 6. *bčár-bai rta- bčibs*, and *lan-bčár?* *Lex.* w.e.

བཅད་བ་ *bčál-bu* v. *čál-ba*.

བཅས་པ་ *bčás-pa* 1. originally pf. of *čá-ba*, little used. — 2. adj. together with,

connected with, having, possessing, containing a thing, with *dan* or termin. (the latter in prose only when a second *dan*, signifying 'and', occurs in the sentence); gerundially: *bčás-te*, sometimes also *bčás-pas* or *bčás-šin*; adverbially: *bčás-su* frq.; *čkor dan bčás-pa* (-te, -su) with attendance, with a retinue or suite, frq.; *bu-mo bču bod-blón dan bčás-pas skór-te* surrounded by ten virgins together with the Tibetan ambassadors *Gl.*; *bčáin-mo dan srás-su bčás-te* with (his) wife and son *Gl.*; *gos dan bčás-su* (to go into the water) having one's clothes on *Dzl.*; *žal džum-pa dan bčás-te* with a smiling face *Gl.*; *šér-ena dan bčás-pa* infected with, subject to, avarice; without *dan* or termin. (esp. po.); *črúl-bčas* infatuated, fascinated *Pth.*; *bru-lán tun bčas* together with a small parcel of Dutan tea; it is also, like *rnams*, a collective sign, used in enumerations, referring to several nouns, *Wdñ.*, or like *la-sogs-pa* and other (things), and more (such things), and the like: *rgyags dan bčas bakýál-* to provisions and other necessities we shall supply *Mil.*

བཅིང་བ་ *bčín-ba*, fut. of *čín-ba* to bind.

བཅིངས་པ་ *bčíns-pa*, pf. of *čín-ba* to bind. Both verbs (*bčín-ba* and *bčíns-pa*) are also used as substantives: bonds, fetters, whether of a material, spiritual, or magical nature.

བཅིབ་(ས་)པ་ *bčib(s)-pa* v. *čib-pa*; *Sch.* also: carriage, conveyance.

བཅིབ་བ་ *bčir-bu* v. *čir-ba*.

བཅིབ་བ་ *bčil-bu* v. *čil-ba*.

བརྒྱ་ *bču* (*Bal.* **wču**) ten, *bču tam-pa* id.; *bču-pray* a decade; *bču-řčig, bču-řnyis* (*Bal.* **wču - nas**) eleven, twelve etc., (v. also *bčò*); *bču-pa, bču-po* as in *dgu-pa, dgu-po*. — *bču-skór čon, bču-gyür čon* (the field) yields a tenfold crop. — **čú-ka, čú-kai řal** *Č.*, **ču-kág** *W.*, tithe, tithes; *bču-kag-pa* a collector of tithes, *bču-Kag dón-pa* to tithe, to decimate (*Čs.* — *bču-čpón* corporal, *Lat.* *decurio, bču-čg* (**ču-*

*wáy** Ts.) a band of ten soldiers. — *bū-yig-dál* the eleven-faced (Awalokiteswara) *Glr.*

བུ་བ་ *bū-ba* v. རུ་བ་.

བུ་བ་ *bū-ga* v. རུ་བ་.

བུ་བ་ *bū-ga*, from the phrases: *sems kón-med - pa dan būgs med - pa dan ynod-pa med-pa Stg.*, and *Pratihārya Avadāna* (v. *Feer*) p. 3: *lha - byin - gyis būgs byis-te* = རྒྱལ་པོ་ལྷ་མོ་ལྷ་མོ་, it appears, that *būgs* signifies hatred, hostility, damage, loss, which when compared with *yūgs* seems rather strange, yet is in accordance with རྒྱལ་པོ་ (for this must probably be read inst. of རྒྱལ་པོ་).

བུ་བ་ *būd* (རུ) moisture, juice, sap, but gen. combined with the notion of a certain inherent virtue or power; *zlā-bai būd* a fructifying moisture, to be compared in its effects to the warmth of the sun, and prob. means night-dew (if after all it is any thing real); hence *essence*, *nutriment*, *rkān - gis būd gyir* nourishment comes from the marrow *Med.*; *būd-la soñ*, *Mil.* also *būd-la bor*, (this food) has proved a nutritious fluid, it agrees with him; *būd - ran* nutritious, succulent, of grass, food etc.; *būd-med* not nutritious, *Med.*; invigorating *cordial*, *quintessence*, *būd-lén* an elixir of life; frq. fig.: *čos tams - čad bādus-pai būd Glr.*

བུ་བ་ *būm-pa* 1. v. རུ་བ་. — 2. to use artifices, to chicanery *Sch.*

བུ་བ་ *būr-ba* 1. to be flattened down *Sch.* 2. *Kun.* **lūn - po čir - te yon** there is a draught (here). — 3. *C.* like *bkug-pa* to bar, obstruct, block up, e.g. of snow obstructing a road. Cf. *jur-ba*.

བུ་བ་ *bē, bēs* v. རུ་བ་.

བུ་བ་ *bēr-ba* 1. to heap or pile up *Cs.*; *Lex.*: *ñi pūn-por bēer-ba* to pile up wood. — 2. = *bēr-ba* 1. to squeeze, to press *C.*, *W.*; to squeeze in, *ri-brag ynyis-kyi bār du* something between two rocks *Pth.*; **čer tāt-čē** *W.* to squeeze, press,

screw in; **čer-čēr tāt-čē** *W.* to throng, to crowd.

བུ་བ་ *bēo*, for *bū* in *bēo-liā* 15, and *bēo-bryād* 18; *lo lā ysum bēo - liā* 3 times 5, 15 years (*lā ysum* standing pleon.) *Mil.*

བུ་བ་ *bēo-ba*, pf. and imp. *bēs*, prop. root of the fut. tense of *čōs-pa*, but in *W.* the usual word for *byēd-pa* to make, perform; to prepare, manufacture, construct; employed in all kinds of phrases; **kī-lu zūn-čan čē** *W.* (he) makes him a liar.

བུ་བ་ *bēog?* *Glr.* 99.

བུ་བ་ *bēm* for *yēm*, pride.

བུ་བ་ *bēm-pa*, pf. of *jōms-pa*, conquered, subdued; having conquered or subdued, e.g. *dgrā-bēms-pa*, v. *dgrā*; victory *Cs.*; *pro-g-bēm*, and **čom-čōg** *W.* robbery and acts of violence. — *bēm-brāg* p.n., Mathura, town of ancient India, in the neighbourhood of Agra, *Zam., Tur.* — *bēm-lān* victorious *Cs.*; *bēm-lān-ghis* (*Kh.* **wēm-lān-čē**, *Ld.* **čom-lān-dās**, *C.* **čom-dān-čē**) *མཐུན་པོ་* *Cs.*: victorious, *Sch.*: 'the victoriously consummated', *Burn.* le bien-heureux, the usual epithet of Buddha, *Burn.* 1., 71.

བུ་བ་ *bēl-ba*, v. རུ་བ་; *bēl-ma* a thing committed to a person's charge, a trust.

བུ་བ་ *bēs-pa*, a verb of its own, though as to form resembling a participle, 1. to treat medically, hence to cure, to heal, *mās kyan bēs-su med* he cannot be cured even by the best physicians *Med.*; *bēs-(pa)* *tab*s the way of treating, the method of curing *Med.*; *sman-bēs* medical treatment *Med.* — 2. to do (a thing) for the sake of appearance, for torma's sake, to affect, *bēs-su byēd-pa* to perform a sham work, e.g. blowing into a blazing fire *C.*; hence as subst.: a false conception, wrong idea, *bēs-pa dan kṛl - bar gyir - ba* to give way to odd fancies, to have crotchets in the brain, e.g. in consequence of old age *Thyy.* — 3. partic.: made or contrived by art,

artificial, feigned, fictitious, ma-brôs artless, unaffected, genuine; it also seems to denote an absence of mental activity, or a forbearance of exercising such activity, in short that indifference to the world, which is so highly valued by the Buddhist, *Mil.* — *brôs-pai ras*, or *ras brôs-bu*, washed or prepared cotton-cloth (*Cs.*; calico, chintz *Cs.*; in *S. O.* it seems to denote a costly, valuable fabric; *brôs-ma* sbst. and adj., a production of art, any thing made or contrived by art, esp. every thing imitated, counterfeit, mock, sham, not genuine, frq.; *brôs-ma ma gin-pa* natural, unfeigned, genuine, e.g. respect, reverence *Gl.* — *tsul-brôs-mkum*, one that is shamming, a hypocrite. Cf. *ččs-pa*.

ལྷ་མོ་ *lā*, *Ld.* for *lāi-ba*, **excrement, dung, manure.**

ལྷ་སྐྱ་ *lā-sga* — *bā-sga*, **white ginger, v. *sgā*.**

ལྷ་བ་ *lā-ba* 1. *Cs.*: a sort of **carrot, *Med.*** frq., but not known to the common people, at least not in *W.* — 2. ལྷ་བ་ acc. to *Was.* a garment made of wool or felt *Tar.*

ལྷ་ཁྱ་ *lāg* 1. **rod, switch, stick, whip;** *glai-lāg* ox-whip; *ria-lāg* kettle-drum stick; *lān-lāg* *Lec.* willow-twig, osier-switch; *rtā-lāg* horse-whip, whip in general, also a scourge, consisting of several straps with sharp knots; *spa-lāg* a cane, bamboo *Mil.*; *ber(-ma)-lāg* stick *Mil.* — 2. (*lāg-ma*) **stroke, blow, cut, hit,** *lāg rgyāb-pa* to give a blow or cut, *rtā-lā* to the horse *Gl.*; *ngo-lāg* (*Ld.* **go-lāg**) a blow or stroke upon the head; *gram-lāg* a smack on the cheek, slap on the face, box on the ear (*Cs.*; *tal-lāg* id. — 3. forepart of a coat of mail *Sch.* — 4. a kind of *Daphne*, v. *re-lāg-pa*.

Comp. *lāg-rdo* *W.* flint, flint-stone. — *lāg-brās* *Mil.* whip-cord, lash of a whip; *lāg-jrñ*, and *lāg-dñó* id. — *lāg-tān* = *rtā-lāg* *C.* — *lāg-yā* whip-stick, handle of a whip.

ལྷ་ཁྱ་ལྷ་ཁྱ་ *lāg-lāg* *Lec.* w.e.

ལྷ་ཁྱ་ལྷ་ཁྱ་ *lāy-pód* a girdle, made of plaited and interlaced strips and resembling a chain; one *Lec.* adds: *dān-mai* *dril-du thās-pa* (?).

ལྷ་ཁྱ་ *lāys* 1. **iron, *lāys-kyi* of iron; *lāys-bton-mkan* a miner digging for iron; *rgya-lāys* Chinese iron; *po-lāys* an inferior sort of iron, *mo-lāys* a finer and better sort of it, (*Cs.* steel?) — 2. an iron instrument, tool, esp. lock (of doors), fetter, shackle, *sgo tams* — *cad lāys btāb* — *ciā* locking every door *Plh.*; **kūn-čag lāy-čag** *C.* fettered on hands and feet; *gnam-lāys* 1. thunderbolt, 2. a flash of lightning just striking an object; *me-lāys* a steel to strike fire with, fire-steel.**

Comp. and deriv. *lāys-kyū* *B.* an iron hook, esp. fishing-hook, angle; often fig.: *tūgs-rjei*, or *čos-kyi lāys-kyūs dzin-pa* to seize with the hook of grace or of religion *Dzl.*, *Gl.* and elsewhere. — *lāys-ikār* tin-plate, white iron plate. — *lāys-skūd* thin wire. — *lāys-kēm* or *kyēm* a spade. — *lāys-Kröl* *Sch.* a big iron kettle (= *W.* **čag-dol** **stew-pan, large iron pan or pot?**) — *lāys-mgār* iron smith, black-smith. — *lāys-sgór* iron pan. — *lāys-sgyid* trevet, tripod. — *lāys-sgróy* fetter, shackle. — *lāys-čās* implements of iron, hardware. — *lāys-tig* a kind of gentian, cf. *tig-tu*. — *lāys-lāy* chain or chains. — *lāys-tāl* (*Cs.* an iron dish or plate, prob. from *tā-li*. — *lāys-drýs* (*W.* **čag-rág**) 1. iron dross, scoria or slag of iron; 2. dirt of the intestines. — *lāys-rdó* 1. perh. more correctly *lāy-rdó* flint-stone. 2. iron-stone, iron ore (?). — *lāys-šrā* *Ü.* a kind of musket, imported from Rum (Turkey). — **čag-bér** *W.* an iron bar, crowbar, hand-spike. — *lāys-may*, *bā-mag*, the Turkish

حكمتي flint-stone, tinder-box *W.* — *lāys-tsāgs* an iron cribble or sieve, colander. — *lāys-zām* iron bridge. — *lāys-zāns* iron kettle. — **čag-zān** *C.* good iron, steel. — *lāys-yū* rust *Med.* — *lāys-ri* a wall encircling an estate, a town etc. — *lāys-slān* a large iron pan for roasting or kiln-

ལྷན་མ་ *lân-ma*

ལྷན་ *lân*

drying corn. — *lâgs-dân* iron hoop, hasp, cramp-iron. — *lâgs-sâ* iron ore *Us.* — *lâgs-barô* smoothing-iron *Sch.*

ལྷན་མ་ *lân-ma* willow, *Salix viminalis*, almost the only leaved tree in Tibet, frq. planted in the vicinity of villages; *rgyâl-lân* the specific name of this tree in *Kun.*; *rôn-lân*, *sér-lân* different species of it; *lân-dkâr* *Kun.* a white kind with birch-like bark, cf. *so: lân-lô* willow-leaves, 2. (མཐའ་) matted hair, *lân-lo-ân*, or *-pa*, one with matted hair, a penitent; also n. of a place in ancient India, of another in Lhasa, and of a third on the top of the fabulous *Rirab*. 3. queue, pig-tail *C.* — *lân-rlôm* a flat willow basket *Ts.* — *lân-ân* willow-tree, willow-wood. — *lân-dôl* *Sch.*: 'the red willow'. — **lân-sit* *W.* coolness, shade under a willow-tree.

ལྷན་མ་ *lân-lôn* *Us.* = *sân-dôn* a craggy place, a broken country.

ལྷན་ *lâm*, also *gyam*, 1. lath, pole, rafter, spar of a roof. In Tibet the rafters are placed horizontally, and support a layer of earth; in Mongol tents they are slanting, supporting the felt-covering. — 2. also *brag-lâm*, n. of an officinal herb used for healing wounds *Med.* — 3. *gyur-lâm* prob. denotes a glittering fish, or a fish rapidly darting along — 4. v. *lâm-mo*.

ལྷན་མེ་བ་ *lâm-me-ba*, perh. variegated, shining, dazzling *Glr.*

ལྷན་མོ་ *lâm-mo*, resp. for *spun*, and esp. for *arîa-mo*, acc. to *Us.* also for *čün-ma*, a royal consort, a great man's sister or wife; *lha-lâm* a princess *Pth.*; *lâm-čün* a young princess or lady, a young unmarried lady of noble rank; *lâm-drâl*, *mêd-lâm-drai*, *lâm-arîa* brother and sister.

ལྷན་པ་ *lâm-pa* 1. n. of a flower *Wdn.*; 2. n. of a kind of vegetables *S.g.*

ལྷན་པ་ *lân-pa* 1. abst. (*Ld.* **lâ**, *Lh.* **ci-a*, *čè-a**), dung, esp. of cattle; *bai lân-ba*, *bâ-lêi* cow-dung; *lêi-skâm* dry dung (used as fuel), *lêi-rlôn* fresh dung. — 2. adj. heavy, *W.* **čîn-te**, *yan lân* 1. light and

heavy; 2. weight, **yan-čî dîn-la čò-čè** *W.* to balance equally, to counterpoise; with regard to food, perh. heavy, oppressing the stomach; but also in a favourable sense: **substantial, nutritious**; fig.: **weighty, important**, *Kyêd-kyi skyes dâñ bka-staal lân-ba* des in consequence of your weighty presents and requests *Glr.*; **nâm-šog čîn-te** *W.* hard of hearing; *ka-na-ma-lô-ba lân-ba* a heavy, deadly sin, frq.

ལྷན་པ་ *lân v. lân*.

lân-te v. lân-ba.

ལྷན་མ་ *lân* denotes a. things, which serve to protect the hands, when having to deal with hot or otherwise disagreeable objects; so gloves may be called *lân* *Sch.*, but esp. *tsa-lân* (*W.* **tsalčib**) **pot-cloth** (to take pots from the fire), **re-čib** *C.*, also **lag-čib** id.; hence prob. *mig-lân*, resp. *spyan-lân* **eyelid**; *mig-gi lân-tôr* sty, wisp in the eye, and perh. from some remote similarity *ago-lân*, *agoi ya-lân* the lintel or head-piece of a door; *nya-lân* fishgills, *Ler.* and *Us.*; b. contrivances to facilitate the handling of different objects, as: the handles of pots and vessels, the handles, hilts, bows, ears, loops etc. of knives, scissors, pincers and other working-tools.

ལྷན་པ་ *lân-pa v. yêu-ba.*

ལྷན་པ་ *lân-pa* *Us.*, *mnyen-lân* *Ler.*, flexible, pliant; a supple branch; *lân-lân byêd-pa* to bend repeatedly *Us.*; *lân-ma* a root-shoot of a willow or a poplar-tree, a rod, switch; **lân-gu** *C.* the bud of a twig; *lân-yrân* a thin branch or twig.

ལྷན་པ་ *lân*, *gri-yi lân* *Ler.* w.e.

ལྷན་པ་ *lân-ka* = *skyün-ka*, jack-daw.

ལྷན་པ་ *lân-mo* thimble *Glr.*

ལྷན་པ་ *lân-pa v. yêu-pa.*

ལྷན་པ་ *lân* *Med.*, *lân-tsa* *Us.*: 'a plant, the stalks of which are used as a purga-

tive'; *lcam-dkar* prob. another species of that plant *Med.*

ལྷོ ལྷོ 1. resp. *ljags* (ལྷོ) tongue, *lê rkyan-ba* to put forth, to show the tongue *Mil.*; *lê brgyä-yis yon-tan düi-zad brjöd-par nus ma mäs* even with a hundred tongues we should not be able sufficiently to praise the merit... *Ph.* — 2. blade, *Ca. gri-lê*. — 3. (ལྷོ་ལྷོ་) thunderbolt, *lê babs-pai glog* a flash of lightning accompanying a thunderbolt. — 4. flame, *mê-lê*.

Comp. *lê-kyigs* the frenum of the tongue *Ca.* — *lê-čün uvula*, *lê-čün babs* inflammation of the uvula *Med.* — *lê-nyis-pa* double-tongued, deceitful, *lê-nyis byéd-pa* to be double-tongued. — *lê-téb, lê-dra* a fleshy excrescence below the tongue *Ca.* — *lê-bé* a nimble tongue a babblers *Mil.* — *lê-spyän = če-spyän* *Thgy., Stg.* - *lê-bür* a swelling on the tongue *Ca.* — *lê-myan-tsä alum* *Med.* — *lê-rtä* the root of the tongue, *lê-rtä-čan* a letter pronounced from the root of the tongue, a guttural. — *lê-rtä* the tip of the tongue *Ca.*, *lê-rtä-čan* a letter sounded with the tip of the tongue, a lingual. — *lê-tsä-(ba)* a sharp-tasted, pungent medicinal herb *Med.* — *lê-yžör* a tongue-scraper *Ca.*

ལྷོ ལྷོ *lêg* a coat of mail for a horse *Sch.*

ལྷོ ལྷོ *lêb-pa* to go to kill one's self, to seek death, esp. by a leap into the water or down a precipice, but not every kind of suicide; also used of insects that fly into a flame etc.

ལྷོ ལྷོ *lê-ga*, also *lêg-ma* or *mo* lark.

ལྷོ ལྷོ 1. *B., C.* a turret on a house-top, pinnacle (*W. *speu**). — 2. *v. lêg-tse.*

ལྷོ ལྷོ *lêg-po* prob. low, *lêg-por skye* (a certain plant) is low-growing, it does not grow high.

ལྷོ ལྷོ, ལྷོ ལྷོ *lêg-tse, lêg-rtse*, resp. *jsol-lêg, table*, in Tibet, esp. in *W.*, a very rare piece of furniture, and always small and low; *lêg-kêbs* tablecloth, *lêg-kêbs btüi-ba* to lay the cloth; *rgya-lêg* a large table, a European table; *mdun-lêg* 'fore-table', a sort of table before an idol, for spreading offerings on it, *v. e.g. Hook. I, 172*; but it is not the same as altar.

ལྷོ ལྷོ *lêgs, zer-lêgs* pronunciation *C. (?)*

ལྷོ ལྷོ ལྷོ *lêg(s)-pa* I. to be agitated, to shake, to tremble, *mê-tog ngo-lêg* *Zam.* a flower shaking, waving its head (little used).

II 1. *vb. to be able, de ma lêg-na* if (he) is not able (to do that); *ji lêg-kyi* *Mil.* as much as possible, to the utmost; **na-rän-ghi gan êg-pa** *C.* as far as I am able. More used: 2. *adj. able, äel-kyis mi lêg-pa* unable, feeble, weak, *rig-pas mi lêg-pa* ignorant; **ng tsar çig-lu êg-pa me** I am not able to carry the whole at once *C.*; **êg-čan** clever, skilful, handy, **êg-mêd** awkward *W.*; **kê êg mi dug** he does not get on with his mouth, he lisps; also **ka êg-pa** irreverent, disrespectful in speaking *W. (?)*

ལྷོ ལྷོ *lêön, šol-lêön* a frog in its first stage of development, tadpole *Ph.*



ཆ ཅཱ 1. the letter č, the aspirated č, pronounced hard and forcibly, like *ch* in *chap* or *church*. — 2. numerical figure: 6, *ča-pa* the sixth volume.

ཆ ཅཱ I. *part, portion, share* 1. opp. to the whole, *ča ysum-du byos* divide it in three parts! *brgyai ča 1/3* *Gr.*; *stön-gi ča 1/3*; *ban-milčöl ysum-ča yrig* one third

of the provisions *Dzl.*; *dbui* ཅ་ *tsam* ཅིག *gsér-gyis ma lón-bar* there being still wanting about as much gold as (the weight of) his head *Glr.*; *nán-par* སྒོ་པ་ *bai* ཅ་ the following day's first part, i.e. the following morning *Mil.*; *sá-ča* a piece of land *Glr.*, *C.*, also land, territory, country in general, *ghai sa-ča* the country of Gha *Glr.*; *zúr-ča* frontier parts, frontier province; *ča-snyoms* at equal parts, equally, e.g. *ču sbyar* mixed with the same quantity of water *Lt.*; *ča-mnyám* id., *ča-mnyám žib btey* accurately weighed in equal parts *Lt.*; *ča tsam*, *ča dra tsam* in part, in some measure; *ča ma dra* or *ma mtún-pa* partly not equal, differing a little; *ča tsam des kyañ* even if one knows but a little *Mil.*; *yid smon os* ཅ་ *tsam mi rdá-bas* it being not in the least desirable; *ča-rdzogs* being complete in every part, entire, integral *Sch.* — Esp. 2. the half, *nám-gyi* ཅ་ *stod*, the first half of the night, *nám-gyi* ཅ་ *smad* the second, the last half of it. Hence 3. the one part of a pair, similar to *ya*, *tham* ཅ་ *yödy* the one boot; *ča syrig-pa* to pair, to match, to couple *Sch.*; an equal, a match, *ča-mtún-pa*, *ča-dra-ba*, *C.* also **ča-lón-wa**, similar, resembling *Wlin.* and elsewhere; *la-lá tár-pa* ཅ་ *mtún dgé-ba med* some have no virtue befitting (i.e. leading to) final salvation *Thyy.*; *ča-med* without an equal, matchless; *ča-ma-yin-pa* unfit, improper, unbecoming *Sch.*, *ñay yödy-pu ni* ཅ་ *ma yin* not obeying will not do, is out of place *Tar.* 110, 11. — 4. a pair, = *zui* *Sch.*; *Zam.*: ཅུག. — 5. share, portion, lot, *mtsar-slug* *blá-bai* ཅ་ - *nas ninyam* being equal as to their (respective) share of beauty *Glr.*; *dmán-ča dzin-pa* to choose the humbler (inferior) share, i.e. to be humble, = *dmán-sa dzin-pa Mil.*; in general: *ča dzin-pa* c. genit. to adhere, to be attached to a person or thing *Ph.*; *žii rmó-ba nai* ཅ་ *yin* ploughing is my business, my lot, my department *Dzl.*; *ča-la* equally, in equal parts, equally divided, *ká-ba nyin dgyu mtsan dgyu babs*, *ča-la nyin mtsan bro-brgyad babs Mil.* there was a fall of snow

during nine days and nine nights; it fell equally portioned out to days and nights, (together) eighteen (the peculiar mode of reckoning is here to be noticed)

II. news, intelligence, notice, construed like *rygus* and *ytum*; *ytám-ča dri-ba* = *ytam dri-ba*; *ča yod*, *ča med* like *rygus yod* and *rygus med*; *nam čiči* ཅ་ *müd-kyi* čos the doctrine of the uncertainty of the day of death *Mil.*; ... *par* ཅ་ *mčis-te* there coming news or intelligence that ...; *skád-ča* v. *skad*; physically: voice, sound, *brág-ča* echo; intellectually: prospect, auspices, *Mil.*: *sróy-ča* prospects of life (as to its length and preservation), *kyim-ča* prospects regarding the household, *dgra-ča* prospects, expectations as to one's enemies; **lám-ča** *C.* prospects of a safe journey (cf. no 4).

III. thing, things, relating to clothes, ornaments, materials etc., cf. *čas*; **go-lus-ča-tsán** *W.* a complete suit of clothes; but mostly used in compounds: *ské-ča* neck-ornaments, *glo-ča* ornaments suspended to the belt or girdle, e.g. strings of shells; *dyós-ča* necessary things (s.); *mčód-ča* things necessary for sacrifices, requisites for offerings *Glr.*; *mtsón-ča* weapons; *yig-ča* prob. writings, deeds, documents *Glr.*; **rē-ča** cottons, cotton fabrics *C.*; *lag-ča* implements, utensils, goods, baggage etc. *Glr.* — There is still to be noticed the expression: *ča-bžag-pa*, lit. to add one's own share to a thing, 1. to adhere, stick, or cling to, to follow, obey (laws); *sais-rgyús-kyi bká-la* ཅ་ *bžag* they adhere to the words of Buddha; *rgyál-poi bká-la* to obey the king's commandment. 2. to refer to (?) *C.*

ཅུ་ཅུ་ ཅ་*ryén Lex., Sch.*: 'share of destiny, of fate; consequence of one's actions' (?).

ཅུ་མཁན་ ཅ་*mkan* soothsayer, fortune-teller *Sch.*

ཅག་ ཅ་*ga Mil.*, hem, edge, border; *ča-ga* ཅེ་*pa* to hem, to turn in (the edge of cloth).

ཆག་འབྱུ རྩ་ག་ལུ ཅ., *Lex.* also རྩ་ག་ལུ, grasshopper.

ཆེ རྩ་འོ *Lex.*, *Sch.*: 'things homogeneous, matched'.

ཆ་ རྩ་པ་, pf. and imp. *son* (the regular form *čas* being nearly obs. at present), in *W.* the usual word for རྩ་ག་ལུ to go, in *B.* little used and only in later writings, 1. to go, **śor-te* རྩ་ཅེ་ to retire, to retreat slowly; **da* རྩ་ཡི་, or **da* ཅེ་ adieu, good bye, farewell! **da* ཅེ་ ཟུ་ resp., your servant! (in taking leave); **á-ru-son* go thither, or that way! **á-ru ma* ཅ་ do not go to this place, do not step this way! to travel, **gyil-la** (or *dé-mo*, *yág-po*) ཅ་ ཇིག་ I wish you a safe journey, a pleasant trip to you! **lóg-te* རྩ་ཅེ་ to return, to go or come back; **tin-la* རྩ་ཅེ་ to follow, to come after or later: **ča* ཅུག་ let (him) go! give (it) up! let (it) alone! to be gone, consumed, spent, used, wasted, **šin mán-po* ཅ་ ཡི་ a great deal of wood will go, will be consumed. — 2. to become, grow, get, turn, **tsun* ཅ་ ལུག་ it grows night, it is getting dark; **gas* རྩ་ ཅེ་ to grow old: **nág-po son** that has turned black; **śes-kan* རྩ་ ཅེ་ to get information; also with: **bág-ma-la* རྩ་ བ་ (= *bág-mar* རྩ་པ་, *gyúr-ba*) to become a bride *Ma.*; **mín-lami* ཅ་ this is not used for medicine. — 3. with a supine (*B.*) or a verbal root (col.): to be about, to be on the point, to be going, *sléb-tu* རྩ་བུ་ ཅ་ when they were on the point of arriving *Mil.*; *nyl-ma* རྩ་འདུ་ ཅ་ when the sun was just going to rise *Mil.*; **me* ཞི་ ཅ་ ལུག་ the fire is on the point of going out; **nul* ཞི་ ཅ་ ལུག་, the disease is decreasing. — 4. with the gerund it expresses a continuous progress, a gradual operation, an effect by little and little, **ču jél-te* ཅ་ ལུག་ the water increases from day to day. — 5. with the inf. it is used in the sense of the future tense, or like the Greek μέλλειν: to intend, to purpose, **ci* སྤྱི་ལུ་ འོ་ སྤྱི་ལུ་ ཅ་ ལུག་ how long does he (do you etc.) intend to stay? **nam* ལུག་ སྤྱི་ལུ་ ཅ་ ལུག་ when are you going to kill the sheep?

ཆ་ རྩ་ལུ, a kind of little ornament worn in the ears *Ld.*

ཆ་ རྩ་ རྩ་ byad 1. thing, implement, instrument, e.g. a musical instrument *Dzl.*, a surgical instr. *Med.* — 2. clothing, dress, *mi-slug-pai* རྩ་ རྩ་ རྩ་ dan poorly clothed, ragged *Mil.*; external appearance, also of animals.

ཆ་ རྩ་ རྩ་ རྩ་ v. ཅ་ 1, 1.

ཆ་ རྩ་ རྩ་ རྩ་ = ཅ་ རྩ་ རྩ་.

ཆ་ རྩ་ རྩ་ species, division, class *Sch.*

ཆ་ རྩ་ རྩ་ v. ཅ་ 1, 5.

ཆ་ རྩ་ རྩ་ v. ཅ་ 1, 1.

ཆ་ རྩ་ 1. oak, also *mon* - རྩ་ རྩ་ (on account of its growing only on the southern ranges of the Himalaya mountains, inhabited mostly by Non-Tibetans) in several species, with pointed, evergreen leaves, a tree much inferior in beauty to the English oak. རྩ་ རྩ་ རྩ་ *Sch.*: 'the stunted or dwarf-oak'. — 2. also རྩ་ རྩ་, རྩ་ རྩ་, a coarse sort of blanket made of yak's hair.

ཆ་ རྩ་ v. ཅ་ 1, 5.

ཆ་ རྩ་ 1. implements, instruments, required for the carrying on of a business. — 2. *W.* things, effects, luggage. — 3. *Tar.* 43, 18: རྩ་ རྩ་ རྩ་ རྩ་ *Schf.*: 'the systematic and complete understanding'.

ཆ་ རྩ་ རྩ་ joined with *rdéb* - རྩ་ *Lex.* and *Mil.*, meaning not known; *Wts.* gives: petite lance des bonzes.

ཆ་ རྩ་ རྩ་ = རྩ་ རྩ་, some; for the most part, rather *C.*

ཆ་ རྩ་, རྩ་ རྩ་ v. sub རྩ་ རྩ་.

ཆ་ རྩ་ རྩ་ clothing, costume, appearance.

ཆ་ རྩ་ རྩ་ part, portion, share, *lia-kyi* རྩ་ རྩ་ a part of the body, a limb etc.

ཆ་ རྩ་ *Chakhar*, a Mongol tribe *Sch.*

ཆག ཅག

ཆགས་པ་ ཅམ་པ་

ཆག ཅག 1. dry fodder for horses and other animals, as hay, barley etc.; ཅག་ཕྱོག་ trough, manger, crib. — 2. the fourth finger Med. — 3. resp. for shoe Glr., also ཕྱག་(l-khóm). — 4. ཅག་ཕྱོག་པ་ Glr. = ཕྱག་ཕྱོག་པ་. — 5. the breadth of a fist, ཅག་གའི་འདྲ་ལོ་, Ming. frq. — 6. v. ཅག་པ་.

ཆག་(ད)ཁྲུམ་(ས) ཅག་(d)krúm(s) piece, fragment Lex., Thyg.; *ཅག་ཁྲུམ་ལ་ son* C. it has gone to pieces.

ཆག་སྒྲུབ་ ཅག་skya-ba Sch.: 'having only one purpose, pursuing but one aim; unremitting, indefatigable'.

ཆག་གཞི་ཆག་གཞི་ ཅག་ga-ཅག་gé (or ཕྱག་གཞི་ཕྱག་གཞི་?) various things mixed up or thrown together, medley.

ཆག་གུམ་ ཅག་grúm Lex. = ཅག་དྲུམ་(?).

ཆག་རྒྱུག་པ་ ཅག་rgyág-pa to doubt Sch.

ཆག་ཆག་ ཅག་ཅག་ I. 1. with རྟེན་པ་, ལེན་པ་, to sprinkle, besprinkle, ཅུས་པ་ with water, རྟེན་པ་, ལེན་པ་ the house, the streets B., C. (W. *ཅམ་-ཅམ་*). — 2. Sch.: ཅག་ཅག་ རྟེན་པ་ to starch, to stiffen.

II. W. ཅག་ཅག་ ཅོ་ཅེ་* to tread, to trample, e.g. the narrow paths or furrows between garden-beds; to clap the hands.

ཆག་ཆད་ ཅག་ཅད་ rent, break, rupture Sch.

ཆག་དྲུམ་ ཅག་dúm fragment, piece, crumb, scrap, bit.

ཆག་དྲིང་ ཅག་dín doubtful, incredible Sch.

ཆག་པ་ ཅག་པ་ 1. a large tuft or bunch of flowers, ears of corn etc. — 2. pf. of ཅག་པ་, broken; ལུ་-ཅམ་(s)-པ་, and esp. adv. ལུ་-ཅམ་(s)-པ་ also ཅག་ལུ་པ་ uninterrupted, unintermitting; uninterruptedly; གས་ཅག་ལུ་པ་ without a crack, flaw, or chink. — 3. ལུ་ཅམ་པ་ v. ཅག་པ་.

ཆག་པོ་ ཅམ་པོ་ broken; a broken vessel, pot etc., a pot-herd: ཅེ་ལུ་(པོ་) ཅམ་པོ་ a broken dosser or pannier.

ཆག་བྱ་ ཅག་bu, diminutive of ཅག་པ་, a little bunch.

ཆག་མོ་ ཅག་mo bunch, ལུ་མོ་ཅམ་པོ་ a fruit growing in the form of bunches

or clusters, like the grapes of the vine, the berries of the elder etc. W.

ཆག་ཅེ་ ཅག་ཅེ་ a small grain, e.g. of ground grits, *ཅག་ཅེ་ཅེ་* granulous; *ཅག་ཅེ་ ཅག་ཅེ་ཅེ་* ground grits, W.; Hind. soojee.

ཆག་ཆད་ ཅག་ཅད་ Sch.: the right measure, ཅུག་ཅེ་ ཅག་ཅད་ if a sufficient quantity of poison has been administered to a person, Med.

ཆག་ཤིང་ ཅག་ཤིང་ a wooden splint for a broken limb, *ཅུག་ཅེ་* to put it on W.

ཆག་ས་པ་ ཅམ་པ་ I. frq. for ཅག་པ་ 2.

II. vb. to be begotten, produced; ལུ་ཅམ་པ་ not begotten or produced in the usual way of propagation, but = རྟེན་པ་ཅུ་ཅུ་ཅུ་པ་, or ལུ་ཅུ་ཅུ་ཅུ་པ་ Pth. frq.; ལུ་ཅུ་ཅུ་ཅུ་པ་ to be produced in the womb, as the foetus is; hence ཅུ་ཅུ་པ་ in compounds: animal, ལུ་ཅུ་ཅུ་ཅུ་པ་, ལུ་ཅུ་ཅུ་ཅུ་པ་ winged animal, bird; ལུ་ཅུ་ཅུ་ཅུ་པ་ in general: a living being, an animal, = ཅུ་ཅུ་ཅུ་ཅུ་པ་; ལུ་ཅུ་ཅུ་ཅུ་པ་ Glr. prob. as much as a wonderful child, a prodigy; ལུ་ཅུ་ཅུ་ཅུ་པ་ to grow on a tree, of fruits; and in general: to rise, arise, spring up, originate, of the world, of new works, buildings, empires, customs, of eruptions on the skin; *ལུ་ཅུ་ཅུ་ཅུ་པ་ son* W. dew has fallen; to come forth, to appear, = ལུ་ཅུ་ཅུ་ཅུ་པ་, e.g. ལུ་ཅུ་ཅུ་ཅུ་པ་ to come to light, to appear Mil.; *ལུ་ཅུ་ཅུ་ཅུ་པ་ W. sweat comes forth, breaks out, I perspire; even: ལུ་ཅུ་ཅུ་ཅུ་པ་ = ལུ་ཅུ་ཅུ་ཅུ་པ་ to become a cleric (little used); ཅུ་ཅུ་ཅུ་ཅུ་པ་ genesis, history of the beginning, esp. of the world; ཅུ་ཅུ་ཅུ་ཅུ་པ་ 1. manner of beginning, origiu, procreation Med. 2. W. form, figure, demeanour, *ཅུ་ཅུ་ཅུ་ཅུ་པ་ coarse, rude, rough.

III. 1. vb. to love, (ལུ་ཅུ་ཅུ་ཅུ་པ་), ལུ་ཅུ་ཅུ་ཅུ་པ་ a girl; ལུ་ཅུ་ཅུ་ཅུ་པ་ dan na-ལུ་ཅུ་ཅུ་ཅུ་པ་ the mutual affection between a man and a maiden; tender attachment in general, connubial, parental and filial love, ལུ་ཅུ་ཅུ་ཅུ་པ་ ལུ་ཅུ་ཅུ་ཅུ་པ་ my dearly beloved daughters Pth.; ardent desire or longing

for something, *grägs-pa-la* for glory; to be attached to, to cling to, e.g. *lus dan sröy-la čägs-pa* to life, *yül-la* to one's home, to one's native country; often: to suffer one's self to be enticed by a thing, to indulge in; *čägs-par mi bya jigs-par mi byd-sa* allowing neither desire nor fear to have any influence upon himself *Samb.* — 2. sbst. love (*ἔρως*), lust, passion for, affection, attachment, *čägs-pa skyés* - so he fell in love *Dzl.*; *čägs-pa spyöd-pa* = *krig-pa spyöd-pa*. According to Buddhistic theory all *čägs-pa* is a great evil, as it betrays a troubled state of mind, and a reprehensible attachment to external things; yet even a saint, so far advanced in dispassion and apathy as Milaraspa, may sometimes be caught in very tender affections and sensations of *čägs-pa*, very like those of other human creatures.

Comp. *čägs-sdän* 1. *Schr.* love and hatred, 2. *Glr.*, *Pth.* jealousy (love showing itself in hatred), also *čägs-sdän-gi prag-doy*. — *čägs-spyöd coition, copulation*, cf. *čägs-pa III.*, 2. — *čägs-žen*, also *žen-čägs* = *čägs-pa* sbst. *Mil.*; **čägs-žen čö-čö* *W.*, to love, c. la; *čägs-žen med-pa* dispassionate, indifferent to all terrestrial things. — *čägs-séms* = *čägs-žen*. — *čägs-sred-čan* *Pth.* lustful, libidinous, wanton.

ཅན་ *čan* (མན) resp. *skyems*, *ysöl-čan*, *mčöd-čan* *C.*, a fermented liquor, beer, wine, (not 'brandy' *Sch.*); *bu skyés-pa-la min*, *čan dräns-pa-la ylam* proverb: to the new-born child a name (is due), to the beer to be drunk a talk; *näs-čan* beer made of barley (the usual kind); *bräs-čan* of rice *Glr.*; *grö-čan* of wheat (s.; *bür-ram-čan*, or *bür-čan* of sugar *Med.*; *rgün-čan* wine; *sbrän-čan* *Med.* honey-wine, mulse, mead? *rüs-čan* *Med.*? — *zäs-čan*, *zän-čan* eating and drinking, meat and drink. — *slön-, tig-*, and *bsu-čan* v. sub *bäg-ma*. — Fig.: *btün-bu dran-šes bdüdrtnü čän* my drink is the wine of wisdom's nectar *Mil.* —

Here the process of brewing may be mentioned. When the boiled barley (*Ld.*

sbo-böd, *Ts.* **tab**) has grown cold, some **pabs** (q. v.) is added, after which it is left standing for two or three days, until fermentation commences, when it is called *glum*. Having sufficiently fermented, some water is poured to it, and the beer is considered to be ready for use. If proper care is taken (and the people of *Ü* and *Ladak* generally do so), the pale beer, thus obtained, is not amiss, and sparkles a good deal, but not being hopped it does not keep long. The people of *Lahoul* are accustomed to press out the *glum* with their hands, instead of filtering it, and mismanage the business also in other respects, so that their *čan* is a gray muddy liquor, that has hardly any resemblance to beer. The residue of malt, called *sban-ma*, may be mixed with water or milk, pressed through a strainer, and used instead of barm in baking bread, cakes etc.

Comp. *čan-kan* beer-house, pot-house, tavern. — *čan-čan drinking-cup* or bowl *Sch*, *Wts.* — *čan-čem-čan* an intoxicated person. — *čan-čem-sa* *Lex.* prob. = *čan-sa*. — *čän-čün-mkan* a beer-drinker; **čan-čün-kan män-po dzom** a great beer-drinking bout takes place *W.* — **čan-dad-čan** a drunkard, tippler *W.* — *čan-tsügs* = *čan-čan* *Sch.* — *čan-tson-gi kyim* beer-house *Dzl.* — *čan-sa* 1. beer-house 2. beer-carousal, *čan-sa čen-po byéd-pa* to give or arrange a great beer-drinking bout *Mil.*

ཅན་ཅན་ *čan-čan* a little *Sch.*

ཅད་ *čad* 1. also *čad-dön*, *čad-mlö*, *W.* **čad-ka**, promise, engagement, agreement *ka-čad* oral, verbal engagement, *lay-čad* pledge of faith by hand; *čad-dön byéd-pa*, **čad-ka čö-čö, züm-čö* *W.*, to give a promise, make a contract; *ytön-(ba)* *čad(-dön) byéd-pa* to agree about giving; *čad-dön ltar byéd-pa* to keep, fulfil a promise; *čad-rdö* 1. the stone which is broken in the ceremony of *rdo ydög-pa* q. v. 2. monument, memorial of a covenant. — 2. in compounds also for *čad-pa* punishment, *lus-čad* corporeal punishment.

ཆད་པ་ *čád-pa* I. subst., resp. *bka-čád*, punishment; the preceding genit., contrary to our usage, is the genit. of the punishing person, thus: *rgyál-poi čád-pa* a punishment of the magistrates, i. e. a punishment decreed or inflicted by the magistrates, frq.; seldom, if ever, genit. of the punished action, and never that of the punished person. In classical language the usual construction of the words is the following: *čád-pas yčód-pa* to punish, *mi žig-la* somebody, ... *pas* or ... *pai pyir* for having ...; in more recent literature: *čád-pa yčód-pa Thgr.*, *Glr.*; *čád-pa tób-pa* 1. to receive the fine incurred by another 2. to suffer punishment, to pay a fine; *ná-la čád-pa jog* punishment is inflicted on me, I am punished.

II. 1. to promise, e.g. *bká-las mi gál-bar* to obey. — 2. v. sub *čád-pa*.

III. adj. begotten, born, descended from; the Tibetans are *sbruc dan srin-mo-nas* (or *las*) *čád-pa* the offspring of a monkey and a Rakshasi *Glr.*; *śa-nas čád-pai bu* a full child *Glr.*

ཆད་པོ་ *čád-po* 1. rent, torn, worn-out, ragged, tattered, *gyi-gu čád-po* a leaky purse. — 2. a limited time, a term *Sch.*

ཆད་ཡིག་ *čad-yig* a written contract; *čad-mül-gyi yi-ge Glr.* id.

ཆད་ལུས་པ་ *čád-lus-pa* not to obtain the things hoped for, to be disappointed *Sch.*

ཆད་སྐྱོ་ *čád-so* 1. a limited time, a term. — 2. a time-purchase *Sch.* — 3. an agreement *Tar.*

ཆན་ *čan*, also *čan-tug Sch.*, boiled corn or barley etc.; *bras-čan* rice-pap, *nus-čin* barley-pap.

ཆན་པ་ *čan-pa* a pair of scissors, but the common people know only shears, which are for various purposes; the scissors mentioned in surgical books are prob. of a nicer construction.

ཆབ་ *čab*, resp. and eleg. for *ču* 1. water, *dri-čab* scented water; *śna-čab*, *pyi-čab*, water which at the beginning and close of the meetings in the large mo-

nasteries is handed round, and of which every one present takes a few drops on his tongue, as a symbol of purification, in place of the original ablutions. — 2. for other fluids, as *spyan-čab* tears, *žal-čab* spittle, *ysan-čab*, or *čab-ysan* urine, *ba-čab* cow's urine (so with the Hindoos in *Lh.*, the cow being to them a sacred animal). — 3. in some compounds: power, dominion, authority. — *čab-rkyán* brass can, brass-(tea) pot with a long spout for pouring out tea, *W.*; also n. for Tibet, perh. on account of the large consumption of tea there. — *čab-kün* privy (s. — *čab-sgo* door, *čab-sgo-pa* door-keeper, porter. — **čab-dá** (spelling dubious) a wooden pail, of a similar shape as *čab-rkyán W.* — *čab-bróm*, *čab-róm* ice. — *čub-blig* C. a vessel for rinsing one's mouth with water. *čab-mig* eleg. for *ču-mig* fountain, spring. — *čab-tšod* eleg. a watch, a clock. — *čab-ög* what is subjected to a person's sway, territory, dominion etc., *čab-ög-tu słu-ba* to subject; *čab-ög-gi rgyál-po* a vassal, feudal tenant *Trig.*; *čub-ög-pa*, also *čub-čáns* one owing allegiance to a sovereign, a subject. — *čab-šög* C.s. eleg. for letter, diploma etc. — *čab-sér* eleg. for *ču-sér* matter, pus.

ཆབ་མ་ *čab-ma W.*, C., also *Mil.*, lid, valve; buckle, clasp, *čab-tse*, or *čab-rtse* C. id.

ཆབས་ *čabs Lex.* *čabs-yčig Sch.* = *tabs-yčig* together.

ཆམ་ *čam*, in *čám-la* *bšbs-pa Lex.* w.e.; *Sch.*: to throw down, to cause to lie down; to subdue, subject; to spend, consume, to have done with; by this last signification it would be a syn. to *zin-pa*, and the circumstance that *čams* is used in Balti as an auxiliary vb. of the pf. tense agrees with that supposition, e.g. **zan zós-se čams** I have done eating, = *zos zin B.*

ཆམ་པ་ *čám-pa* 1. cold (in the head), catarrh; *sne-čám* id.; *gre-čam* catarrh in the throat, bronchial catarrh; *glo-čam* catarrh in the lungs; *rims-čám* an infect-

ing or epidemic catarrh. — 2. *Cs.* = ཅམ་མེ་
pa accord, accordance.

ཅམ་མེ་ *čam-mé* slowly, by degrees, gradually
Schr. (cf. *čem-mé*).

ཅར་ *čar*, termin. of *ča*, 1. into parts, e.g.
bgó-ba to divide into parts. — 2. as
an equal, as a match, ... *la čar mi pod*
he is not an equal to, cannot come up
to ... *Thgy.*; ... *dañ stón-jrag-čar mi*
nye prob.: he does not come up to ... at
all (lit. not for the thousandth part) *Pth.*;
so in a similar manner: *brygai čar yañ*
mi sleb Tar. — 3. affixed to numerals,
and sometimes, though less correctly, writ-
ten *čar*, q.v. The terminations of the cases
mag be affixed to it: *lña čar-gyis* every
fifth day *Thgy.*

ཅར་ *čar*, also *čär-pa*, 1. rain, *čar čén-po*
a plentiful rain, *čar drag-po*, or *drag-*
čär a heavy rain; *čar čén-pas* or *čé-bas*
as it rained heavily *Pth.*; *čar bēbs-pa* to
cause to rain; *čar bab* it rains, *W.* **čär-*
*pa yon**; *čär-gyi rgyun* a sudden or violent
shower of rain *Tar.* — 2. at Kyelang for
watering-pot; this utensil having never been
seen there before, the word was at first
applied to it jestingly, but is now gene-
rally adopted; *ču-čadg* 'water-sieve' would
be more correct.

Comp. *čar-skyibs* a shelter, pent-roof, pro-
tecting from rain. — *čar-kēbs* dress against
rain, rain-cloak. — *čär-čan*, *čär-lān* rainy
Cs. — *čär-ču* rain-water. — *čär-dus* rainy
season. — *čar-död* (-byeu) n. of a bird,
water-ousel. — *čar-sprin* a rain-threatening
cloud. — **čar-bh** (?) *C.* rain-cloak. —
čär-rlün rain and wind *Cs.* — **čar-šin**
= *čar-skyibs W.* — *čar-lén* the coping or
water-tile of a wall *Cs.*

ཅལ་ *čal*, *sku-čäl* resp. belly, abdomen, *Cs.*

ཅལ་ཅི་ལ་ *čal-čil Lex.*, wavering, fluctuating
Sch.

ཅལ་ཅོ་ལ་ *čal-čöl Tar.* 184, 20 = ཅལ་ལ་
čöl-le.

ཅལ་མར་བརྒྱལ་བ་ *čäl-mar brdäl-ba* to spread
equally, uniformly (vb. a.)

ཅས་ *čäs* (*Sch. čäs-ka*) cf. *ča* III., 1. thing,
tool, requisite etc., *śe-mo-do-la sögs-*
pai čäs - kyis brygän-te adorned with or-
naments of pearls and other things *Mil.*;
dga-stön-gyi čäs rgya čén-po grand festival
arrangements; *čäs de-rnams baig* overturn
the whole affair! *Ghr.*; *bag-mar rdzön-bai*
čäs things to be given to her as a dowry
Tar. 121, 5; *lädgs-čäs* iron tools or uten-
sils; *ltö-čäs* food; *dmaḡ-čäs* military stores,
requisites for war *Pth.*; *čsö-čäs* provisions
Mil.; *lāg - čäs* tool, instrument *Cs.* — 2.
dress, garment, *pó - čäs* man's dress; *čäs-*
gós, W. **gon-čē**, coat, dress; in a more
general sense: appearance, form, shape, *būd-*
med - kyi čäs - su byāste appearing in the
shape of a woman *Ghr.*; *hór-čäs byed* he
puts on a Mongol dress *Ma.*; *bü-moi čäs-*
su žugs he puts on a girl's dress, disguises
himself as a girl *Ghr.*, *Pth.*; *čäs sgyūr-ba*
to put on, to assume another dress.

ཅས་པ་ *čäs-pa*, originally the pf. of *čä-ba*,
but always used as a separate vb.

1. to set out, set forth, depart, *čäs dgās-par*
as I must depart from here *Thgy.*; *böd-*
du čäs-so they set out for Tibet *Ghr.*; *dus-*
yig-tu čäs-so they departed at the same
time *Dzl.*; *čäs-su žug-pa* to send away, dis-
patch; *nygyōgs-čäs ytön-ba* to rush, run to-
wards. — 2. to set about, to begin, *ysöd-*
par to kill; *gró-bar čäs-pa-las* when he
made arrangements to depart *Dzl.*; also in
the following manner; *da pyir dōn-no žes*
čäs-pa 'now we will return' they said,
making preparations, or: saying thus, they
made preparations *Dzl.*; *čugs čäs-so* he had
set his mind on departing *Mil.*

ཅི་ *či* num. fig.: 36.

ཅི་ཀ་ *či-ka* wallet, knapsack *W.*

ཅི་ཏ་ *či-tra W* variegated, figured, of fabrics.

ཅི་ལི་ལི་ *či-li-li* onomatopoetic word for
snuffing up scents by the nose;
čim-čim čē-ma čī-li-li kyer *C.* sweet odours
of cakes are meeting us; *mé-toḡ dri-ma*
či-li-li the perfumes of flowers are per-
ceptible *Mil.*

རྒྱལ་ཁྲིམས་ *čig* = *γēig* one, as the first part of compound numbers: *čig-bcu* 10, *čig-brgya* 100, *čig-ston* 1000, *čig-krī* a myriad etc.; also: *čig-rkyān* *Lez.*, *Schr.*: 'separate, single, one alone'; *čig-skyēs* *Med.*, *čig-tān* *Med.*? — *čig-tūb* n. of a plant *Med.*; *Sch.* also: *čig-tūb-pa* to be able to do a thing alone; *čig-dril* *Sch.*: rolled, wrapped, packed up (in one parcel or bundle); *čig-lāb* *byed-pa* to talk to one's self, to hold a soliloquy *Schr.*

རྒྱལ་ཁྲིམས་ *čig* (s) v. *čig-ba*.

རྒྱལ་ཁྲིམས་ *čig-pa* v. *čig-ba*.

རྒྱལ་ཁྲིམས་ *čib-pa* equal, uniform, suitable *Sch.*

རྒྱལ་ཁྲིམས་ *čibs(-pa)* resp. horse, riding-horse, saddle-horse, *čibs-la* *čib-pa* (for *rtā-la čon-pa*) to get on horseback, to mount; to go on horseback, to ride; *čibs-lus* *γzāl-ba* to dismount, **čibs zāl-la nai* 'I may your honour please to dismount; *Kyād-kyi čibs-su* *bul* I give it you for a riding-horse *Mil.*

Comp. *čibs-ka* *Krid-pa* to lead a horse by the bridle *Schr.*; *čibs-ka tūb-pa* to have the command of the bridle, fig.: to be expert in ruling *Ld.-Glr.* p. 14, u, *Schl.* where *γyibs* is incorr.). — *čibs-čās* a horse's furniture, harness &c. — *čibs-čur* the head-piece of a bridle. — *čibs-dpōn* a master groom, equerry. — *čibs-rā* a stable for horses.

རྒྱལ་ཁྲིམས་ *ču* I. num. fig.: 66.

II. subst. (resp. *čab*) 1. water; *ču dan sai bu* is said to be a poetical name for wood; *bāb-ču* lit. descending water, viz. brook, river; also rain. — 2. brook, river, *ču Kyām-po* overflowing rivers, floods *Ma.*; *tān-ču* a river or rivulet of the plain; *ri-γzār-ču* cataract, mountain torrent *Glr.* — 3. water in the body: *myññ-ču* dropsy in the pericardium, *pāgs-ču* anasarca *Med.*; *pāgs-ču-zugs* one suffering from anasarca; v. also *ču-sér*; esp. euphem for urine; *mī-ču* urine of men, *bā-ču* of cows *Med.*; *ču ni ču dra* the urine is like water *Med.* — 4. v. *ču-čēn*.

Comp. *ču-klūn* river, e.g. *ču-klūn gān-*

gā the river Ganges *Dzl.* — *ču-klōn* *Cs.*: 'the body of a river', yet v. *klōn*. — *ču-dkyil* the middle of a river. — *ču-rkyā* a leather bag for water *Cs.* — *ču-skād* the voice of the waters, the sound of rushing water. — *ču-akōr*, *rai-tūg-ču-akōr* water-mill *Glr.* — *ču-skyūr* n. of a bird *Thgy.*, *Sch.*: 'bittern, snipe'; also n. of a plant. — *ču-skyūr* 1. *Lt.*: acidulous mineral waters 2. *Cs.*: vinegar. — *ču-skyēs* 'water-born', the lotus *Glr.* — *ču-skyōr* a handful of water. *ču-ka* the bank or brink of a river. — *ču-kūg* bay, gulf. — *ču-kūr* containing water, po. for cloud; a native proposed to use this word also for sponge, which is a commodity hitherto unknown in Tibet. — *ču-kyil* puddle, pool. — *ču-gān* 1. full of water. 2. = *ču-gān* (v. *gān*) which latter is prob. the more correct spelling. 3. *Dzl.* 225, 2; 227, 18 = རྒྱལ་ཁྲིམས་ virtue, honesty, v. *Schf.* on this passage. — *ču-gri* a sort of knife; *Tar.* 43, 1 *Schf.* razor; also the attribute of a god, a weapon with a curved blade *Stg.* — *ču-grōy* *Sch.*: rivulet, brook; dish-water, rinsings; boiled water (?). — *ču-ngō* *Cs.* source or head of a river. — *ču-gāys* stoppage or retention of urine, *ischury*, *ču-gāys* *big*s the *ischury* is removed (lit. bored through) *Med.* — *ču-grām* bank of a river; *ču-grām-gyi* *šin* a tree on the edge of a river, a metaphor for frail and perishable things. — *ču-ryyūn* the streaming, continual flowing, current, often fig. — *ču-γgōn* the water-egg, po. for moon *Sch.* — *ču-nōgs* v. *nōgs*. — **ču-ta-gin** *W.* flour-dumplings, boiled in water. — **ču-stin** *W.* swaddling-cloth. — **ču-tūg** *W.* calamus, sweet-scented flag, or some similar plant. — *ču-tūms* *Sch.*: 'a swelling in the flesh, or a tumour filled with water'. — *ču-mtā* the side or bank of a river, **ču-tā tsūg-pa** (the avalanche came down) even to the river side. — *ču-dār* *Wdk.* a small prayer-flag stuck up close to the river, in order to avert inundations. — *ču-dūg* *Sch.*: 'a poisonous plant, hemlock', but Tibetans usually understand by it the stupefying power ascribed to certain rivers. — *ču-dōn* a deep well. —

— *ču-mda* a *jet*, a spouting forth of water *Med.* — *ču-mdo* 'mouth (of a river), spout (of a tea-pot)' *Sch.*; but v. *mču.* — *ču-mdog* the colour of urine *Med.* — *ču-rdo* *C.* small rounded pebbles, as in brooks. — *ču-nag* inundation, flood (?) *Ma.* — *ču-rnag* matter, pus *Sch.* — *ču-mnod* 1. pitcher, jug. 2. *Schr.*: chamber-pot (yet in *W.* at least this article of luxury is not known). — *ču-pa* water-carrier. — *ču-pyag-pa* is enumerated among other synonyms to *gru-pa*, signifying a ferry-man, water-man. — *ču-pra* a little river, brook. — *ču-bar* 1. ('between the waters') isthmus, neck of land. 2. p. n. of a place in Tibet. — *ču-bal* n. of an aquatic plant *Wd.* — *ču-bun* white paint for the face *Sch.* — *ču-bor* 1. bubble, also *čui ču-bor* 2. blister, bladder, vesicle, e.g. occasioned by a burn or a vesicatory *Lt.* 3. boil, ulcer, abscess *Thgy.*, 4. *hai ču-bor* a word describing the foetus five days after conception *Thgy.* — *ču-bur-dan* 1. n. of a hell *Thgy.* 2. the eye *Schr.* — *ču-bo* river, frq., *ču-bo-ri* n. of a mountain with a monastery two days' journey from Lhasa *Glr.* — *ču-bya* a water-bird; *Sch.*: *ču-bya dkar-po* swan, *ču-bya mgo-dmar* stork (not known in *W.*). — *ču-byi* water-rat *Sch.* — *ču-lbag* v. *lbag.* — *ču-sbur* 1. *Sch.*: 'driftwood and the like', prob. more correctly: thin pieces of wood, chips, chaff etc. floating on the water. 2. water-beetle *Med.* — *ču-sbrul* water-snake, not a mythological conception, like *klu*, but a really existing animal, though for Tibetans a somewhat fabulous one, as they have never seen the creature itself. The eel (*Sch.*) can hardly be meant by it. — *ču-mig* 1. spring, fountain frq. 2. n. of a vein *Med.* — *ču-tsad* v. *ču-ču*, as a separate article. — *ču-tsags* 1. a strainer, sieve, 2. watering-pot. — *ču-tsán* 1. hot water, 2. warm water, not too hot for drinking *Med.* 3. a hot spring *Sch.* — *ču-tsád* 1. the clepsydra or water-clock of ancient India. 2. clock in general, *ču-tsod-kór-lo* a wheel-clock. 3. the Indian hour = $\frac{1}{4}$ *Kyim* or 24 minutes. 4. the European hour; *W.*: **ču-tsád nyis*

ma leb it is not yet two o'clock. — *ču-dzin* po. cloud *Mil.* — *ču-rdzá* earthen vessel for water, water-jar. — *ču-žen* (*Lex.* त्रिज्या) long and broad, area, superficial extent, *ču-žen kru-brygád-pa* eight cubits long and broad *Dzl.*; also *ču-žen-gáb-pa*, e.g. *ču-žen-gáb-pa-la dpag-tsád brygád-ču Glr.*; *ču-žen-arab-tug* in length, breadth and height; also separately: *čur dpag-tsád 2700, žen-du yañ 2700, miu-skór-du dpag-tsád 7000 yód-pa* 2500 miles in length, 2500 miles in breadth, 10000 in circumference; yet except in this connexion *ču* alone is never used for length. As another signification of *ču-žen-gáb-pa* *Schr.* mentions moreover: proportioned, symmetrical; others have: beautiful, great, considerable, which e.g. is its proper meaning in: *ču-žen-gáb-pa nyu-grodha Sty.* the stately fig-tree. — *ču-zem* water-tub. — *ču-zlá* 1. the image, the reflexion of the moon in the water; a sort of deception of the senses by witchcraft. 2. the water-month, the first month. — *ču-ycar* a large ladle *Ca.* — *ču-bzóm* a covered bucket for carrying water. — *ču-óbs* water-ditch *Sch.* — *ču-yar* col. water-rat(?) — *ču-rágs* dam, dike. — *ču-ri* 'hill of water', billow. — *ču-rúd* water rushing in, inundation, deluge. — *ču-rlabs* wave, billow *Dzl.* — *ču-lág* the arm of a river *Glr.* — *ču-lúd* *Sch.* dung, manure(?) — *ču-ló* n. of an edible plant *S.g.* — *ču-lóg* floods. — *ču-lón*, dam, dike *Tar.* 56, 15. *Liá.* — *ču-šín* wood drifted away by the water = *ču-grám-gyi šín* v. above; or the translation of *बदली* plantain or banana-tree with its spongy wood, in the place of which the Tibetan thinks of the *šim-bu*, a shrub of similar qualities, at any rate a symbol of perishableness, of the frailty of life. — *ču-šün* *Sch.* surface of the water(?) — *ču-šél* v. *šél.* — *ču-šón* *Dzl.* 17. a ravine containing water. — *ču-sá* river-mud, as manure. — *ču-sér* 1. animal water, serum, whether normal, or of a morbid character *Med.* — 2. matter, pus. — *ču-srám*, = *čü ču-tsod*, i.e. a minute; the Indian or Tibetan minute is

equal to 24 of our seconds, = 6 *dhugs* *Wdk.*, cf. ཅུ་ - *tsod*. — ཅུ་ - *srin* a water- or sea-monster, also Capricorn in the Zodiac. — ཅུ་ - *lha* water-god (*Varuṇa*); also = *klui rgyal-po*.

ཐུ་ཅུ་ ཅུ་ཅུ་, = *la-čü*, rhubarb, ཅུ་-*rted* its root, used as dye and as a laxative *C.*

ཐུ་ཉིད་ ཅུ་-*niñ* four years ago *C.*, *W.*

ཐུ་བ་ ཅུ་-*pa* 1. *C.* a man's dress, coat, — 2. water-carrier.

ཐུ་བ་ ཅུ་-*ba* a large sinew, of which there are 16 acc. to Tibetan anatomy; ཅུ་-*ba ldög-pa* a contraction of the sinews (*ś.*, *žä* - *ba* lameness, paralysis of the sinews *Sch.* — ཅུ་-*rgyüs* (མཎཏུ) sinews, ligaments and nerves (there are 900 *rgyüs-pa*); with respect to these, as well as to the veins, Tibetan science seems to be rather in the dark. — ཅུ་-*rted* 'sinew-veins,' a term coming nearest to what we call the nerves. — ཅུ་-*ba-lña-ldän*, and *lña-lén* *Cs.* names of countries in India.

ཐུ་མ་རྩི་ ཅུ་-*ma-rtsi* a medicinal herb *Med.*

ཐུ་མ་ལོན་ ཅུ་-*ma-lön*, **čü-gu* ཅུ་-*ma-lön** *Ld.* an infant, baby.

ཐུ་མོ་ ཅུ་-*śo* the external and internal urinary organs.

ཐུ་ག་ ཅུ་-*g* v. *jug-pa*.

ཐུ་བ་ ཅུ་-*ba* 1. adj. col. ཅུ་-*nu*, *W.* also **čün-se**, little, small, ཅུ་-*čün-pas* *Dzl.* when he was very little; young, *bu* ཅུ་-*ba* or *-nu* the younger or the youngest son; *lo-čün* young in years; *ma-čün* the younger sister of the mother; **d-pa* ཅུ་-*nu** the younger brother of the father; the younger or the youngest of the fathers (in polyandry); ཅུ་-*nu-nas* up from infancy; ཅུ་-*grögs* an early friend, friend of one's youth; ཅུ་-*zad* a little, cf. *čün-zad*; ཅུ་-*(gyi)* *śri* a devil devouring infants, infants-devil; **nyin-kām*-, *no-mig*-, *pod*-, or **nyom-čün-se** *W.* shy, timid. — 2. vb. to be little, small etc., *myin* *ma* ཅུ་-*ig* *Glr.*, be not timorous, do not fear! *dün-ma* *rgya ma* ཅུ་-*ig* let the consultation not be tri-

fling, let at once something of moment be consulted; *dün-ma* *rgya mi* ཅུ་-*bar* *byed-do* let us now decide on important things *Glr.*; ཅུ་-*pa* pf., ཅུ་-*pa yin-nam* is it too unimportant? *Mil.* (ཅུ་-*jug* v. *ja*).

ཐུ་མ་ ཅུ་-*ma*, *C.* also **čün-grögs*, ཅུ་-*dris**, resp. *btsün-mo*, wife, consort, partner *B.*, *C.*; *lén-pa* to marry; *mi* *zig-gi* ཅུ་-*mar* *byed-pa* to be made a man's wife, to be married.

ཐུ་ ཅུ་-*ud* occurs only in ཅུ་-*yzon-pa*, *-yzon-pa*, *-yan-pa*, *-za-ba*, seldom *-dza-ba* (*Lex.*) to consume, spend, waste; ཅུ་-*m* *zä-ba* inexhaustible.

ཐུ་བ་ ཅུ་-*pa* = *tsud-pa*, *jug-pa*, to go, get in or into, to enter, to put in or into etc., to go into a town *Dzl.*; of food entering the body *Dzl.*; *gañ* *yañ* *rün-ba* *mi* ཅུ་-*pa* *med* all without distinction may enter (my religion), says Buddha, in opposition to the aristocratic exclusiveness of Brahmanism *Dzl.*; *tugs-su* ཅུ་-*pa*, resp., to impress on one's mind; *kon-du* v. *kon-pa*; *ög-tu* to subject *Tar.*; *gräbs-su* *C.* acc. to procure, to provide or furnish one's self with a thing *Mil.*

ཐུ་ ཅུ་-*n*, occurs in *žin-čün* one that is watering or taking care of fields, *tsäs-čün* gardens *öl-čün* meadows *Ld.*

ཐུ་བོ་ ཅུ་-*po* (ཐུ་བོ) 1. bunch, bundle. 2. tuft, tassel, ornament, of silk, pearls etc.

ཐུ་མ་ ཅུ་-*ma* the second wife in rank.

ཐུ་ཚོ་ ཅུ་-*tsö* *Bal.* little, small.

ཐུ་བ་ ཅུ་-*pa*, a corruption of ཅུ་-*pa*, *kun* ཅུ་-*par* *byao* all this is to be well impressed on the mind; *dbai-po* *tams-cäd-du* ཅུ་-*pa* to pass through, to penetrate, every organ *Stg.*

ཐུ་མ་ ཅུ་-*pa*, *jigs-čum-pu* *Mil.*, to shrink, to crouch with fear.

ཐུ་ ཅུ་-*r*, termin. of ཅུ་; ཅུ་-*či-ba* to be drowned.

ཐུ་བ་ ཅུ་-*ba* a kind of vermicelli, prepared from butter-milk boiled *Med.*, *Ld.* **čürpe**.

ལྷན་ ལྷན 1. instrum. of ལྷ; *Sch.* also ལྷས་
 ལྷས་-ba 'to melt'; more correctly: to
 gold, to plate (in the warm or in the cold
 way), to overspread with a gold or silver
 liquid. — after five days *C.*, *W.*, or, the
 present day included, on the sixth day,
 cog. to ལྷ.

ཆེ་ ཆེ 1. num. fig.: 96. — 2. v. ཆེ་-ba.

ཆེ་གེ་མོ་ ཆེ་-ge-mo such a one, lo ཆེ་-ge-mo
 གི་-la in such and such a year
Dzl.; ཆེ་-ge-mo *Kyod* you so and so *Thyr.*

ཆེ་འགྲན་ ཆེ་-grán *W.* being jealous of one's
 own honour, ni f.

ཆེ་ཐུང་ ཆེ་-tábs arrogance, haughtiness, sde-
 pai ཆེ་-tábs the arrogance of the
 great *Ma.*; *ཆེ་-tábs-med-Kun* *W.* affable,
 condescending, kind; ཆེ་-tábs-čan proud,
 arrogant, haughty; ཆེ་-tábs byéd-pa *B.*, *ཆོ་
 ཅེ་* *W.*, *zuñ-wa* *C.*, to be arrogant, haughty.
 ཆེ་དོན་ ཆེ་-dón a missive to an inferior, an
 edict.

ཆེ་བ་ ཆེ་-ba 1. adj. great, (for ཆེན་-po); bu
 ཆེ་-ba the eldest son, the elder; ཆེ་-
 bar གྱུར་-ba to become great or greater,
 to grow, increase e.g. of passions; ཆེ་-bar
 གྲོ་-ba, ཆེ་-bar གྲོ་-ba id., cf. ཆེ་, ཆེ་-bar byéd-
 pa to make great; frq. in conjunction with
 nouns: ཆེ་-sddñ ཆེ་-ba great with respect to
 anger, i.e. very prone to anger; rigs ཆེ་-
 zin being of high extraction; also in com-
 pounds, v. below. — 2. sbst. greatness, high
 degree *Mil.*; superiority, excellence, ... *kyi*
 ཆེ་-ba stón-pa to show the superiority of a
 thing *Mil.*; *ཆེ་-wa brún-wa* *Ld.* to behave
 decently, respectably. — 3. vb., pf. ཆེ་ to
 be great, not only in ཆེ་-zin, ཆེ་-o, but also
 in: na-rygal ma ཆེ་-zig do not be great in
 pride, i.e. do not allow pride to become
 great *Mil.*, and so in similar cases; cf. ཆེ་.

Comp. ཆེ་-ka *Sch.*: 'chiefly; the plu-
 rality. — ཆེ་-kyad greatness, size *Dzl.* — *ཆོ་
 ལཱ་* *W.*, *ཆོ་-dal-la čud son* he has entered
 the class of adults, he has come to full
 age. — ཆེ་-rgyu = ཆེ་-ba, cf. rgyu 3. — ཆེ་-
 brgyad perh. lineage by the eldest sons
Gltr. — ཆེ་-čün great and small; size; ཆེ་-
 čün ni in size — ཆེ་-dón the coming to

full age *Mil. nt.* — *ཆེ་-mi* *W.* an adult. —
 ཆོ་-lóns *C.* grown up, adult (*Sch.* 'chiefly?')

ཆེ་ཞེ་ ཆེ་-žé one's elder sister *Ca.*, the elder
 wife *Sch.*

ཆེ་བཞི་ ཆེ་-bži *Lü.* = bden-dpäñ, witness,
 eye-witness; witness, testimony, ཆེ་-
 bžir dris-te being questioned as a witness,
 or asked for a testimony *Sig.*

ཆེད་ ཆེད, as sbst. of rare occurrence, *Schr.*:
 reason, signification = don; *Sch.*: ཆེད
 čén-po a great thing, an important business
 or affair. Mostly ཆེད་-du postp. c. genit. on
 account of, because of, for; ltá-bai ཆེད་-du
 yin it is in order to see *Pth.*; rin-gyi ཆེད་-
 du as an equivalent *Pth.*; ltai ཆེད་-du džen-
 pa or rnyér-ba, also rjés-su džen-pa or
 rnyér-ba to admit to the discipleship or
 communion of a god *Mil.* — As an adv.
 ཆེད་-du seems to signify 1. for a certain
 purpose, designedly, purposely, expressly, e.g.
 with byéd-pa to do, to make a thing;
 mñigs-pa to send off, dispatch. — 2. again,
 once more, once again, = pyir *Mil.* — dgos-
 čéd the construction of any noun with pyir-
 du, čéd-du etc., regarded by Tib. gram-
 marians as a case of declension.

ཆེད་དོན་ ཆེད་-dón v. ཆེ་-dón.

ཆེན་མོ་ ཆེན་-po *B.* and *C.*, *čén-mo* *W.*, great
 (čén-mo in *B.* only as fem. *Dzl.*
 ཁ་, b), čén-por གྱུར་-ba, *W.* *čén čá-čé*,
 to become great, to increase, col. also for
 to grow up; skyas-bu čén-po a great man,
 a man of great worth (by his talents and
 actions), a saint; *mi čén-mo* *W.* a man
 of quality, of rank, a nobleman, a rich
 man; čén-ma the first wife in rank; čén
 čun rnyis the first and second wife *Gltr.*;
 čén-mo *W.* also: old, *č'ü-gu lo ču čén-
 mo* a child ten years old.

ཆེན་མོ་བ་ ཆེན་-me-ba *Lex.*, *Cs.* stillness, si-
 lence, čén-mer dñug-pa *Schr.*,
 čén-mer kó-d-pa *C.*, to sit still without
 speaking.

ཆེན་མོ་ ཆེན་(s) in compounds: 1. čän-
 čém(s) *v. Čän.* — 2. ka-čém(s),
 resp. žal-čénus(s), bka-čém(s) farewell ex-
 hortation; last will, testament, srás-la ka-

ཆེས(ས་)ཆེས(ས་) *čem(s)-čem(s)*

ཆོག་པ་ *čog-pa*

čem(s) གཏོག་པ་ to deposit a testamentary disposal or devise for a son *Glr.*

ཆེས(ས་)ཆེས(ས་) *čem(s)-čem(s)* 1. the noise made by thunder, by the shock of an earthquake etc., *brüg-sgra čem-čem sgrāgs-pa* the rolling, roaring, clapping of thunder; *bzad-gād ūr čem-pa* a roaring laughter. — 2. *kra čem-čem v. kṛā-bo.*

ཆེར་ *čer* termin. of *če*, *čer* *grō-ba* to grow, increase; *čer skyē-ba* to become great; to grow up, *čer skyēs-pa* partic. grown up, adult; *da-dūn čer ton* go on! go on! *Mil.*; *rygal-srid byā-ba čer ma byuñ Glr.* his government was not (yet) of much consequence (as he was too young); *nēs-pa čer med* this is not quite evident to me *Mil.*; perh. *Tar.* 36, 16; 101, 22; 120, 21; 169, 14 will allow a similar interpretation of *čer*. — *čér-na S.O.* yes; still more (?).

ཆེས་ *čes* 1. instrum. of *če*. — 2. pf. of *čē-ba*, as adv. *very*, *ka-zās nian čes-kyi* as the food is very bad *Dzl.*; *čes sgrin-pa* very prudent or clever *Sch.*; *čes dār-bar gyūr-to* it spread very much *Tar.*

ཆེས་པ་ *čes-pa* 1. pf. of *čē-ba* to be great, *ha-can yañ čes-so* he is much too great *Dzl.*; *dmag-ugñ čes-pa* a great army; *dbañ čes-pas* being very mighty *Glr.*; *čar čes-pas* as it rained heavily *Pth.*; *dga čes-nas* greatly rejoicing *Mil.* — 2. to believe, but only when preceded by *yid* (resp. *tugs*), or *bden* (col.), c. *la*, also c. accus., or *par*, that, *Dzl.* 25, 18.

ཆོ་ *čo* 1. num. fig.: 126. — 2. as a word for itself seldom to be met with, e.g. *Ld.-Glr.* fol. 13, 6, *Tar.* 129, 20; signification not clearly to be made out. **čō-med-pa** C. = *dōn-med-pa* to no purpose, vain; fickle.

ཆོག་ *čō-ga* (ཁུག་པ་) the way or method of doing a thing, e.g. of solving an arithmetical problem *Wdk.*, of curing maladies *S.g.*, esp. used of magic performances, *čō-ga-pa* Cs., *čō-ga-mkan* *Mil.*, a performer of such ceremonies. Whether it may safely be used for religious rites or ceremonies in general, is doubtful.

ཆོག་པ་ *čō-gō Bal.* great.

ཆོང་, ཆོངས་ *čō - né, čō - nēs*, lamentation, wailing, esp. lamentations for the dead, dirge, *dēbs-pu Dzl.*, *bōl-pa*, *dōn-pa* in more recent literature, *byēt-pu Sch.*, to lament, wail, cry, clamour; with *la* to cry to a person; the crying of a new-born child *Thgy.*

ཆོངས་པ་ *čō-šrūl* magical trick, jugglery, often put to *rdzu-šrūl*, also used of the apparitions and doings of goblins *Mil.* Cf. *rdzu-šrūl*.

ཆོབ་ *čō-ba* to set on (a dog), *čō-čō-ba* to set on repeatedly Cs.

ཆོངས་པ་(ས་) *čō-brān(s)* *Mil.*; Cs.: the mother's family or lineage; *čō-rigs Dzl.* frq. Cs.: 1. the father's lineage, descent by the father's side; 2. an honourable extraction. — *čō-ris* *Mil.*, frq. = *čō-rigs*, also applied to things, e.g. a cane: *čō-ris yé-nas btšin-pa* a cane of an excellent kind, not coming from any mean or noxious plant.

ཆོ་ལོ་ *čō-lo* 1. die, dice, game at dice. — 2. seal(?) — *čō-lo-mkan* a dice-player Cs., *čō-lo rtse-ba* to play at dice Cs.; *čō-lo-ris* *Glr.* the figure of a die, a square figure, in *Glr.* 47, 9 the Mongol translation substitutes a wheel, v. *kōr-lo*; a checkered colouring or pattern, e.g. of cotton cloth C.

ཆོག་ *čog* 1. for *čō-ga*; *bōn-čog* *Mil.* the ceremony of the Bonpos. — 2. v. *čōg-pa*. — 3. v. *čōg-pa*.

ཆོག་པ་ *čog-pa* vb., sbst., adj. 1. to be sufficient, sufficiency, sufficient, capir: *nēd-la dé-kas čog* it is sufficient for us, we are satisfied *Mil.*; *dris-pas* (instr. of *pat*) *čog-go Dzl.* 27, 10 (there has been) enough of asking, = don't ask any more! *gān-du bzugs kyañ čog-par dug* it is sufficient (for him) wherever he may live, i.e. he is satisfied with any place of living *Mil.*; *nēd-la nor lonis-spyōd-kyis čog-pa yod* we have money and goods enough *Mil.*; *di ysum-gyis čog-na* if these three are sufficient for you *Mil.*; *rin-po-čes čog-par*

gyúr-nas when they had precious stones enough *Dzl.*; *di-tsam-gyis ཅོག་པ་ མ་ ཡིན་པ་* that is not enough, that will not do *Dzl.*; *sgál-pa mi brya zön ཅོག་པ་* his back (is) large enough for a hundred men to ride on it *Glr.*; adv.: *ཅོག་པ་* sufficiently, e.g. *shyín-pa* to give *Dzl.*; **ma ཅོག་པ་* or **-ga* *W.* (col. for *ཅོག་པ་*). **dün - ðe ma ཅོག་པ་ མ་ མ་ མ་* he not only struck but killed him; *pyín-pas ཅོག་པ་* it being sufficient (for the present) that I have come *Mil.*; *tams-ñad-la ཅོག་པ་ གྱུར་ཏེ་* as all were satisfied *Dzl.*; *ཅོག་པ་ འཛིན་པ་* to deem a thing sufficient, to be contented or satisfied with it; *ཅོག་པ་* vb., subst., adj. to be contented, contentment, content; *ltá-bas ཅོག་པ་ མ་ མ་ མ་* a thing at which one cannot look enough *Glr.*, *Pth.*; *yo-byád - kyi* (better *kyis*) *ཅོག་པ་* easily satisfied as to the necessities of life. — 2. to be allowed, permitted, at liberty, construed in the same manner: *krid-pas ཅོག་པ་* you may have lessons with me, I will instruct you *Mil.*; *grán-pas ཅོག་པ་* I am quite at liberty to compete with you, we may safely compete with each other *Glr.*; *ñad-ba dráns-pas ཅོག་པ་* you can have meat set before you *Mil.*; with a root: *bu byín ཅོག་པ་* then you may render up your son; hence it is in *W.* the usual word for *rún - ba*, **nán-du ða ཅོག་པ་ ཡིན་པ་ མ་* is it allowed to enter or not? **radd-ma za ཅོག་པ་* eating pease is allowed, also: pease are edible; **lé-na kyon ཅོག་པ་ མ་ མ་* he issued an edict, that it should be permitted to fetch wool, i.e. he (the Maharajah of Kashmir) permitted the export of wool; **léb - na pul ཅོག་པ་* when it arrives, I shall take the liberty of sending it to you.

མཁམས་ ཅོག་པ་ seldom for *ཅོག་པ་* to be broken *Mil.*

མཁམས་, མཁམས་ *ñon, mñon* a transparent, variegated, half-precious stone brought from India to *Ld.* and considered less valuable than *yi*; perh. cornelian sardonyx?

མཁམས་ ཅོད་ 1. *C.* the cutting off; deciding; **f al-ðo gya ðem-po jhé-pa** to bring about

a great remission of taxes, **bhu-lon-ðo** remission of debts; **sa-ðo gya ðem-po jhé-pa** to make a great way; cf. however *pyod*. — 2. partition-wall *Sch.*, *ñod rgyag-pa* prob. to construct a partition-wall. — 3. v. *ýòd-pa*.

མཁམས་ ཅོད་པ་ 1. to be cut off, *lám-ego ynyis* *ñad-bas ཅོད་པ་* both approaches being cut off or obstructed by snow *Mil.*; *ñad kyan mi ཅོད་པ་* impossible to be severed, *caedendo non caeduntur*, *Glr.*; *mi-ñod-rdó-rje* a diamond that cannot be cut to pieces, an epithet of a firm unbending king *Pth.* — 2. to be decided, settled, fixed, *gon-tán dpyád-kyis* (or *pas*) *mi ñod Glr.* the value (of the stone) cannot be fixed, though one should attempt to appraise it i.e. it is invaluable, priceless; *go ཅོད་པ་* v. *go*.

མཁམས་ ཅོད་པ་ *W.* 1. split, cut through; 2. distinct, of words or writings.

མཁམས་ ཅོན་ 1. *W.* (cog. to *ñud*?) useless, to no purpose, *rin ཅོན་* son the payment has been useless, thrown away; gen. adv. **ñon-la** gratuitously, in vain, for nothing, **ñon-la kón-ðe** to hate without cause or reason; **ñon-la dáid-ðe** to sit idle, to spend one's time unprofitably. — 2. tent (?), *ñon-tág* tent-rope *Mil.*, *ñon-púr* tent-pin.

མཁམས་(སྐ) ཅོམ་(སྐ) 1. robbery, *ñoms - kyis zas* *ñad-ba* to live on robbery *Ma.*; *ñom-po* robber *Dzl.*, *ñom-po rkün-ma* robber and thief, gen. *ñom-rkün*, *ñom - rkün - gyi* *jigs-pa* fear of robbers and thieves; *ñom-rkün-pa* id. *Stg.* — 2. imp. of *ñoms-pa*.

མཁམས་ ཅོམ་པ་ to be finished, accomplished, *W.*, **to-re ñom yin** to-morrow it will be finished, **da ñom son** now it is done, completed; cf. *ñam*.

མཁམས་ ཅོ་ 1. inconstant *Cs.*; *dpyid-ñol* fickle spring-weather. — 2. *Cs.*: for *ñó-lo* in compounds, *rus-ñol* a die made of bone; *ñín-ñol* a wooden die; *dun-ñol* shells used inst. of dice(?).

མཁམས་ ཅོ་ལ་ *Sch.*: 'a hole made by a blow; a nest'.

མཁམས་ ཅོ་ལ་མ་ *Sch.* a shallow shore *Sch.*

ཆོས་ ཅོས་ (ཆོས་) 1. doctrine, a particular doctrine, tenet, or precept; *gyón-bai* ཅོས་ *big* an esoteric doctrine, a mystery *Dzl.*; *kyád-čos* for *kyad-par-dan-gyi* ཅོས་ a peculiar, distinguished, sublime, and therefore difficult doctrine; *jig-rten-gyi* ཅོས་ *brgyad* the eight doctrines or principles of the world (though frq. mentioned, I found them nowhere specified) cf. Foucaux Gyatcherr., Translation p. 264; *čos-brgyád-mkan*, a man of the world, worldling *Mil.* — More esp. 2. moral doctrine, whether any separate dogma, or the sum of various doctrines, religion in general, both theoretically (system of morality, ethics) and practically (faith, exercise of religion); *lha-čos* the religion of the gods or (Buddhist) deities, i.e. the Buddhist religion, as the only true one, in opposition to all other heresies and false religions (*log-čos*), as well as to irreligiousness (*čos ma yin-pa*); *ka-čos* profession with the lips, hypocrisy *Glr.*; *kri-g-pai čos-la brten-pa* those practising the religion of voluptuousness (an expression designedly forcible, like St. Paul's: 'whose god is their belly'); *mi-čos* v. below; *čos čád-pa*, or *bád-pa*, *stón-pa*, *smrá-ba*, *agrog-pa*, resp. *čos-kyi agrog-glén mčzád-pa* *Glr.* to expound, to teach, to preach religion; *čos smrá-bai zál-la ltá-ba* to watch the mouth of the preacher *Pth.*; **čog dóg-pa** C. to read a religious book; **čos čád-kan** W. a preacher; *čos čád-pai čun-čán* place where sermons are delivered, church *Dzl.*; *čos nyán-pa* to hear religious discourses *Dzl.*; *čos zú-ba* to ask for religious discourses; partic.: one eagerly desiring or asking for religious instruction, an inquirer *Pth., Mil.*; *čos byéd-pa* to act or live religiously, righteously, = *čos bžin-du byéd-pa*; also merely to wish to become pious, to strive after piety; *kyed snyti-nas čos byéd-na* if you are in good earnest about religion, if piety is the aim of your heart *Mil.*; lastly in a special sense: to become or to be a monk *Pth.*; *čos-la sems agyúr-ba* *Mil.* to show an inclination for religion, to turn religious; *čos-su*, or

čos-la jüg-pa 1. vb. nt. to enter into religion, to be converted, also: to go over to a religion, to turn (Buddhist), 2. vb. act. to convert, to turn a person from a bad life to a good one, to make him a believer, to make another a convert, a proselyte; *čos-la gód-pa* = *jüg-pa* 1; *čos spyód-pa* to practise religion; the exercise of religion, worship *S.g.*; *bka-čos* the word of Buddha, the doctrine as taught by Buddha himself; *rtóg-pai čos Thgy.* the knowledge acquired by meditation, independently of books, scarcely different from *ñes-dón*, or *ñon-čes*; *batán-pai čos Thgy.* any knowledge derived from other sources. — 3. in a special sense the religion of Buddha, Buddhism, *dám-pai čos*, and frq. *dám-pa čos* id. (cf. ἡ πίστις Acts 6, 7); *čos dai bon* Buddhism and Bon-religion *Mil.*; *čos-la lóni-spyod-par gyúr-ba* to live in the enjoyment of true faith. — 4. religious writings, and writings, books, literature in general, in as much as the Tibetans derivate every science from religion; *bón-gyi čos tams-čád* all the Bon-writings *Mil.* — 5. custom, manner, common usage, fashion, *mi-čos* manners of the world *Mil.*; *mi-čos-kyi dús-su* as long as he lived according to the ways of the world *Mil.*; *yül-čos-kyis* according to the custom of the country *Dzl.*; *kyád-čos* the way of distinguishing, of pointing out the characteristics *Glr.* (cf. under 1); nature, quality, *Dzl.* 2/3, 18 cf. *čos-nyid*. — 6. substance, being, thing, *čos tams-čád mi-rtóg-pa yin-gyi* as every thing existing is perishable *Dzl.* — Other philosophical expressions containing the word *čos* v. *Was.* (296).

Comp. **de-skad** W. book-language, as opp. to *pál-skad*. — *čos-sku* v. *sku*. — *čos-skyón* v. *skyón-ba*. — *čos-kri* reading-desk, lecturer's chair, pulpit *Pth.*; reading-table, school-desk. — *čos-krims* v. *krims*. — *čos-krims-pa* v. *dge-bakós*. — *čos-kór* vulgar prayer-mill; the column of disks on the *mčod-rtén* *Pth.* v. *kór-lo* 2, also *kór-lo* extr. — *čos-grá* school. — *čos-(kyi) rgyál(-po)* 1. honorary title of kings deserving

well of religion. 2. = *yān-rje* Schl. Buddh. 93, 3. also as a p. n. — *čos-rgyüd* religious tradition, also = confession, creed, *rje-btsün-gyi čos-rgyüd dzin-pa-rnams* those embracing the religious tradition of his reverence, his fellow-believers Mil.; *čos-rgyüd yčig-pa* one confessing the same faith or religion Thgr. — *čos-čan* 1. pious, devout. 2. v. *čos* 5, *yig-pai čos-čan yin* having the properties of perishableness, being subject to the law of mutability Thgy. — *čos-rje* 'lord of the faith', viz. 1. Buddha Lex., 2. devout or righteous lord, title of honour given to distinguished scholars Tar. transl. 331, and elsewh.; perh. also = *čos-rgyäl*. — *čos-nyid* 1. = *čos* 5, quality, nature, *rgyā-mtsoi čos-nyid-kyis* in a manner peculiar to the sea, Dzl. SE, 9 (112, 9?). 2. philosophical term: existence, entity, = *de-bzin-nyid* (acc. to Thgy.) by which the Buddhist however means a negation of being, non-existence, non-entity. — *čos-stęgs* W. — *čos-kri*. — *čos-stón* religious festive entertainment given to saints Glr. — *čos-drān-po* righteous with regard to the laws of religion (adopted by Prot. Miss. for the scriptural term 'righteous' or 'just'), *čos-drān-ba* justice, righteousness. — *čos-lđān* = *čos-čan*. — *čos-sđ* convent, monastery, Wdk., Glr. — *čos-pa* a religious man, a divine, a monk. — *čos-spūn* a religious brother; such brotherhoods e.g. are formed by two devotees, before going on a pilgrimage. After having been consecrated by a priest, who consults the lot on such an occasion, they owe hospitality and mutual assistance to each other for life. — *čos-spyđd* exercise of religion; *čos-spyđd-bū* = *dę-ba-bū*. — *čos-sbyin* is said to be frq used in book-titles: *bkra-ńis-lhün-po-nas čos-sbyin dzad-męd spel yigir bris* written from Tashilhunpo as a religious gift for infinite increase and blessing. — *čos-blđn* a pious functionary or official (*bđud-blon* an impious or wicked one) Glr. *čos-ma* a religious woman, a nun Čs. — *čos-mđ* without religion, irreligious, wicked. — *čos-myón* religious frenzy, W.: "*čos-myón žuys*" he has become deranged,

his brains are turned (in consequence of meditating). — *čos-zđg* priestcraft Mil. — *čos-lųgs* religious party, denomination, sect. **čos-sem-čan** W. inclined to religion, pious.

མཆོད་པ་ *čad-pa* Lex.: = 'tomb, sepulchre; = *pramōrita* Skt. killed, slain; *mčad-pa-med-pa* entire, perfect; *mčad-pur byi-ba* = *mahimān* Skt. greatness; also the magical power of increasing size at will'.

མཆོན་ *mčan* 1. the side of the breast, *mčān-gyi bu* bosom-child, darling, *mčān-gyi mčis-brān* bosom-wife (cf. our 'bosom-friend'); *mčān-du yųg-pa* to put into one's bosom Glr.; *mčān-kui* arm-hole, arm-pit, often = *mčān*; *mčān-kui yyas-pai rtaib-mai bār nas* (the Buddhas are born) from between the ribs of the right side (cf. mial); **čān-da** W. pocket, in clothes, cf. *dkū-mda*. — 2. v. the following article.

མཆོན་བྱ་ *mčān-bu* 1. apprentice, *bzoi* in a handicraft, trade or art, *rig-pai* in a science, disciple Čs., *sgyū-ma-mkān-gyi* appr. of a juggler, conjurer Zam. — 2. *yč-gei mčān-bu* words or lines, printed or written in a smaller character than the rest, and inserted in the text (called *mā-yig* Čs.) like our parenthesis, but without brackets; hence 3. note, annotation (Sch. also: testimony?).

མཆོན་པ་ *mčī-ba*, eleg. for 1. to come, to go, *slād-bzin-par mčio* I shall come later Dzl.; to appear, used of a god; *skyābs-su* (to put one's self) under the protection of another person, ccd.; *đāns-su mčio* I will obey Mil. — 2. to say, *žes mčio* thus he said.

མཆོན་མ་ *mčī-ma*, resp. *spyan-čab* a tear, *byin-pa*; *dōn-pa* Glr., *blāg-pa* Dzl., *ytdn-ba* Mil. to shed (tears); *skēm-pa* to dry up tears Čs.; *yųi-ba* to wipe off tears Čs.; *mčī-mas brnān-ba* to be choked with tears, to sob violently Sch.

མཆོག་ *mčig* 1. Čs. a stone for grinding spice etc., a mortar; *mčig-gu* a small mortar Sch., a pestle Čs. — 2. the nether mill-stone, *mčig-ma* the runner or upper mill-stone, Sch., *mčig skór-ba* to grind Sch.

མཚོ་ *mčün* Cs. = *kloñ*; one *Lex.* = *dkyil*; v. *kloñ*.

མཚོ་བུ་ *mčün-bu* Cs. = རྩུ་བུ་.

མཚོ་ *mčid*, *bka-mčid*, *gyun-mčid*, *W.* **mol-čid** resp the talk, discourse, speech (of an honoured person) Cs.; *mčid-lán* answer to such speech *Mil.*

མཚོ་པ་ *mčün-pa*, resp. *sku-mčün* the liver; *mčün-dri*, *mčün - ri* the midriff or diaphragm; *mčün-ka* liver-coloured; *mčün-nán* 'liver - pressing', first breakfast, because according to popular belief water rises from the human liver in the morning, which is depressed and appeased by taking some food; *mčün-nán byed-pa* to breakfast.

མཚོ་པ་ *mčil-pa* 1. fishing-hook *Dzl.*, *mčil-pas nya čór-ba* to fish with a hook, to angle Cs. — 2. a little bird, *W.* **či-pa**, *Ts.* **čil-pig*; *či-pa skyi - wo** *W.* sparrow; *mčil - kra* sparrow-hawk; *mčil-mgó* a fabulous stone, like a bird's head, supposed to possess a variety of marvelous qualities.

མཚོ་མ་ *mčil-ma* 1. *W.* **mčil-mág**, resp. *lyags-mčil*, *lyags-čab* spittle, prob. also other similar fluids *Lt.*; *dór-ba* (*W.* **páu-čé*) to spit; *mčil-lúd* (*W.* **mčil-lílud**) morbid saliva, e.g. of people affected with a cough or with hectic fevers; *mčil-snábs* prob. id.; *mčil-snód*, resp. *žal-bžed*, spitting-box; *mčil-zum*, *mčil-kbáb* *W.* slaving-bib or cloth. — 2. = *mčil-lhám* *Tar.* 72, 9?

མཚོ་ལྷ་ *mčil-lhám shoe, boot*, *mčil-lhám nyis dor-ba* to lose both shoes *Wdn.*; *mčil-lhám-mkan* shoemaker, cobbler, seller of boots; *mčil-lhám-gyi yu-ba* the leg of a boot Cs.

མཚོ་པ་ *mčis-pa* 1. also *mčis-lágs-pa*, eleg. for *yod-pa*, to be, to be there, to exist, *du mčis* how much is there, how many are there? Cs.; *sú-la dām-pai čos mčis-pa* whoever has the holy doctrine *Dzl.*; *yul dbás-nas mčis-so* (he) is (comes) from the country *Ü Dzl.* — 2. pf. of *mčibā* 1. *lam rin-po-nas mčis-te* having come from afar. 2. *žes mčis-pa* so-called.

མཚོ་བུ་ *mčis-brán* 1. eleg. dwelling, abode, domicile; also when speaking modestly of one's own dwelling: *bdag-gi mčis-brán* my humble roof *Dzl.* — 2. *Lex.* wife, partner.

མཚོ་མལ་ *mčis-mál* bed, bed-stead Cs.

མུ་ *mču* 1. lip, *ya - mču* upper lip, *ma-mču* lower lip; *mču btud mkas Wíl.* prob.: one must be wise in lowering the lips, i.e. one must yield, giving up pouting; *ka - mču*, resp. *žal - mču* 1. lip 2. word, voice (?) *Sch.* 3. quarrel, strife, *ka - mču rgyal-pám ji-ltar byun žé-na* if one asks, which are the details of the quarrel; **kam-ču jhé - pa** *C.* **gyág - pa** Cs. to quarrel. — 2. beak or bill of birds, *mču-la tsogs-te gró-ba* to fly, carrying something in the bill *S. O.*; *mču-lto* (or *ču-mdo*?) *W.* id. — 3. n. of one of the lunar mansions, v. *rgyu-skar*.

Comp. *mču-skyé* muzzle *Sch.* — *mču-sgrós v. sgrós.* — *mču-tár* *Sch.* (prob. a mis-print for *mču-tór*) pustules, tubercular elevations on the lips. — *mču-rins* long-beaked, n. of a bird, and also of an insect (a large mosquito).

མཚོ་བ་ *mčé-ba*, Cs. also *mčé-só*, corner-tooth, canine tooth, eye-tooth, fang, tusk of an animal, *mčé-la ytsigs-pa*, *W.* **žé-čé**, to show one's teeth, to grin; *mčé-ba-čan-gyi* *sde* the class of the tusked animals, viz. the carnivora (lion, tiger, leopard), and the tusked pachydermata (elephant, boar etc.).

མཚོ་ *mčed*, *sku - mčed*, *mčed - lām*, resp. for spun, brother, sister; *mčed nyis* my two brothers *Dzl.*; *srús-mo lha-lām mčed bži* four princesses, sisters; *deñ mčed* his illustrious brother, in reference to a king, prince etc. *Glr.*; esp. of gods: *mčed bži* four divine brothers *Glr.*; *mčed-grógs*, *grog - mčed* clerical brother, *mčed - grógs mán - po tsogs - par* where many clerical brothers assemble; *mčed - grógs dam - tsig yčig-pa* *Thgr.* betrothed brothers, religious brothers, = *čos-spün*; also *mčed-lām* = this signification.

མཚོན་པ་ *mčed-pa* 1. to spread, to gain ground, esp. of a fire. frq.; also fig.: *bdag-gi död-čags-kyi me mčed-pas* as the fire of voluptuousness spread or increased within me *Dzl.*; also in the following sense: *mār-me yig-la yig mčed ltar* as one kindles one light by another *Mil.*; *yig glen ynyis glen rtm-pas mčed-de* as (the news) spread more and more by gossiping people *Pth.* — *skye-mčed* v. *skye.* — 2. = *gyö-ba*, *mi-mčed-pai dād-pa* = *dād-pa brtan-po*.

མཚོན་པ་ *mčér-pa* the mill, spleen.

མཚོན་པ་ *mčog* the best, the most excellent in its kind, *skyes-bu mčog*, *mi mčog*, *rkan-nyis-rnams-kyi mčog* Buddha; *nyes-ltén-gis ma póg-pa* (or *na*) *mčog yin-te póg-rten hačags-pa byéd-pa rab yin Mil.* the best thing is, not to have been surprised by sin, but after having been surprised, it is the best to confess it (and thus to atone for it); *gyu-mčog* chief or fundamental doctrine, main dogma, principal commandment etc. *Glr.*; *na ni jig-rten dā-na mčog* I am the highest in the world (says Buddha immediately after his birth) *Glr.*; *gnas-mčog* the most glorious or splendid country *Glr.*; *ro-mčog* excellent taste or flavour *Mil.*; *mčas-mčog-rnams* most learned gentlemen *Zam.*; also as a complimentary word; *mi mčog kyod* most honoured Sir! *Pth.*; *mčog-dmān*, *mčog dan tun-món*, *mčog dan pāl-pa*, good and bad, first-rate and common, fine and ordinary, of goods etc.; eminent and ordinary, of mental gifts, talents etc.; *mčog-tu gyúr-pa* = *mčog*, e.g. *mi-rnams-kyi nān-na mčog-tu gyúr-pa yig* one that has risen among men, so as to become their chief *Glr.*; *gyél-rnams-kyi mčog-tu gyúr-pa* the most splendid of countries. — Adv.: *mčog-tu* very, most, with verbs: *bón-po-la mčog-tu mčé-pa zig* a great admirer of the Bonpos *Mil.*; gen. with adjectives: *ro mčog-tu mičr-ba* extremely sweet; with the comparative: much, far, by far, greatly, *dé-*

bas mčog-tu čeo ... is far or much greater than that *Dzl.*

Comp. *mčog-abyin pyag-rgyá* a gesture made in practising magic, in conjuring up or exorcising ghosts. — *mčog-zün* the model pair, the two most excellent amongst Buddha's disciples, Shariüb and Maudgalgyibú, v. *Köpp.* — *mčog-rin* longest *Thgy.*

མཚོན་པ་ *mčön* v. *čön*.

མཚོན་པ་, **མཚོན་པ་** *mčón-ba*, *mčóns-pa* to leap, to jump, frq., e.g. *čur* into the water; *mi-seb-la* among the people, e.g. of a mad dog).

མཚོན་པ་ *mčód-pa* (ལུག) I. vb. 1. to honour, revere, respect, receive with honour, *kün-gyis bkür zin mčód-pai* as worthy of being honoured and praised by all; usually ccapir. (rarely dp.) in the special sense: to honour saints or deities by offering articles of food, flowers, music, the sound, odour and flavour of which they are supposed to relish, hence to treat, entertain, regale (the gods), and in a more general sense applied also to lifeless objects, e.g. to honour a sepulchre in such a manner; *Glr. mčód-pa* may therefore in English be sometimes translated by: to offer, to sacrifice, but it should always be borne in mind, that no idea of self-denial or yielding up a precious good (as is implied by the English word), or of slaughtering, as in the Greek *θύειν*, can be connected with the Tibetan word itself, though in practice bloody sacrifices, abhorred as they are by pure Buddhism in theory, are not quite unheard of, not only animals being immolated to certain deities, but also men notoriously noxious to religion slaughtered as *dmār-mčód*, red offering, to the *dgrá-lha* q.v. — 2. C. resp. to eat, drink, take, taste, (in *W.* expressed by **dón-čé**).

II. sbst. offering, oblation, libation, *mčód-pa būl-ba*, *W. *púl-čé** frq., also *byéd-pa*; *ról-mo mčód-par būl-ba* to bring an

offering of music *Mil.*: *mčod-pa sna-tōgs tōgs-te* carrying along with them all sorts of offerings *Glr.*; *mčod-pai kyād-par* *bču* the ten kinds of offerings *Tar.*; *lha-mčod* offering or libation brought to a *lha*; *bru-mčod* an offering consisting of grain; *dus-mčod* offerings presented at certain times *Pth.*; *rgyun-mčod* daily offering; fig. *dād-pai mčod-pa Mil.*; *ytan-rūg-tu agrib-pai mčod-pa pul* as a thanksgiving bring the offering of meditation! *Mil.* —

Comp. *mčod-kañ* house or place of offerings, of worship, *Pth.*; adopted as an appellation for the temple of the Jews, as *lhi-kañ* could not be used *Chr. Prot.* — *mčod-kri* offering-table, Jewish altar, *Chr. Prot.* — *mčod-lōg* prob. the same, *C.* — *mčod-čā Glr.* = *mčod-rdzās*. — *mčod-bijōd* words of adoration, doxology. — *mčod-rten Sk.* རྒྱལ་ (religious building) and རྒྱལ་ (elevated place, elevation, tumulus) 1. etymologically; receptacle of offerings; 2. usually: a sacred pyramidal building, of a form varying in different countries and centuries, esp. near temples and convents, where often great numbers of these structures are to be seen. They were originally sepulchres, containing the relics of departed saints, and therefore called *yduñ-rten*; afterwards they were erected as cenotaphs, i.e. in honour of deceased saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine, v. *Köpp.* I, 533. — *mčod-stōgs* offering-table, altar. — *mčod-stōd Sch.*: an offering with a hymn of praise. — *mčod-stōn* an entertainment, as sort of libation, given to the priests *Dzl.*; perh. also a sacrificial feast. — *mčod-sdōñ* 1. *Sch.* = *mčod-rten* (?), 2. offering-lamp *Sch.*, 3. the wick of such a lamp (in this sense it is used in a little botanical book). — *mčod-ynās* 1. prop. place where there is offered, place of sacrifice. 2. the object to which veneration is shown, image of a god *Glr.*, sanctuary. 3. the offering priest, the sacrificator. — *mčod-pa-po* a sacrificer *Cs.* — *mčod-bul* the offering of a sacrifice *Cs.* —

mčod-sbyin id. (though elsewhere *mčod-pa* subst., as a gift to deities, is distinct from *sbyin-pa* a gift to men), also: sacrificer; *mčod-sbyin-gyi dun-kañ* house where people assemble in order to perform sacrifices; *srōg-gi mčod-sbyin* bloody offerings or sacrifices *Tar.* — *mčod-mé offering-lamp*, lighted in honour of a deity, and very common in the houses of Buddhists; **čod-mé pūl-ce** *W.* to light such a lamp, (prop. to offer it). — *mčod-rdzās*, *mčod-čā*, *mčod-pai yo-byāid* instruments, utensils, requisite for festival processions in honour of a deity. — *mčod-sōms* or *-bāms* the upper shelves in the holy repositories, containing the little statues of Buddha etc.

མཚན་མོད་ *mčor-po*, sometimes *pyōr-po* 1. pretty, handsome, neat, elegant, *po mčor-po* a handsome man, *bud-méd mčor-mo* a pretty woman, esp. a smart gaily dressed female. — 2. *W.* also vain, conceited.

འཇགས་ གྲུ་པ་ *čag-čen* col. trodden, stamped; solid, firm, compact, like the Hindustani *pakka*.

འཇགས་ གྲུ་པ་ *čag-pa* I. pf. *čag* (s) 1. to break vb. n., *snod čag-pa* a broken vessel *Dzl.*; fig. *sta-ryyāl čag* my pride is broken, frq.; *der-byōn-stabs čag* the opportunity of going there has been cut off *Mil.*; **lam čag-pa* (also *čog-pa*)* *C.* a. a beaten, practicable road (a road broken through, v. *čag-pa*) b. *W.* an impracticable, broken-up road. — 2. to be broken off, abated, beaten down from the price, *zu-čag-mad-par* there being no room for either asking or abating *Mil. nt.* —

II. also *čags-pa*, pf. *bčags*, fut. *bčag* (imp. *čog?*) 1. to tread, to walk, to move, esp. when speaking respectfully or formally, *yab mēs-kyi zabs-kyis bčags-pai sd-ča* the place where my ancestors did walk *Glr.*; *zabs čags-pai pyag pyir gro* follow me on my walk *Mil. nt.* — *čag-tu* or *čags-su grō-ba* to take a walk *Dzl.*; **gōm-čag-čō** *W.* to step along solemnly; *čag-pēb-pa* v. *pyag-pēb-pa*. — 2.

like *gró-ba* in a more general sense: *bžón-pa - lu*, *čibs - lu* to ride in a carriage, on horseback *Čs.*

འཆགས་པ་ *čags-pa* 1 v. *čág - pa*. — 2. sometimes for *čэг-pa*.

འཆག(ས)་ས་ *čag(s)-sa* a place for walking, *Lex.*, *Čs.*

འཆར་བ་ *čár-ba*, pf. *bčáns*, fut. *bčáñ*, imp. *čon(s)*, 1. to hold, to keep, to take hold of, *skrá-la* by the hair *Mil.* — *čár-zúns* handle, crook of a stick, *Mil.* — 2. to carry, to wear, to carry about one, e.g. amulets etc. — 3. (*yid - la*) to keep in memory, in one's mind. — 4. to have, to assume, e.g. the body of a goddess, of a *Kakshasi Pth.*

འཆརས་པ་ *čáns-pa W.* a (closed) handful e.g. of dough; **čáns-bu** a clod (of clay), a snow-ball etc. formed in the hand.

འཆར་པ་ *čár-pa* I. pf. *čad*, vb. n. to *yčól-pa*, like *čód - pa*, to be cut into pieces, to be cut off, to decay, *dám - bur* (to fall) to pieces *Med.*; to cease, end, stop, of diseases *Glr.*, of life *Lex.*; to cease to flow or to blow, of water or wind; to die away, to become extinct, of a family, a generation; to be consumed, of provisions *Pth.* of bodily strength *Thgy.*; to be decided, *Kyód - kyis bsád - par čád - na* you being determined to kill me *Dzl.* —

II. pf. and fut. *bsád*, imp. *šod* 1. to explain, *čog-tu čad* it will be explained below *Lt.*; *yid - la byos šig dan bsád - do* give heed, and I will explain it to you *Sty.*; *čad nyán-pa* to listen to an explanation *Sch.*; *šig čos ytam čád-pa* to teach the transitoriness of existence *Sch.* (?) — 2. to tell, to relate.

འཆར་བ་ *čáb-pa*, pf. *bčabs*, fut. *bčab*, imp. *čob* to conceal, to keep secret, *čáb-pa-med - pai* seems a candid mind, open-heartedness *Sty.* (cog. to *jab-pa*).

འཆར་བ་ *čám-pa* I. vb. (pf. *bčam Lex.*), also adj. and sbst. to accord, to agree, agreeing, agreement, *śríd-la mi čám-pas* as they did not agree about the government *Glr.*; *čam byéd - pa* to make

agree, to reconcile *Mil.*, **čam mi čam** col. they do not agree; *Ka čám - pa* to agree upon, to concert, e.g. an escape; *Ka čám-par* by concert, unanimously.

II. 1. to dance, *čám-par byéd-pa Sch.* 2. a dancer, *Kro čám-pa* a dancer with a frightful mask; *gar - čám(s)* a dauce; *čám-po* a dancer *Glr.*; *čám-dpón* leader of a dance; *čám-yig* book or programme of a dance.

འཆར་ཆུ་ *čá l.d., Sp.* cupboard.

འཆར་བ་ *čá-ba* I. pf. *bčas*, rarely *čas*, fut. *bča*, imp. *čos*, to make, prepare, construct, but used only in reference to certain things; 1. *ynas*, vulg. *tsañ*, *čá-ba Pth.* to prepare a place, house or abode, to settle; *mal čá-ba* to make a bed or couch *Čs.*; *Imay-sgar čá-ba* to pitch a camp; *Krims-ra čá-ba* to establish a court of justice *Glr.* — 2. *rgyal - Krims čá-ba* to draw up a law, to give laws, frq. — 3. *dam čá-ba* to make a vow, to promise, assert, protest, frq; *yi - dam čá - ba* id.; also to utter a prayer; *dám - bča* v. sub *dam*. — 4. *skyl - krün čá-ba* = *skyl - krün byéd-pa*, v. *skyl-ba*. — 5. *blo-tyid čá-ba*, c. c. *la*, to place confidence in.

II. to bite, *yčig - la yčig čá-zin zá-la* to bite and devour one another *Dzl.*; so *čá-ba* to bite with the teeth (?) *Mng.*, or to gnash or grind the teeth (?); *šin čá-ba* to gnaw at a piece of wood *Sty.*

འཆར་བྱས་ *čar-rgyán*, or *čar-cán* a present given reluctantly *Sch.* (?)

འཆར་བ་ *čár - ba*, pf. *šar*, to rise, appear, become visible, of the sun etc., also of the sun's appearing above a mountain, from behind a cloud etc., frq.; to shine, *gañs-ri-la nyi-ma šar-ba* the shining of the sun upon a mountain covered with snow, a snowy mountain lit up by the rays of the sun *Glr.*; *zyugs - brnyán mi čar - ba* the not appearing of the image which is formed by the reflection of a mirror (as something strange and surprising) *Wdñ*; *zyugs čár-ba byéd-pa* to cause an image to be reflected (in the water);

dpnyi-ka *šar* spring has appeared; frq. of thoughts: *nyáms-su*, or *yid-la* *čár-ba* (thoughts) rising in one's mind; *yid-la* *šar kyañ Mil.* though I can figure it in my mind; *grógs-su* *čar* (they) appear as friends *Mil.*; *rgyán-du* *čar Mil.* it turned into a blessing. — *čár-sgo* thought, idea, conception, *čár-sgo* *byuñ* an idea comes, a (happy) thought, a (new) light, bursts upon me *Mil.*; *čar-ga Mil.* the rising, the rise.

འཕྲུལ་བ་ *čál-ba*, secondary form to *čól-ba* II., 1. (s.): to fluctuate mentally; in this sense prob. *Zam. ytuḍ-méḍ čál-ba* to fluctuate, to waver, without aim or object. — 2. to be confused, in disorder, *smra-čál*, also *čal-ytám smra Lt.*, as a morbid symptom, prob. he raves, he talks nonsense. — 3. morally: *tsul-Krims čál-ba S. g.* to break one's vow, *bsláb-pa* to act contrary to the doctrine, to violate it *Tar.*; in a more restricted sense: — 4. to fornicate, to commit adultery, *but-méḍ smad-čál byéd-pa* a whore, harlot *Mil.*; *čál-pa*, -*po* lecher, fornicator *Sty.*; *čál-pa-nams-kyi tsiḡ* obscene language, mentioned as sub-species of *kyál-ka*; *čál-mo* whore. — **čál-la-čól-lé** *W.*, *čál-čól Tar.* 184, 20 confusedly, pellmell.

འཕྲུལ་བ་ *či-ba*, pf. *ši*, 1. vb. to die, of a flame: to go out; *rañ čio* I will seek death *Dzl.*; *či-ba yin* he dies, will die *S. g.*; *či* or *ši-ba-las sós-par gyúr-ba Dzl.* to be saved from imminent danger of death (but not: to rise from the dead); *či-bar byéd-pai ču* water causing death *Sambh.*; *ši-bar gyúr-to* they perished *Pth.* — 2. sbst., the state of dying, death, *či-ba tsám-du gyúr-ba* to die almost (of grief etc.) *Mil.*; *dus-min či-ba nyuñ-ba yin* premature death rarely occurs *Sambh.*; *či-ba nam yon ča med Mil.* when death will come one does not know, (*W. *ši-čé** to die; death; **ši son** he has died, **ši yin** he will die).

Comp. *čé-ka* (s.): 'the very act of dying,' but I doubt whether such a sbst. exists; I only know the adv. *čé-kar* at his very

dying, at the point of death *Mil.*, when being extinguished *Glz.* (v. *Kar* sub *ka* IV. 4, 5), and *čé-ka-ma* 1. adj. dying, *dúḍ-gro čé-ka-ma* a dying animal *Glz.*; 2. sbst. the dying, *čé-ka-ma-ru = čé-kar* (doubtful); *čé-kar* and *čé-gar* may be incorrect spellings. — *čé-ltas*, more rarely *čé(-ba) rtágs* forebodings, foretokens of death *Med.* — *čé-bdáy* the lord of death, perh. = *yšin-rje*, but it seems to be more a poetical expression than a mythological personage; *čé-bilug bdud* id. — *čé-nád* a disease causing death, a fatal disease *Tar.* — *čé-ba-po* (s.); a person dying(?) — *čé(-ba)-méḍ(-pa)* immortal; cf. *ši-ba*. — Note. *čé-pó-ba* is prob. only a rather incorrect, yet common expression for *tse-pó-ba* to change one's place of existence, to transmigrate.

འཕྲུལ་བ་ *čig(s)-pa* to bind *Sch.*, prob. an incorr. spelling for *kyig-pa*.

འཕྲུལ་བ་ *čín-ba*, *čins-pa* I. vb., pf. *bčins*, fut. *bčin*, imp. *čín(s)*. *W. *čín-čé**, to bind (in general); to fetter (a prisoner) *Dzl.*; to bind or tie up, to cord, a bundle or package; to tie round, to put on, a girdle *Glz.*; to bind up, to dress, wounds; fig. to render harmless, to neutralize, paralyze, esp. by witchcraft, to exorcise, frq.; *bčins gról-ba* to untie, to loosen, to take off the dressings *Lt.* —

II. sbst. any binding-material 1. ribbon, *nyul-čins* necklace, neckcloth; neckerchief. — 2. fetter, shackle, also fig. for magic curse, anathema. — 3. string, tie. — 4. cramp, spasm *L.*

འཕྲུལ་བ་ *čín-bu* a spurious, glass jewel (*Schk. Tar.* 142, 9); *bsam-yas-čín-bu* p. n. *Ma.*

འཕྲུལ་བ་ *čib(s)-pa*, pf. *bčibs*, fut. *bčib*, imp. *čibs* resp. to ascend, to mount, a horse or carriage, *rtá-la*, or more correctly *čús-la*, to ride, to proceed on horseback.

འཕྲུལ་བ་ *čims-pa* to be full, to get full *Sch.*

འཕྲུལ་ ལྷོ་པ་, evidently a present-form of the pf. ལྷོ་པ་, to press, to squeeze.

འཕྲུལ་ ལྷོ་པ་ I. acc. to grammatical analogy 1. vb. n. to *ṣṭūd-pa*, to be twisted, distorted, pf. ལྷུ་. — 2. sbst. curvature, crookedness, distortion. — 3. adj., more frq. ལྷུ་པ་ crooked, wry, *Ka-ལྷུ་ Wān*, the mouth being wry, distorted *Lt.*; also obstinately perverse; fig. *yig-ལྷུ་ Med.* frq., prob. = *Kam-lōg*.

II. pf. *bḥus*, fut. *bḥu*, imp. ལྷུ་, *W. *cu-ḥe**, 1. to lade or scoop (water), *ṣu-mig-la ṣu* to draw water from a well *Dzl.*; *ṣu-tōm* water-conduit *Sch.* — 2. to irrigate, to water, *ṣin* a field *Cs.* (?)

III. *nān-gyis ṣū-ba-la Tar.* 127, 6, when he was pressed hard, was urged with importunity; (this signification, however, seems to rest only on this passage).

འཕྲུལ་ ལྷུ་པ་ to be mistaken *Pth.*, v. *ṣyūg-pa*.

འཕྲུལ་ ལྷུ་པ་, evidently vb. n. to *ṣūn-pa*, hence 1. to be tamed, subdued, made to yield, *stōbs-kyis* by force, *lās-kyis* by hard work. — 2. to confess *Cs.* — 3. to wrap or twist *Sch.* — 4. to fix *Sch.* — 5. to fix one's self *Sch.*; *ṣāl-sar ṣūn* entangled in vicious indulgences *Sch.*

འཕྲུལ་(ས་)ལྷུ་པ་ 1. to wish, to long for *Lex.* — 2. to shrink *Cs.*

འཕྲུལ་ ལྷེ་པ་, pf. *bḥes*, ལྷེ་ (*Sch.*), fut. *bḥe*, imp. ལྷེ་, 1. to assure, to promise, *Kas ṣḥe-ba Lex.*, resp. *ṣāl-gyis ṣḥe-ba id.* — 2. resp. for *smrd-ba*, like *ṣūn-ba* (?)

འཕྲུལ་ ལྷེ་པ་, also ལྷེ་(ས་)ལྷུ་པ་, pf. *bḥags*, fut. *bḥag*, imp. ལྷེ་, *W. *ṣāg-ḥe**, 1. to cleave, to split, *ṣin* wood; *ṣog-les ṣḥe-pa* to saw *Sch.*; *ṣḥe-byed* (a thing) that cleaves, a hatchet *Cs.* — 2. to confess, to acknowledge; v. also *bḥag-pa* and *ṣog-pa*.

འཕྲུལ་ ལྷེ་པ་ an incorr. form of *ṣād-pa* or *mḥḥḥ-pa*.

འཕྲུལ་སྐུ་ ལྷེ་པ་, pf. *bḥems*, fut. *bḥem*, to chew *Med.*

འཕྲུལ་ ལྷེ་པ་ *Cs.* 1. to believe, give credit to; *blo-ལྷེ་པ་* (?) col. id. — 2. *Lex.* = *ṣḥen-pa* to wish (?).

འཕྲུལ་ ལྷོ་ག ལྷོ་ག ལྷོ་ག *Sch.*

འཕྲུལ་, འཕྲུལ་སྐུ་ ལྷོ་པ་, ལྷོ་པ་ལྷོ་པ་ *Sch.* = ལྷོ་པ་.

འཕྲུལ་སྐུ་ ལྷོ་པ་ 1. = ལྷོ་པ་ *Glr.* and *Lex.* — 2. vb. n. to *ṣōms-pa* 4 *W.*, **da ṣōms son** now it is done.

འཕྲུལ་ ལྷོ་པ་ = *mḥor-po*.

འཕྲུལ་ ལྷོ་པ་ I. vb. n., pf. *ḥor*, 1. to escape, slip, steal away; to drop from, *stōn-mo ḥor-gyis* as the meal escaped him, as he was deprived of the meal *Dzl.*; *risa-kṛāy ḥor-ba* hemorrhage, bloody flux *Med.*; *bkrag-ḥor* without splendour, lustreless; *nor ḥor* the money is gone, spent, lost *Thgy.*; *slōm-pa ḥor* the duty is violated *Glr.*; *mḥ-la, ṣū-la ḥor-ba* to be consumed by fire, carried off by water; **ṣān mi tuñ dḥe-ne ka mi ḥor** *W.* I will not drink any beer, then the mouth cannot run away, i. e. then no indiscreet words will escape my mouth; to flow out, to run, of a leaking vessel, to run over, of a full one. — 2. to come out, to break out, frq. of fire; *ḥrūg-pa ḥor* a quarrel, a war broke out, also of water breaking through an embankment etc. — 3. to go over, to pass, from one person or thing to another, *rgyāḥ-sa Bōd-nas Me-nyāg-la ḥor* the supreme power passed from Tibet to Tanggūt *Glr.*; *ṣḥān-gyi dbān-du ḥor* then I shall get into the power of another *Mil.*; *ṣḥān-ma-la ḥor* it became the prey of a thief. — 4. *W.* to run away, flee, escape, elope, inst. of *brōs-pa*, **ḥor-te ṣā-dug** he retires, falls back.

II. vb. a., pf. (*b*)*ḥor*, fut. *ṣḥor* (?) 1. to pursue, chase, hunt after, *ri-boñ rgyas* hares by means of nets; *nya ḥor-ba* to fish *Dzl.*; *Cs.* also to strain (?); *ḥor-agḥe* a seducer; a swaggerer *Sch.* (cf. *agḥe-pa*). — 2. to light, kindle, set on fire (?)

འཕྲུལ་ ལྷོ་པ་ 1. disorderly, dissolute, immoral. — 2. disorderly action or conduct, dissoluteness, *ḥōl-pa sna-tḥōgs ṣpyāḥ-pa* committing several acts of immorality *Wān*. — *kro-bo-ḥōl-pa* n. of a demon. (Cf. *ḥōl-ba* II).

འཕྲིན་པ་ རྩོལ་བ་ I. pf. *bôol*, fut. *yôol* (?) 1. to entrust a person with a thing, to commit a thing to another's charge; to make, appoint, *dé-la rgyâl-po རྩོལ་ལོ* they made him king *Pth.*; *ཧུས་མོ་ལ་ རྩོལ་ལོ* they made the queen tend the horses *Glr.*; *tab - ; yôg རྩོལ་ གིག* he may be employed as a kitchenboy, scullion *Pth.*; *dban-méd-du རྩོལ་བ་* to make one powerless, to compel by authority *Glr.*; *bôol-bai ynyer Ler.* manager; *རྩོལ་བ་* *no Ler.* intercessor; *pi-wân-la ram-dégs bôol-nas glu blañs* she sang with accompaniment of the guitar (lit. committing the accompaniment to the guitar) *Glr.*; **kyab རྩོལ་ལ་* (for *རྩོལ་ལ་*) **yon-ê** *W.* to place one's self under another man's protection. — 2. to commit, commend, recommend, *las རྩོལ་བ་* to commission one with an affair or transaction; resp. *prin (-las) རྩོལ་བ་*, though *prin (-las)* seems to be sometimes a mere pleonasm: *bân - so yul dē lha-wân-rnams-la prin-bôol mdzād-do* (the king) recommended the sepulchre to the tutelary gods of the country *Glr.*; **bôl-te bór-ê** *W.* to deposit a thing for temporary keeping.

II. = རྩོལ་བ་ 1. (s. to change, to turn aside (?) — 2. to be thrown together confusedly, e.g. of the loose leaves of a (Tibetan) book; *རྩོལ་བ་ byéd-pa* to put in disorder, to confuse, to confound *Ma.*; *dge-sdāg རྩོལ་བ་ gro* virtue and vice are confounded *Ma.*; **i lé-ka རྩོལ་དུག** *W.* this affair goes wrong, turns out badly;

in a special sense: to rave, to be delirious *C.*; **bôl - lāb gyāb - pa** *C.* id.; **nyid - bôl lāb - pa, gyag - pa** *C.*, to talk confusedly whilst being heavy with sleep; **bôl-kā** *C.* senseless talk; **bôl-kā-ni fū-yu, bôl-tūg** *W.* being of a mixed race; illegitimate or bastard child, bastard. — 3. morally: to break a vow; **a-ne bôl son** he has broken his vow on account of a woman, i.e. by having married.

འཕྲིན་པ་ རྩོལ་བ་ Cs.: 1. a thing committed to another's care. — 2. a sly, crafty woman, *Sch.* a dissolute woman.

འཕྲིན་པ་ རྩོལ་བ་ I. pf. *bôos* or *chos*, fut. *bôo*, imp. *chos*, supine *bôos-su* *Dzl.* 3, 4, *W.* **bô-ê**, pf. and imp. **chos**, to make, make ready, prepare, to construct, build, a bow, a road etc. *Glr.*; *chos-sam am* I to build? *Glr.*; *drēs-ma tāg-par རྩོལ་བ་* to make ropes out of *drēsma* (a kind of grass) prop. to work *drēsma* into ropes, *Glr.*; *yab རྩོལ་བ་* to adjust one's ornaments *Sch.*; *lus རྩོལ་བ་* to dress, to trim one's self up *Sch.*; *sār-du རྩོལ་བ་* to renew, renovate, repair *Sch.*; *lūn-ba pyir རྩོལ་བ་* *Tar.* 95, 20 perh. to retouch, amend, correct, improve. — *tsul-chos* hypocrisy, a mere outward performance of religious rites and observances *Mil.*, *tsul-chos ma byas spyôd-pa* to live without hypocrisy *Mil.*; *tsul-chos-mkhan* hypocrite. — *tsul-chos-pa* or *bôos-pa* acc. to *Cs.* also an established rule or canon.

II. *Sch.*: to gnaw off (secondary form to *ལྷུ་བ་*).

ཁྱོ

ཁྱོ ག་ 1. the letter ག, media, palatal, like the Italian *gi* in *Giovanni*, *g* in *giro*; in *C.* as initial deep-sounding and aspirated, *jh*. — 2. numerical figure: 7. — 3. tea, resp. *yol-ga*. For the trade in Central Asia it is pressed into brick-shaped lumps, a portion of which, when to be

used, is pulverized and boiled, having been well compounded with butter and salt or soda (*bul*) by means of a kind of churn of bamboo (*gur-gur*), after which it is drunk as hot as possible. Of late years tea grown on the southern slopes of the Himalaya Mountains finds its way into

Central Asia. The tea called *bru-tán* is considered the best, and of other teas (Cs. mentions *rtse-ja*, *zi-liñ-spu-ja* hairy (?) tea from Siling, (a province in the neighbourhood of the Kokonor); *Schr.*: *ynám-ja*, *min-ja*, *bó-ja*, *ja-yzúns*, *zau*, *hu-čág*, *u-si*; *bzan-ja*, or *ko-tse* is, acc. to Cs., good ordinary tea, *čui-ja*, or *čui-čui* are sorts of inferior quality. The shepherds in *W.* make use of a surrogate, viz. the *Potentilla Inglisii* (*spán-ja*), growing on the mountains at a height of 15 000 feet; poor people in *Sik.* use the leaves of the maple (*gya-lí*).

Other comp. *ja-bkrüg* (pronounced **jhab-tüg*), prob. for *ja-dkrüg*, **twirling-stick** *Ts.* — *ja-mčód*, libation of tea. — *ja-tág*, or *btág* **grinding-stone**, in India and Tibet used for kitchen purposes inst. of our little mortars. — *ja-dám* *Sch.* **tea-pot** (?) — *ja-blüg* *W.* a little pitcher-shaped **brass vessel**. — *ja-biñ* (pronounced **jham-biñ*) *C.* **tea-kettle**, **tea-pot**. — *ja-ma* the man that prepares the tea in a monastery, **tea-cook**; *jaí dpon* head-tea-cook. — *ja-ril* 1. *W.* **grinding-stone**; 2. *Lex.* **skull**. — *ja-sun-dan* 'a cup of tea, or: as much as a cup of tea' *Sch.* — *ja-seg* tea-dust *Sch.*

ཇ་མོད་ ja-hód *Lex.* **yellowish red**.

ཇ་ག་ *ja-g* **robbing**, **robbery**, *ja-g gyag-pa* to rob, to be a robber; *rku-jag-gyu-zöl* *byéd-pa* *Glr.*; *jag-pa* frq. robber (not robbery *Sch.*); *jag-dpon* captain of a gang of robbers *Mil.*

ཇ་ *je* 1. num. fig.: 37. — 2. the correlative form of the pron. *či*, **what**. For the construction of a sentence containing *či* or *je*, v. *gan* II. The explanation there given shows, that in correct language *je* is always followed by a participle: *je yód-pa de pul žig* offer what you have, make a libation of what you have. Owing, however, to the slight difference in the pronunciation of *či* and *je*, the former is frq. written in the place of the latter; *je*, of course, is used in conjunction with the same words as *či*; a few more instances may follow

here: *je-skad* whatever, relative to words spoken: *nias je-skad smras kyañ* whatever I may say *Glr.* — *je-snyéd* 1. as much as, as great as; 2. *C.* very much, every thing possible. — *je-lta-ba* 1. adj. of what kind, of what nature, ... *je-lta-ba bzin-du* ... *la yañ de-bzin-no* as it is with ... so it is with ... *Stg.* 2. subst. quality, nature, condition Cs. — *je-lta-bu* such as, like as, Lat. *qualis*. — *je-ltar* adv. as, in what manner; 'a-mas *je-ltar zér-pa bzin-du* according to what the mother has said *Glr.* — *je-ste* = *či-ste*. — *je nüs-kyis* to the utmost, to the best of one's ability *Dzl.* — *je ma je-bzin-du* (?) according to custom or common usage *Sch.* — *je-mi-snyám-pai bzód-pa* a patience prepared for every event *Sch.* (?) — *je-tsam* = *je-snyéd*; *lo lha lón-pa je-tsam-pa de-bzin-no* they are (as tall) as (children) five years old *Stg.*; *je tsam byas kyañ* whatever they had done *Tar.*; *je-tsam-na* or *nas* as soon as, when. — *je-bzin* as, like, how, *je-bzin tso mi run* (he) can in no wise, by no means, continue to live *Lt.*; *je-bzin-du yuñs* elliptically: he said how (it was), he answered according to the state of the case (*Schf.*) *Tar.* 89, 9. — *je-srid* as long as.

ཇ་ཉུ num. fig.: 67.

ཇ་ཁྱིག་ *ju-tig* denotes a way of drawing lots by threads of different colours, whence a class of Bonpos is called *gya-bon ju-tig-dan* *Glr.*

ཇ་པོ་ལྷ་པོ་ *ju-po* *Liñ.*, **ju-lim* *W.*, a globular stone used for grinding spices, = *ja-ril*.

ཇ་ཉུ་ཇུ་ *ju* *C.* **strategy**.

ཇ་ཉུ་མ་ *ju-s-ma* a sort of silk stuff Cs.

ཇ་ཉུ་ལྷ་པོ་ *ju-s-légs* 1. *Sch.*: 'possessed of good manners, of propriety of conduct, **decent**, **agreeable**; *ju-bde* sincere' (?) — 2. Cs. **clever**, **skilled**, **able**, **experienced**. **žin-gi le* in agriculture, **mag* in military matters *C.*

ཇ་ཇ་ *je* 1. num. fig.: 97. — 2. a particle, used for expressing the comparative de-

gree of an adj. or adv., and esp. a gradual growing or increase, often with termin. or *la*: *je man gro* (they) go on increasing or multiplying in number *Mil.*; *je ysal-du son* it has become more and more clear or evident *Thur.*; gen. repeated: *je nye je nye son-ste* going nearer and nearer *Mil.*; *je čun je čun-la son*, also *je čun je nyün Mil.* less and less; sometimes also for the superlative degree, (*čs.*: *je dan-po* the very first, also *Lex.* — 3. *je-žig* a little while, = *re-žig Lex.* — 4. *Bhar.* 14, *Schf.*: 'an adhortative particle, often connected with a vocative'; *Sch.* has: *je kyod* 'now you, you first!' — 5. = *dbyanis Lex.*

རྒྱ་ཤོ 1. num. fig.: 127. — 2. v. the following word.

རྒྱ་ཤོ་བོ་ (ཁྱེ་བོ་) 1. *C.* the elder brother, also **jo-jo** and **ä-jo** (the latter also in *W.*), resp. *jo-tigs*. — 2. lord, master, esp. nobleman, grandee, *W.* **jo**, *yar-tün jo-bo Glr.* the lord of the manor of Yarlung; **ti-nän jo** *W.* the nobleman of Tinan; *jo-jo min-po* my noble brothers (says a princess) *Glr.*; in *C.* used as honorary title for noblemen and priests, in *W.* also for noble Mussulmans; in ancient times for certain divine persons, and idols, particularly for two, famous in history: *jo-bo mi-skyod-rdó-rje*, and *tsan-dén-gyi jo-bo*, also *jo-bo šä-kya*, *jo-bo rin-po-č'i v. Glr.*

རྒྱ་ཤོ་མོ་ 1. mistress, the female head of a household, a woman that governs as mistress of her servants *Dzl.* — 2. lady, esp. a cloistress, nun *Mil.*; in *W.* frq. — 3. goddess (cf. sub *jo-bo* 2), *jo-mo agrol-ma* the goddess *Dolma Glr.* — 4. p. n. *jo-mo-lha-ri* one of the highest mountain summits in West-Bhotan, usually called 'Chumulhari'; *jo-mo-ka-nag* another summit in southern Tibet.

མཇུག་པ་ *mjal-ba*, imp. *mjöl*, 1. to meet *c. dan*, = *prad-pa*, without any respect to rank, *Mil.* often. More frq. 2. resp.: to obtain access to an honoured person; *žal-diös-su mjal-bar yod* he (the incarnated Buddha) may personally be seen and spoken to *Glr.*; to wait

on, to pay one's respects to a person, *yab dan mjal tsäl-lo* I will pay a visit to my father *Dzl.*; *pyis myur-du mjal-du yon* I shall take the liberty of soon coming back *Mil.*; *rygal-bai sku dan ta-mal mjal* to thee, Buddha, my own humble self approaches (says a prince to his father who appears to be an incarnated Buddha) *Glr.*; *mjal-bar žu-ba* to ask for an audience *Glr.*; *mjal-du mi btub* (they) cannot get in, cannot obtain admittance *Pth.*; **jal-čag čö-čö** (or **čag-jäl** (*čs.*) *W.* to salute, to exchange compliments on meeting; *mjal-prad-byed-pa* = *prad-pa*; used also of a king and his ministers: *mjal-prad dan dgä-bai rтам män-po mdzad* (they) exchanged many compliments and expressions of joy *Pth.*; to visit or pay one's respects to holy places, as pilgrims do, to go on a pilgrimage, also *žal mjal-ba Mil.*; *rnas mjal-ba* id., *rnas-mjal-pa* partic., a pilgrim, palmer; *di mjöl žig* do make your pilgrimage to this place. — 3. to understand, comprehend, *Zam.*: 'gö-bai mjal-ba གྲླེ་མཉམ་པ་'; *don mjal-ba* to understand the sense *Mil.*, yet cf. *jal-ba* 3. — 4. often erron. for *jal-ba*.

Comp. *mjal-ku* audience, access, admittance, *mjal-ka yton-ba*, or *ynän-ba* to give audience, *gyes-pa* to refuse it *Mil.* — *mjal-där* = *ka-btägs*. — *mjal-sna-pa* an usher, master of ceremonies *čs.* — *mjal-pyäg* salutation. — *mjal-mäns* a visit paid by many together, a grand reception *čs.*

མཇུག་པ་ *mjin-pa* 1. = *jin-pa*. — 2. *rtswa-mjin* meadow *Bhar.* 82, *Schf.*

མཇུག་མཉམ་པ་ *mjög* what is behind, hind part, e.g. of the body, resp. *sku-mjög*, posteriors, back-side, tail, often also *mjög-ma*; *mjög skör-ba* col. to turn one's back (on another); *mjög-ma sgril-ba* to wag the tail; fig.: the further progress and final issue of an affair, the consequences = *rjes*, opp. to *diös-γži* the thing itself, and to *šön-gro* the preparations *Thyy.*; the lower end or extremity, e.g. of a bench, a stick, a river (= mouth), of a procession, train etc.; with regard to time: the end, *žä-ba brygäp-pai mjög-la*, at the end of the eighth month;

in general *myúg-la*, *myúg-tu* adv. and postp., = *mlar*, at the end of, at last, behind, after, with the genit. inf., or the verbal root, gen. opp. to *mgo*. — *myúg-sgro* (*W. 'yúg-ro*) lower or inferior part, underpart, buttocks (cf. *yzug*); *myúg-to* id. — *myug-btdg* (for *btég*), and *myug-lódb* *W.* wagtail. — *mgo-myúg* above and below *Dzl.*

མཇེ *mje*, resp. *yedni-mje*, མཇེ, མཇེ the penis; *Zam.* avoids the term by making use of circumlocutions, others employ it, esp. *Med.*; also in vulgar use; *mje lán-ba* erection of the penis; *mje sbúbs-su nub* the penis recedes; *mje-mgo* glans penis. — *mje-rlig* the penis and testicles. — *mje-sbúbs* the membranaceous covering or sheath of the penis.

མཇེད་པ་ *myéd-pa*, *Zam.* མཇེད་པ་ suffering, enduring, bearing patiently; *Cs.*: obnoxious; *mi-mjéd* prop.: free; gen. the world, the universe, acc. to Buddhistic ideas; except in the last mentioned sense the word seems to be little used.

འཇེག་པ་ *já-g-pa*, pf. *jags*, *Cs.*; *Sch.*: to establish, settle, fix, found; hence prob. *bde-jágs* and *kris-jágs*, *jags-kris* (*Lexx.* and elsewh., but not freq.) time of prosperity, of peace, of rest, a time without disturbances, war, epidemics etc. (*kris* by itself is not known).

འཇེག་པོ *já-g-po* 1. *Lex.* = *klu*, or n. of a Lu, also *jóg-po*. — 2. vulgo = *yág-po*.

འཇེག་མ་ *já-g-ma* 1. *Sch.*: a sort of coarse and thick grass of inferior quality; so *Pth.* of a hut: *já-g-mas phub-pa* covered with such grass. — 2. *Lex.* མཇེག་མ་ a fragrant grass, *Andropogon muricatus*. — 3. *Gl.*: a blade (of grass), stalk (of corn), *já-g-ma rei stén-na* on every blade, *kú-sai já-g-ma phon óg* a bundle of blades of Kusha grass; *jag-ryód* *Sch.* horse-tail, pewter-grass, *Equisetum*. — 4. *Sik.* squirrel, perh. = *bya-ma-byi* *Sch.* (?).

འཇེག་ས་ *jags*, v. sub *já-g-pa*.

འཇེག་ས་པ་ *jags-pa* *C.* to give, to make a present *Georgi Alph. Tib.*

འཇེབ་པ་ *ján-ba* to devour, swallow, *Sch.*

འཇེན་པོ, **འཇེན་མོ** *ján-po*, *ján-mo* consort, husband, wife *Cs.*

འཇེན་ས་ *ján-sa*, v. *án-sa*.

འཇེན་པ་ *já-b-pa*, pf. prob. *bzab*, fut. *bzab*, to sneak, slink, creep privily; to lie in wait, in ambush, *tse-la já-b-pa* to attempt a person's life *Pth.*; **já-g-ne já-b-te sad tán-če* *W.* to assassinate; *lkog já-b byéd-pa* v. *lkog*; *já-b-bus ma byin-par lén-pa* *Thgy.* to steal clandestinely. Cog. to *záb-pa*.

འཇེན་ཅེ *já-b-tse* nippers, tweezers.

འཇེས་མགོན་ *jam-mgón* = *jam-dpal*.

འཇེས་པ་ *jam-pa* *B.*, **jam-po* *W.*, **jam-jám* *C.* col. (opp. to *rtsub-pa*, *rtsti-ge*) soft, smooth, tender, mild, e.g. of cloth, hair, a meadow, a plain without stones or rocks, of fruit, the air, the character of a person, a person's way of speaking (*ñag* *C.*, **pe-ra* *W.*, **pe-ra jam-po dai* with mild expressions, fair words, in a friendly manner), of a law; of beverages: weak *W.*; of a (hay-)rake: close *W.*; **jam-po ná-b-če* *W.* to mow off close; *jam-búd* blowing or playing (the flute) softly, piano; *jam-rtse* *Med.*, seems to be a kind of medicine; **jam-sán* *W.*, *C.*, plain, without ornaments.

འཇེས་དཔལ་ *jam-dpal* (མཇེཔལ་) *jam-mgón* (མཇེཔལ་), *jam* (-*pai*) *abyāñs* (འཇེཔལ་) one of the two great Bodhisattvas of the northern Buddhists, the Apollo of the Tibetans, the god of wisdom, demiurge, and more particularly the tutelary god and civilizer of Nepal (v. Köpp. II, 21), incarnated in *Thonmi Sambhota*, and afterwards in king *Kri-son-ede-btán* and others. Cf. *opyan-ras-yrzige*.

འཇེས་ས་, **ཇེའཇེས་** *jam-ma*, *rje-jám*, resp. for *tug-pa*, soup.

འཇེས་མོ *jam-mo* post-stage *Sch.*

འཇེད་, **འཇེད་མོ** *ja*, *ja-tson* rainbow freq., *ja-od* light, splendour

of the rainbow *Pth.*; *ja-tson yal-ba* the vanishing of the rainbow frq.; *ja-lus v. lus.*
 འཇམ་བུ་ *ja-ba* 1. also *ja-mo* *Sch.* lame, gen. *za-ba*; *ja-bar byed-pa* to make lame, to lame *Sg.* — 2. to bespeak, to concert, to confederate *Sch.*

འཇམ་པ་ *ja-sa, ja-mo*, edict, diploma, a permit *Cs.*, who declares this word to be Chinese.

འཇམ་བུ་ *jar-ba* *Lex.* w.c., acc. to *Cs.* = *byar-ba* to stick together, to cohere.

འཇམ་པ་ *jal-ba*, pf. *bdal*, fut. *yal*, imp. *jol*, *W.* **dal-ce*, 1. to weigh, *jal-byed srañ* (a pair of) scales for weighing *Lex.*, *srañ-la yal-ba* *Gl.* — 2. to measure, *riñ-tuñ tsad jal-ba C.* to measure the length. — 3. to appraise, to tax; to weigh in one's mind, to ponder; more fully expressed by *blos-jal-ba* to understand *Sch.*, although native grammarians refer this signification with less probability to *mjal-ba*. — 4. to pay, pay back, repay, *bü-lon* a debt, *skyin-pa* a loan, *kral* a tax; to retaliate, return, repay, esp. with *lan*: *pan-lan ynod-pas* or *legs-pai lan nyés-pas* to return evil for good. The following is a Buddhist principle of law, but prob. existing only in theory: *akon-mtög-gi rdzas-la kri jal, dge-dün-gyi rdzas-la bgyidd-cu jal, pal-pai rdzas-la bdün-gyur no bryad jal* divine or sacred objects are to be repaid or made good ten thousandfold, things or property of the clergy eightyfold, of ordinary men sevenfold, and besides the object itself, hence eightfold *C.*; in *Gl.* there is the following passage: *brkis-pa la bgyad jal nos dan dgu.* — 5. often erron. for *mjdl-ba*; thus prob. also in: *jal bdul-ba* to bring a present *Sch.* (more correctly: a present of salutation). — *jäl-ka* the act, or business of measuring *C.*

འཇིག་ *ji-ba* 1. *Cs.*, also *ji-ba*, a flea. — 2. *Lex.* and *Cs.*: — *jitm-pa*. — 3.

Cs. = *jam-pa* soft, smooth. — 4. *Sch.*: disgusting, nasty, e.g. of a fishy smell.

འཇིག་རྟེན་ *jig-rten* (receptacle of all that is perishable) 1. the external world: a. acc. to the common (popular) notion:

the whole earth, the universe, *jig-rten-na dken-pa*, what is rare, the only thing of its kind in the world *Dzl.*; *jig-rten-gyi lha* the god of the world, a deity of the Bonpos *Mil.*; *jig-rten-las dda-pa* one that has escaped from this world, one emancipated, blessed *Cs.* — b. the external world acc. to Brahmanic and Buddhist theories, as set forth: *Köpp.* I, 231; *jig-rten-gyi kams* id. *Gl.*; *jig-rten dgas-pa* origin, beginning, *ynas-pa* duration, *jig-pa* destruction, *bzdg-pa* arrangement of the world, cosmography (title of a volume of *Stg.*) *jig-rten ysum* the three worlds, earth, heaven, and hades; *jig-rten (yrim-gyi) ngön-po* (*Triloknāth Hind.*) lord or patron of the three worlds, which is also the title of the third of the three highest Lamas, viz. of the Dharma Raja, residing in Bhotan, v. *Cunningh.* *Ladak* 371; *Bud-dha Sakya-tüb-pa* seems to have the same title, *Pth.* — c. fig.: *bal-ba-can-gyi jig-rten*, or *bdé-gro mto-ris-kyi jig-rten* the world of the blessed, like our 'heaven', but of rare occurrence. — 2. world, in a spiritual sense, *jig-rten-gyi byed-ba* worldly things or affairs; *jig-rten-la dgos-pa* (or *pan-pai*) *balib-bya* useful maxims of life, moral rules *Gl.*; *jig-rten-gyi čos bgyad*, v. *čos*; *jig-rten byed-pa* short expression for *jig-rten-gyi las byed-pa* *Mil.* — 3. symb. num.: three. — *jig-rten-pa* 1. an inhabitant of the world, or the inhabitants of the world, the world as the totality of men, and more particularly of the worldly-minded; *jig-rten-pa ni ma-dul-ba yin-pas* as the world is unconverted, in which sense also *jig-rten* (by itself) seems to be used. 2. a layman.

འཇིག་པ་ *jig-pa* I. vb. 1. act. pf. *bzig*, fut. *zig*, imp. (*bzig*, *W.* **zig-ce*, *zig tan-ce*, to destroy, buildings etc., frq.: to cut to pieces, to divide, e.g. a killed animal *W.*; to ruin, to annihilate, existing institutions or things, also other people; to abolish, annul, a law *W.*: to dissolve, an enchantment; to lay aside an assumed appearance or manner (= to unmask one's self) *Mil.*; to break, violate, one's duty, a vow, *Dzl.*;

rma - jig Med. was explained: healing wounds. *jig-par byed-pa* = *jig-pa*, frq. — 2. vb. n. pf. *bzig*, and more frq. *zig*, *W. *zig-če, zig čā-če*, to be ruined, undone, e.g. by mischief-making people Dzl.; to fall to pieces, to decay, to rot, of the human body etc.; to be lost, to perish, *jig - par šin-tu slu* (earthly goods) may be easily lost again *Thgy.*; to vanish, disappear, *jig* (or *zig*)-*par gyur-ba* id.; *sem zig soñ W.* he was quite dejected or cast down; *zig yōs byed-pa B., C., *zig-sō* (or *-sōb*) *čō-če* or *tān-čē W.* to 'restore from destruction', to rebuild c. dat. frq., also c. genit. *Pth.*; prob. also c. accus. — 3. to suck, draw out moisture *Sch.*, v. *jib-pa*.*

II. sbst. decay, destruction, ruin, entire overthrow, *skye-ba dan jig-pa kūn-la srid-na* as it is the lot of all men to rise and to decay *Dzl.*; *lūs-kyi mfar jig-pai ltas* symptoms of the final decay of the body *Wdñ.*; **čān-la koi zig-pa yod** beer proves his ruin, beer is his destruction *W.*; *jig-pe čig-čen C.*, *jig-pa-čan Cs.* frail, perishable.

III. adj., but only in conjunction with a negative: *mi-jig - pa imperishable*; *mi-jig rtdag-pa* as explanation of a synonym *Lex.* *འཇིག་པ་ jigs-pa* I. vb. (མི) resp. *tsābs-pa*, to be afraid of a thing, is gen. connected with the instr. (lit. 'by'), in later literature and col. with *la*, *srin-pos jig-sin* from fear of the Rakshasa *Dzl.*; *dā-la na mi jigs* I am not afraid of that *Mil.*; in *W.* frq. in conjunction with **rug**: **kō-la jig rug** I am afraid of him; also relative to the future, like *dōgs-pa: yi-ge māns - pas jigs - nas = mān - gi dōgs - nas*, fearing lest there should be too much writing, i.e. from want of room *Pth.*; *jigs-su-ruñ-ba* dreadful, frightful, frq.; **jig-te dār-ri spē-ra zēr-čē W.* to speak trembling and shaking with fear; **mān-po jig soñ W.* I am very much afraid; *jigs-par gyur-ba* to be frightened, *jigs-par byed-pa* to put in fear, to frighten.

II. sbst. (མིར) fear, dread, *srin - poi jigs-pas* from fear of the Rakshasa *Dzl.*

WZ, 14 (unless *srin-pos* ought to be read, as above); *jigs-pa brgyad* the eight fears of life (so among the rest: *rgyal-poi jigs-pa* the standing in fear of the king, who in the East is always supposed to be an arbitrary despot); *mi-jigs-pa* 1. fearlessness, intrepidity; *mi-jigs-pa shyin-pa* to impart intrepidity; *mi-jigs-pai lōg-pa* a fearless hand, heroic vigour. 2. pardon, quarter, safety *Cs.* — *jigs(-pa)-čan Cs.* 1. fearful, timorous. 2. dreadful, frightful (I never found it used in this sense).

III. adj. 1. (fearing) fearful, timorous, *jigs-pai grō-ba-rnams* timorous beings *Pth.* — 2. (feared) dreadful, frightful, *jigs-pai mtsōn-ča* dreadful weapons; *kyod-pas lhaq-par jigs-pa yod* there is something even more formidable than you are *Dzl.*

Comp. *bār-dō-la jigs skyōb-mai smōn-lam* a prayer efficacious in the Bardo-horrors *Thgr.* — *jigs-skrāg* fear; also a terrible object, *jigs-skrāg-tu soñ* he has been changed into a fright, a monster *Mil.*; **jig - tāg tīm - pa C.* (lit. *bōn - pa*) to frighten, deter; intimidate, threaten; *jigs-skrāg-pa* to fear, to be afraid *Dzl.* — *jigs-mkan* col. timid, timorous. — *jigs-čan* v. *jigs-pa-čan* above. — *jigs-čim-pa* v. *čim-pa.* — *jigs(-pa)-po* one afraid *Cs.* (?) — *jigs-byed* one that is terrifying *Sch.*, appellation of Yamāntaka, who is invoked, e.g. in drawing lots. — *jigs-brāl, jigs-mēd* fearless, intrepid, bold; also noun pers. — **jigs-ri W.* fear, terror, **jig-ri tsor-čē* to be afraid, **jig-ri kūt-čē* to frighten, to menace, to intimidate. — *jigs-sa Mil.*, *jigs-sa čē* it is a very dangerous quarter or region, in that place there is much occasion for being afraid.

འཇིག་ jini 1. acc. to *Cs.* = *mčīn, kloñ*, e.g. *rgyā - mtsōi*; *Sch.*: *mtsō - jūn* the whole circumference of a lake; prob. more corr.: the middle, *Lex.*: *lus-jām jdg-po mtsō-jin jug* the smooth-bodied Lu alights in the middle of the lake. — 2. *srod-jini Lex.*; or *srod-byin* twilight.

འཇིག་པ་ jin-pa, also *njñ-pa*, neck, resp. *sku-jin*; **jin-pa gyur-čē W.* to

turn or move round (as vb. n.), **jñi-pa gyür-u lta-če* W. to look round, or back; **jñi-pa čag-če* W. to break one's neck; **jñi-pa züm-če* W. to hug, to embrace; **jñi-kyö* a wry neck Cs.; **jñi-kün* the nape of the neck Gtr.; **jñi-ltäg* the back part of the neck Cs.

འཇིབ་(ས)་པ་ *jib(s)-pa* (Sch. also **jigs-pa*) pf. *bzibs* (*yžibs*), fut. *bziib* (*yžib*), to suck, e.g. of a suckling baby; *mčus* with the lips *Lex.*; *krag jibs-pa* to suck blood *Lex.*; to suck out, in, or up, to imbibe, absorb, also to blister, *jib-män* W. vesicatory.

འཇིབ་རྩི་ *jib-rtsi* 1. Cs. a kind of sirup: — 2. *Wān*. a medicinal herb.

འཇིབ་པ་ *jim-pa* B., C., a compound of earth and water, mud, clay, loam etc. (W. **kā-lag*); **jim-akon* a small cup of clay, a crucible Cs.; **jim-yzugs* a figure formed of clay Gtr.; *rdö-rjei jim-pa* v. *rdö-rje*.

འཇིབ་པ་ *jil-ba*, pf. *btil*, fut. *ytil*, to expel, eject, remove, turn off, *pyir jil-ba* *Lex.* id., e.g. noxious animals, vices etc.

འཇིབ་པ་ *jü-ba* I. vb. 1. pf. *jus*, to seize, grasp, take hold of, c. dat., *dpräl-bai mdä-la jü-ba* grasping the arrow sticking in his forehead Gtr.; *yčig-la yčig jü-ba* taking firmly hold of each other (in a storm at sea) Gtr.; to seize a person (in taking him prisoner) *Ph.*; *lāg-pa-nas* to grasp by the hand, to shake hands (in greeting) *Dzl.* — 2. pf. *bžus*, fut. *bžu*, W. **žü-če* (or *ju-če*)* to melt, to digest, *zas jü-ba* to digest the food; *ju slä-ba* digestible, *ju dka-ba* difficult of digestion; **ra jü-če* W. to digest intoxication, to sleep the fumes of wine away; *ju-byed* a sort of bile, the bile as the promoter of digestion *Med.* Cf. *žü-ba* II.

II. subst. 1. digestion, *jü-ba slao* the digestion is in order, is easy *Med.*; *ju-släbs žü* the digestive power is weak *Med.* — 2. a flea Sch. = *ji-ba*.

འཇིབ་པ་ *jug*, sometimes for *mjug*.

འཇིབ་པ་ *jüg-sdgs* Cs. entrance, way of access, to a tank or river, Ghāt (*Hind.*).

འཇིབ་པ་ *jüg-pa*, I. pf. and imp. *žugs*, W. **žüg-če*, vb. n., 1. to go or walk in, to enter, *kün-pai*, or *čui nän-du jüg-pa* to go into the house, or into the water; *rgyā-mtsor jüg-pa* to put to sea, to set sail *Dzl.*; *lām-du jüg-pa* to set out, to start, to prosecute a journey; **mdl-sa-la žüg-če* W. to go to bed. In a special sense: a. of a demon, entering into a man to take possession of him, hence **dé-žug-kas* W. possessed (by a demon); *jüg-ago* *Med.* the place where the demon entered the body. b. *dge-ba-la jüg-pa* to walk in the path of virtue; acc. to *Schr.* *jüg-pa* by itself, without *dge-ba-la*, implies the same, and in conformity with this a Lama gave the following explanation of the expression *jüg-pai las* in *Thgy.*: works that are a consequence of having really entered upon the practice of virtue, positive good works, opp. to the negative good works of the ten virtues. *čos-la jüg-pa* to turn to religion, to be converted; *čos* or *bsān-pa žig-la jüg-pa* to adopt a certain religion, a certain doctrine. c. *bud-mäd-la jüg-pa* to lie with, sleep with a woman *Med.*; **bär-la žüg-če* W. euph. expression for: to commit adultery. d. **dün-du žüg-če* W. to appear, in reference to gods. e. *rjäs-su jüg-pa* v. *rjäs-su*: — 2. to set or fall to, to begin, *rig-pa sbyän-bas rtsöm-pa kün-la jug* a skilled, an experienced man is prepared for anything, knows how to set about it, how to manage it *Med.*; gen. with the inf.: to begin to do, to commence doing a thing, *rtög-pa-la*, resp. *dgön-pa-la jüg-pa* to begin to think upon *Dzl.*, Gtr.; *stön-pa-la jüg-pa* to begin to show *Dzl.*; *yčig-la yčig rnām-par brlāg-pa-la žugs-pas* being in the best way of entirely exterminating one another *Stg.* — 3. pass. of *jüg-pa* II, 3, of letters: to be combined, to be preceded, to be followed, *zla yig snön-du ba žugs-dan* (words) having *zl* preceded by *b*, i.e. beginning with *bel Zam.* — 4.

to take place, to exist, *tsé-tsun-kyad tsé-g-par mion-pas* as evidently a difference in size is existing (?) *Dzl.* 170, 3.

II. pf. *bcug* (perh. also *jugs* *Lex.*), fut. *γjug*, imp. *jug*, *W.* **jug-čé*, vb. a., with *nai-du* or termin.: 1. to put into, e.g. meat into a pan, a key into the key-hole, a culprit into prison; to infuse, inject, *γjug-par bya* this must be infused *Med.*; also fig. **nyai-rus jug-čé* *W.* to inspire with courage. In a special sense: a. *de-la blo jug-pa* to set one's mind on, to apply one's self to *Glr.* b. *mi zig čis-la jug-pa* to convert a man, to induce him to adopt a certain religion; *jug-pa* also without an object, to missionary successfully *Feer Introd. du R. au Cachem.* 68. — 2. to make, render, appoint, constitute, with the accus. and termin., or col. with two accus.: *mi zig rgyal-por jug-pa* to make one king *Dzl.*; *niion-du jug-pa* to make public or manifest, to disclose, to show *Samb.*; **nai jug-čé* *W.* to clear, clarify; frq. with the supine or root of a verb: a. to cause, compel, prevail on, *zar jug-pa* to prevail on another to eat something *Dzl.*; *skrod-du γjug-go* I shall induce (them) to expel (you) *Dzl.*; *bcugs jug rgyu yin* he will induce (the god) to take his abode *Glr.*; *gron-su jug-pa* to be the cause of somebody's death *Mil.*; *yid-la jug-tu jug-pa* to cause a thing to enter a person's mind, to put in mind, to remonstrate, *γjel-bar jug-pa* (resp. *māzad-pa*) = *spel-ba* to increase, as vb. a.; **jui jug-čé* *W.* to cause to exist, create, procure; **kol jug-čé* *W.* = **skol-čé* to cause to boil; *dar-du čug čig* cause it to spread *Glr.* b. to command, order, bid, *dmag dzin-du bcug* he ordered the soldiers to take (the man) prisoner (but he escaped) *Dzl.* 223, 3; *byed-du jug-pa* to bid one do a thing, frq.; *btsun-mo blon-pas gebsu bcug* he gave orders for the queen being protected by the minister. c. to let, suffer, permit, *emon-lam debsu čug* allow me to say a prayer; *rtsig-tu mi jug* I shall not give permission to build *Glr.* d. to give *Thgy.* e. in a general sense:

dal-du jug-pa to do things slowly, to be slow *Mil.* — 3. to put grammatically: *nion-du jug-pa* to put or place before, *nion-jug* a prefixed letter, a prefix; *γja-jug* final letter, *yan-jug* the last but one; also to put, to use a word in a certain signification, *rgyu-mtsan-la jug* is used with reference to cause *Gram.* — 4. to banish, to exile (prob. error. for *spjug-pa*), *byai-la* to northern regions *Glr.* — 5. *ego jug-pa* v. *ego*. — 6. inst. of *byug-pa*.

འཇུག་པ་ jug-pa sbst. 1. the going into, the entering; in a special sense 2. the beginning, the first stage of a disease *Mig.* — 3. (ཡག་པ་) the incarnation of a deity. *འཇུག་པ་ juis-pa* avarice, *Dzl., Lex.*; *juis-pa-čan* avaricious; *juis-jur* a miser, niggard.

འཇུག་པ་ jug-mtün-ma, or *jud-tün-ma* *Lex.* ('accessible to all') a prostitute; *jud-mtün byed-pa* to be a harlot.

འཇུག་པ་ jug-pa, and more irq. *dsud-pa*, secondary forms of *jug-pa*. Cf. *čud-pa*, *tsud-pa*.

འཇུག་པ་ jün-pa, pf. *bcun*, fut. *γjun* (cf. *bzun*, *zun*) *W.* **čün-čé*, Ca.: to *γbbdus*, make tame; to make confess; *W.*; to make soft, to soften, e.g. iron; to punish, by words or blows; to convert.

འཇུག་པ་ jüm-pa, pf. *bcum*, fut. *γjum*, imp. *čum*, to shudder, to shrink. (Acc. to grammatical analogy *jüm-pa* ought to be vb. a., to cause to shudder, and *jüm-pa* vb. n.) *ba jüms-pa* *Lex.*, contraction of the muscles, shrinking, shuddering *Sch.*

འཇུག་ jur, supine of *já-ba*; *jur mi dod* indigestible *Sch.* (?).

འཇུག་པ་ jur-ba 1. (pf. *bcur*, q. v.) Ca.: complication; *Sch.* also: to struggle against, to resist. *Ph.*: *jür-bar gyür-ba* to be entangled; *jür-bu* *Sch.*, **jür-pa* *C.* tangled yarn; *sradd-bui jür(-pa)* *Lex.* w. e., *Sch.*: 'the tightness of the yarn'; *jur-mtug* wrinkled, as the skin is in old age *Thgy.*; *jur-mig* a wire-drawing plate, *jur-mig-nas drén-pa* to draw through this plate *Thgy.* — 2. = *dsür-ba*

to evade, to sham, to go out of the way, *jur-mad* unavoidable *Mil.*

འཕྲུག་ཤུལ་, v. ཤུལ་-ba I, 1.

འཕྲུག་ཤུལ་-pa, ཤུལ་-po, well-sounding
Stg.; *myan* - ཤུལ་ harmony, euphony.

འཕྲུག་ཤུལ་-pa 1. dexterity, cleverness *Lax.* 2. skilled, clever; *Sch.* decent; ཤུལ་-po id.

འཕྲུག་ཤུལ་-pa a coquettish, alluring, seducing attitude or posture; *Lax.*: ཤུལ་-ma ཤུལ་-pa ཤུལ་-pa the harlot assumes such an attitude.

འཕྲུག་ཤུལ་-pa, pf. ཤུལ་, ft. ཤུལ་, imp. ཤུལ་, to milk, *ra* - ma ཤུལ་-ba to milk a goat, ཤུལ་-ma ཤུལ་-ba 'to milk the milk'; *Kyod-khyis* ཤུལ་-ma ཤུལ་-ba *dug*, *nas ni ཤུལ་-pa med*, it is you, not I, that have 'milked out the milk' *Glr.*; ཤུལ་(-ba)-po, ཤུལ་-mkan, milker, milk-man, ཤུལ་(-ba)-mo milkmaid; *dod* - ཤུལ་-ba a cow that is able to fulfil every wish.

འཕྲུག་ཤུལ་-pa I. pf. ཤུལ་, ft. ཤུལ་, imp. ཤུལ་, *C.* col. *ཤུལ་-pa*, 1. to put, to place, e.g. the foot on the ground; also to place persons, to assign them a place *Dzl.*, *Glr.*; fig. = ཤུལ་-pa (e.g. *dag-ba-la*, *byan-dab-la*, *byan-dab-kyi lam-la*) v. ཤུལ་-pa 3; to put in order, to arrange, *gyi-rten-bzag-pa* the arrangement (system) of the world; *lus dran* - por ཤུལ་-pa sitting straight, bolt-upright *Dzl.*, *Mil.*; ཤུལ་-nu *mi adod* if one places her any where, she will not remain there *Mil.*; *sten* - du *yar bzag* (the anchors) were placed above, were weighed *Ptk.*; *lds-su* ཤུལ་-pa to set one a task, to employ one in a certain service *Dzl.*, *rgyal-erid-la* ཤུལ་-pa to appoint one to the government i.e. to make one king; *loms* (resp. *fuqs*) - la ཤུལ་-pa to take to heart *Glr.*, *Mil.*; *lus-la gru* ཤུལ་-pa ཤུལ་-la if we fancy the human body to be a ship *Thgy.*; *nam-mka ran-gi nân-du* ཤུལ་-pa transfer it to the nature of the ethereal space, i.e. figure it to yourself as ether *Mil.*; *phyir* ཤུལ་-pa 1. to leave behind, at home *Dzl.*; 2. to put by, to lay aside

Dzl.; (another reading omits *phyir*). — 2. to lay or put down, a burden etc., *ཤུལ་-la ཤུལ་-pa put (it) down and come! *C.*; nor (*?*) *rog* ཤུལ་-pa heaping up treasures and depositing them was not, i.e. was never heard of; *rog* - ཤུལ་-mkan a hoarder up, a miser *Ca.*; to leave, to leave behind, *lag* - *rys* a trace or mark of activity, monumentum *Glr.*; to leave, quit, abandon, *ran* - *gi yul* one's own country *Glr.*; *pon* - *par ma bzag* - *par* so that it is not abandoned, given up, to poverty *Thgy.*; **yang-le* ཤུལ་-pa *C.* (= **pan* - *ts* *bor* * *W.*) throw it away! to depose, *yi* - *ger bris* ཤུལ་-pa to depose in writing, *literis mandare* *Glr.*; *sa-bon*, *gyu-brgyid* ཤུལ་-pa to leave an offspring behind, to propagate the species; to lay up, to keep, as holy relics; to lay aside, *re-bag* ཤུལ་-la setting aside, apart, for a while *Dzl.*; *mnyam-par* ཤུལ་-pa v. *mnyam* - *pa*; *sgrol-lam* ཤུལ་-pa shall we turn them out or leave them? *Mil. nt.*

II. pf. (b) ཤུལ་, fut. ཤུལ་, imp. ཤུལ་, *W.* **rog* - *ts*, to cut, to hew, to square, a pen, timber etc.; to carve, to chip, a thin piece of wood etc.

འཕྲུག་ཤུལ་-pa n. of a Lu *Mil.*, = *zag* - *po*.

འཕྲུག་ཤུལ་-pa = ཤུལ་, tadpole.

འཕྲུག་ཤུལ་-pa ཤུལ་ - ཤུལ་ col., *Sch.* ཤུལ་ - *pa*, oblong, longish, oval, elliptical, cylindric, bottle-shaped etc.; col. also applied to stature: tall; ཤུལ་ - *nyams* - *dan* *Wdi.* oblong shaped, in relation to leaves, cones of fir etc.; *lo-ma* ཤུལ་ - *stabs* *nyag-ga-dan* split into narrow slips, wing-cleft (leaves of caraway). *Wdi.*; *dbyids* - ཤུལ་ an oval form.

འཕྲུག་ཤུལ་-pa ཤུལ་-ts *Ca.* = ཤུལ་-ts.

འཕྲུག་ཤུལ་-pa, pf. ཤུལ་, fut. ཤུལ་, imp. ཤུལ་, *W.* **dom* - *ts* 1. to conquer, subdue, oppress, suppress, an enemy; *dod* - *dag* - *khyis* *kun-nas* ཤུལ་-pa to be quite overpowered by lust; *nad* ཤུལ་-pa *pa* *man* a medicine for a disease (to overcome it); *rab-tu* ཤུལ་-pa *di* the following overpowering (charm);

bdom-mo an exclamation like: I am done for! *peris!* — 2. to destroy, towns etc. *Glr.*; *bdom-la ydag-go* id. *Glr.* — 3. to plunder, spoil, rob, *jom-pai graba byus-pa-la* as they were about to rob him *Mil.* — 4. to finish, accomplish *W.*, cf. *dom-pa*.

འཛེན་ གཏོག་ 1. *C.*, also *yzor*, hoe, grubbing-hoe, mattock, pick-axe (*W.* **tog-tse*), *gor-gyis rkod-ba* to turn up with the hoe; *gor-po* a large mattock, pick-axe, spade, *gor-bu* a small one, a hoe; *gor-yü* the handle of a hoe, *gor-ltags* the iron of a mattock *Cs.* — 2. supine of *god-ba*.

འཛེན་པ་ *jöl-ba* I. vb. 1. to hang down, of a cow's udder, of the long hair on a yak's belly, of tails etc.; *jöl-jöl* hanging-belly, paunch. — 2. gen. *byöl-ba* to turn aside, to make way.

II. sbst., also (*Cs.*) *jöl-jöl* and *jöl-ba*, train, trail; retinue (*Cs.*; *jöl-gos Cs.*, *jöl-ber Wdk.*, *Ph.*, a robe or garment with a train; *jöl-dan* having a train; *jöl-méd* without a train *Cs.*

འཛེན་པ་ *jöl-lé* hanging, cf. *pyan-né*, *gród-pa jöl-lé* hanging-belly, paunch, cf. *pyal Lex.*

འཛེན་པ་ *jöl-mo*, acc. to the descriptions given by natives, a bird of the size of a blackbird, of lively motions and an agreeable whistling, in the neighbourhood of Lhasa, building in willow-trees and thorn-bushes; *Cs.* has: a turkey-hen.

རྒྱུ་པ་ *rjān-ma*, or *rdzan-ma*, store-room *Thgy.*

རྒྱུ་པ་ *rjid-pa* lean *Cs.*, gen. *rid-pa*.

རྒྱུ་པ་ **zib-las* (?) *W.*, service done in socage, compulsory service, in the fields, on roads etc.

རྒྱུ་པ་ *rjūd-pa*, *rizūd-pa*, = *rgūd-pa Lex.*

རྒྱུ་པ་ *rjun*, *nad-rjun Mil.* a disease.

རྒྱུ་པ་ *rje(-bo)*, also *rje-u*, lord, master, 1. ruler, king, *yül-gyn rje mdzād-nas* ruling over a country, acting the part of a sovereign *Glr.*; *bod-kāma-kyi rje-bor gyur* he became sovereign of Tibet *Wdk.*; *sā-yi*

bdag-po mi-yi rje Mil. lord of the ground, ruler of the people; *rje-bo dan bran*, *rje-köl Stg.*, master and servant; *rje-blön* king and minister; *rje ci lags sir*, what does that mean? *Glr.*; also a title before names, esp. names of kings, *god-bo rje Dipangkūra Glr.*; *rje-bdud rje-btadn* the gentlemen devils and the gentlemen goblins (messieurs les diables et messieurs les farfadets); *rje lkon-mcög-la ysöl-ba déb-pa Mil.* is in fact an empty phrase in the mouth of a Buddhist philosopher, but may nevertheless be used in Christian language for addressing God as 'our Lord'. — 2. a nobleman, a person of rank, *rjeu(s) rigs*, *rje-rigs* = *rgyal-rigs* the caste of nobility. — *rje-dpön (Lex. རྒྱུ་པ་)* = *rje*, master, lord, prince (*Cs.*; *rje-ma*, also *ycs-ma Cs.*, col. **de-ma**, a lady of rank, *rje-čün* a young lady, a miss; *rje-sras* a young gentleman; also a term of address *Cs.* — *rje-btsün* reverend sir, a title of the higher priesthood, *rje-btsün-ma* fem. — *rje-sa* (or *zi-sa*) *byéd-pa* to show deference, to pay one's respects; *žé-sai ytam*, or *žé-sai skad* courteous words, esp. ceremonial and complimentary terms, e.g. *dbu for ngo* etc. *W.*: **yā-ša čö-čö*, *yā-šg pē-ra**.

རྒྱུ་པ་ *rje-nār* the lower part of the leg, the shank (*W.* **sug**); *rkan-lig rje-nār* the lower part of the arms and the legs *Med.*

རྒྱུ་པ་ *rje-ba*, pf. *brjes*, fut. *brje*, imp. *brjes*, *W.* **žé-čö**, to barter, to give or take in exchange; *di-dag-gis brjeo* it may be exchanged for these *Dzl.*; **zan dan srog žé-čö* *W.* to risk one's life for the necessary food (as thieves do); *brjé-byai nor* articles of barter; in a more general sense: to change, to shift, *miā* the name, *gos* the clothes *Dzl.*, *ynas* the place, *tsé* the life; i.e. to die *Cs.* — *brjé(-ba)-po* a barterer *Cs.*

རྒྱུ་པ་ *rjéd-pa*, pf. and fut. *brjed* 1. to honour, reverence c. dat., *mčöd-čün brjéd-pa* id. *Dzl.*; *brjéd-pai os* venerable *Lex.* — 2. to forget, frq. (*cf. lus-pa*); *brjéd-du jüg-pa* to make forget, to cause to forget.

Comp. rjed-nas-can Lexx. (མཐོང་མཐོང་) forgetful, oblivious; Cs. gives inst. of it: *rjed-nas-can*, but also thus no clear etymological explanation is obtained. — *rjed-ču* draught of oblivion, of Lethe (Cs. — *rjed-benyén* (etymology?) *sgug-pa* technical term for the common practice of Indian servants to hide an object belonging to their master in some obscure corner, and after waiting (*sgug-pa*) for some months, until it may be assumed that the thing is altogether forgotten (*brjed-pa*), to appropriate it to themselves. — *rjed-to* list of notes, memorandum - book, journal, diary, cash-book etc. *Glr.*, *C.*, *W.* — *rjed-rdo* prob. monumental or memorial stone. — *rjed-byed* specifications or lists of goods, pieces of luggage etc. which the Tibetans number and mark with the letters of the alphabet. — *rjed-byed* 1. a demon that takes away the power of memory, also *rjed-byed-kyi ydon*. 2. epilepsy (མཐོང་མཐོང་) *Med.* — *rjed-zas* Cs.: 'the meat of forgetfulness'.

རྒྱུ་རྒྱུ་ rjen-ne-ba v. the following word.

རྒྱུ་ rjen-pa 1. not covered, bare, naked, *B.*, *C.* (*W.*: **der-nyäl*), *rkan-rjen* (-pa) barefooted, unshod; *zabs-rjen-par yda-ba* or *yéga-pa*, resp., to be barefooted, to go barefoot; ;*don-rjen-du sdod-pa* to sit with unveiled face, *ngo-rjen-pa* with uncovered head, *rgyab-rjen* with a naked back *Cs.*; *rjen-par don-pa* *C.* to strip perfectly; *amar-rjen* stark naked *Sch.*; *räl-gri rjen-pa* a naked sword; **ten-pa toni* *W.* give it (me) not wrapped up! *sa-rjen* the bare ground, not covered with a carpet *Cs.*; *rjen-ne-ba* undisguised, obvious to the understanding, manifest *Mil.* — 2. raw, not roasted or cooked, *sa-rjen* raw meat, *amar-rjen* red raw meat; *mar-rjen* not melted butter; *nas-rjen* raw barley, not prepared or roasted; also the meal of it: *W.* **nar-jén* barley-flour, cf. *Sch.*: *bra-rjen* buckwheat-meal. — *rjen-zas* *Med.* (*Cs.* also *rjen-rigs*) victuals that may be eaten raw. — 3. not ripe, unripe *W.*

རྒྱུ་ rjes 1. trace, track, mark left, impression made (on the ground), *pyi-rjes* *Med.* prob. id.; *mi-rjes* a man's track, *rta-rjes* a horse's track *Glr.*; *šin-rtai rjes* the track of a waggon or cart, a rut; *rkan-rjes*, resp. *zabs-rjes*, the trace of one's foot, footprint, *rkan-rjes byun* a footprint is made; *rkan-rjes jog-pa* to leave a footprint behind *Mil.*; *byas-rjes* proof of an accomplished deed, whether it be the work itself or some indubitable result of it; *lag-rjes*, resp. *pyag-rjes* impression or mark left of one's hand, hence fig.: action, deed, charitable institution, pious legacy, whereby a person wishes to immortalize his name. — 2. the hind part of a thing *Sch.* (?) — 3. inrelation to time: that which follows, the consequence, the course or progress of a thing, the last, = *myug*. — 4. adv. and postp. inst. of *rjes-su*, v. below. — *rjes yöd-pa* 1. *Sch.* to destroy, blot out, efface a track or trace, in *Med.* to eradicate the trace of a disease, to cure it thoroughly, 2. *Sch.*: to separate, disjoin the hind part (?) 3. *W.* **zes cad-če* to follow a trace or track, to find out or to come upon the track. — *rjes dzin-pa* to 'seize' the track, to overtake *Glr.*, also to be able to follow the track, *ra-ma Kyui rjes mi zin-pa* a goat that cannot follow the flock *Mil.* — *rjes-la*, *rjes-su*, *rjes*, adv. and postp., afterwards, hereafter, for the future, later; after, behind, *dei rjes-la*, *de-rjes* after that, afterwards, later *Mil.*; *de-dag däs-pai rjes-su* after these were gone *Glr.*; *bzag-rjes po* = *bzag-pai dg-tu* *Li.*; *nai rjes-su* after my death. *rjes-su* in conjunction with verbs corresponds to the *Sek.* ལྟུང་ and is often not to be translated, or serves only to give additional force to some other word or expression: *rjes-su gró-ba*, *brán-ba* to go after, to follow, to come after; also fig.: *spyöd-pa tams-cad ya-rabs-kyi rjes-su brón-ba* to imitate the nobility, the free-born, in their whole demeanour *Glr.*; *lé-lo dan spyöd-pa nán-pai rjes-su gró-ba* to imitate idleness and wickedness, or idle and wicked

people *Ld.-Glr.*; *slób-dpon-gyi rjé-su brjód-de* saying after the teacher *Thgy.* — *rjé-su dzin-pa* to receive *Pth.*: *Ról-por rjé-su tsán-nas lo-gds-kyis bakyin - du yod* pray take me (the orphan) into your service, and provide me with food and clothes; to receive as a disciple or follower = *śād-du dzin-pa* frq.; to draw after (after death) *Mil.*; to assist, *di rjé-su zui zig* do take care of, or provide for this man (as a future co-disciple) *Mil.*; finally with respect to charms and spells: to commit to memory or keep in memory *ni f.* — *rjé-su jüg-pa* 1. vb. a. to add, affix, 2. vb. n. to follow, *bdag dan bdag-gi rjé-su jüg-pai slób-ma-rnams* I and the disciples that follow me *Mil.*; in a similar sense: *mi-la rjé-su slób-pa* to follow another as a disciple *Dzl.* རྟེན་པ་ (3 རྟེན་པ་, 7 seems to be a corrupt reading). Also in the following phrases *rjé-su* may be understood in the sense of: afterwards, subsequently: *rjé-su dran - pa* to remember, recollect, keep in mind, *rjé-su dran-par byéd-pa* to bring to one's remembrance, to remind *Pth.*; *rjé-su gyód-pa* to repent *Cs.*; pleon. or without any obvious meaning in: *rjé-su mtsán-pa Thgy.* to agree, to accord, *rjé-su rnyéd-pa Sty.* to find, *rjé-su dpág-pa* to weigh, to ponder *Cs.*, *rjé-su snyin-brat-ba Thgy* to pity, *rjé-su belán-pa Tar.* to instruct, and thus in similar expressions, esp. in one of frq. occurrence in legends: *rjé-su yi-rdñ-ba*, resp. *rjé-su tugs-rdñ-ba* (*Sch.* erron. *tugs-pa f.*) to rejoice, to enjoy, for which sometimes also *rjé-su pyúgs-pa* is used, e.g. *dbyá-ba-rnams-la rjé-su yi-rdñ-ba* to rejoice at people disagreeing, to enjoy dissensions and jarrings *Sty.*

Comp. *rjes - skyé* (ལྟན་ལྟེན་) born later; younger brother. — *rjes-grúb-kyi miñ by-name*, surname *Cs.* — *rjes-jüg* 1. following, coming after, *pyi-rábe rjes-jüg tams-čad* all the following generations *Pth.* 2. final consonant. — *rjes-tóg* prob. the same as *rjé - la Wññ.* — *rjes-tób Mil.* is said to denote short interruptions of meditation by taking food, but no more than is ab-

solutely necessary for the preservation of life. — *rjes-dpág* 1. consideration, deliberation. 2. *Was.* (297) a syllogism consisting of three propositions. — *rjé-ma* = *rjes* 2 hinder part *Cs.* — *rjes-méd* without leaving any traces, trackless, *jig-pa* to destroy thoroughly *Glr.*

ཅེས་པ་ *rjé-sa* v. *rjé-ba*.

ཅེས་ རྟེན་པ་ *rjód-pa* pf. and fut. *brjod*, to say, pronounce, utter, e.g. a charm or magic formula; *ne miñ bód-da rag^a W.* I hear my name mentioned; *sans - rgyá-kyi mtsán-nas* to pronounce or invoke the name of Buddha *Dzl.*; to propound, promulgate, *cos* a religious doctrine; to enumerate, set forth, *legs-pa* or *nyés-pa* the good or bad qualities, actions etc., *yón-tan* the excellence or superiority of a person *Dzl.* and elsewh.; to treat of a subject in writing: *ldag-pa-rnams ni dir brjód-bya* we have now to treat of the rest *Zam.*; an author even says *zes brjód-de* with regard to his own words (after a bombastic poetical exordium, like the 'dixi', of Roman orators) *Glr.*; *rjód-du méd-pa* unspeakable, inexpressible, ineffable, *rjód-du méd-čai dpág-tu méd-pa* id. *Dzl.*; *brjod(-kyis) mi lán-ba* (or *lón-ba*) id.; also vb.: to be inexpressible or inexhaustible, frq.; *re - rñi mñ-nas rjod mi lán* one cannot mention or enumerate them all *Mil.*; *don mādéd-pa rjod mi lán-no* his utility is beyond description *Dzl.*; *rjód - kyis mi, lán-bai pyir mi bkod* I do not write it down, because it is impossible to relate every thing *Pth.* (v. *brjod*).

ཅེས་ རྟེན་པ་ *hags*, resp. for *lōs*, tongue, *hags-kyis* རྟེན་པ་ *čab ddr - ba* to spit, to spit out; *hags-čab* spittle, saliva; *hags-dbágs* breath, ཅེས་ རྟེན་པ་ *hán-mo* p. n. of a district 1. in Ü, 2. in Kams.

ཅེས་ རྟེན་པ་ *hán-ku*, or *hán-gu Lt., W.*, green (gen. expressed by *nón-po*, notwithstanding the ambiguity), *hán-skyd* greenish white, *hán-nág* greenish black, dark green. — *hán-pa* green corn, in the first stage of its growth (in the second stage it is

called *sog-ma*, in the third *snyé-ma*). — *lo-lyán-ba* having a green blade. — *lyán-bu* greenness, verdure (grass, foliage, shrubs), *Lex.*: ལྷན་ — *lyán-dmár* greenish red; *lyán-sér* greenish yellow.

ལྷན་དྭགས་ *lyán-dén* (spelling?), solid, not hollow, *W.*

ལྷན་ལྷན་ *lyán-lyín* filth, dirt, dust, sweepings; *lúd-pa lyán-lyín mañ* a great deal of foul mucous expectoration *Lt.*

ལྷན་ *lyáb W.* flat, plain, even; **lyab-lyáb-ba bor** lay or put it down flat; **lyab-čö-te dug** sit down flat (on the ground)!

ལྷན་ *lyi-ba*, 1. a flea (*lyi-ba*). — 2. heavy, weighty.

ལྷན་པ་ *lyid-pa*, heaviness, weight, *yer dan lyid-pa mnyám-pa dgos* it must be weighed up with gold *Glr.*; *de dan lyid mnyám-pa* of equal weight, equal in weight *Med.*; *lyid-can*, *lyid-lán* heavy; *lyid-čé-ba* very heavy; *lyid-méd* light, not heavy; *lus tams-čéd-kyi lyid pab* he sat down with the whole weight of his body *Ca.*; *lyid-kyis nón-pa* pressing down by his(its) weight.

ལྷན་པ་ *lyén-pa Ca.* to enter, to penetrate, *bló-la* one's mind, = to be perceived, understood; *tson-lyén* a die or colour penetrating and remaining fixed in cloth etc. *Cf. zén-pa.*

ལྷན་པ་ *lyóns* a large valley, principal or main valley; region, district, province *Dzl.*; *lyóns dan yul-čór* countries and provinces; *lyóns zén-po* a large country; *ká-ba-čan-gyi lyóns dís*, *góns-čan(-gyi)* *lyóns* Tibet, frq.; *ndge-lyóns* woody country; *emán-lyóns* a country of medicinal herbs *Zam.*; *mú-gé lyóns* a very poor country, starving country *Mil.*; *lyóns-la* in the valley, in the plain; *lyóns-mi-rname* country-people *Ca.* — *lyóns (-su)* *rgyá-ba* to rove about, *lyóns agyúr-ba* the end of the estival fast of the

monks (about the end of August), when they are permitted to rove about the whole district of their monastery.

ལྷན་པ་ *lyón-pa* a country of gods, paradise; *lyón-ñis* a tree from paradise, or any large and beautiful tree; *lyón-pai ndge* a beautiful forest.

བརྗེ་ *brjíd*, *Tar.* 11, 14, but more frq. *γzi-brjíd*, brightness, splendour, lustre, gen. of gods and saints, *v. γzi*; also *dpal-brjíd Lex.*; *brjíd-pa* to shine, glisten, glitter *Ca.*, *brjíd-kyis brjíd* shining with brightness *Lex.*

བརྗེ་པ་ *brjé-bo* a making up, a compensation by barter, *brjé-bo byéd-pa Glr.*, **brjé-bo gyáb-čé W.*, to give an equal measure in bartering, e.g. of salt for barley.

བརྗེ་ *brjód* (cf. *rjód-pa*) sound; talking; speech, *brjód bde-ba* euphony; also well-sounding, agreeable speech; *brjód mí bde-ba* the contrary; also: **dha jg' mi dā C.* it is not meet now to speak about it; *brjód-pa* speech, utterance; *mion-brjód* synonymy, explanation of words; *Ca.* also: 'a poetical term'; *mčod-brjód* praise, eulogy, *Sch.*: invocation of a deity; *čé-brjód Schr.(?)*, and *čéd-du brjód-pa*, *Tar.* 140, 2 acc. to *Schf.*: preface, introduction, in *C.*: to approve, sanction, commend, *Was.* (270) in the title of a book: — བརྗེ་པ་ལྷན་པ་ *w.e.*

Comp. *brjód-bya* sbst., *Zam.* also *brjód-pa*, = བརྗེ་པ་ an attribute, predicate *Lex.* — *brjód-méd* 1. a speech not earnestly meant, empty words, mere talk. 2. *Mil.*: the unspeakable, the transcendental, identified by some with the Nirvana, by others not. — *brjód-dód Tar.* 210, 7: *brjód-dód-tsam* acc. to *Schf.*: 'a mere supposition'; but in a passage in *Mil.* it seems to denote the (conceited) habit of constantly proposing one's own opinion, and so it might also be understood in *Tar.*

१०५ *nya*, I. the letter *ny*, double-consonant, distinctly pronounced like *n* + *y* (*Sek.* न्य), and used only as initial letter; therefore differing in its nature and sound from the *Sek.* न, though representing it in Sanskrit words.

II. symb. num. for eight.

III. fish (न्या), *nya dzin-pa*, *W.* 'nya *zim-ce*, *nya dzor-ba* (or *bior-ba*) *Dzl.* *nya len-pa* (*blan-ba*) *Pth.* to catch fish; *dám-nya Ld.*, an eel *Cs.*; *rgyal-poi yodl-nya* the king's table fish *Pth.*

IV. also *nyá-zu* (cf. *zá-ba*). 1. *tendón*, sinew; *W.*: 'Kán-pe *nya lid son*' my foot is asleep. — 2. col. mark, left by a blow, a weal, 'nya *lanis*' the blow has left a weal *W.*

V. 1. the fifteenth day of a lunar month, the day of the full moon. — २. = *tes* ni f.: *zla-bai nya drág-la* on the sixth day of the month *Mil.*

VI. *nya Sch.* 1. lock (?) — 2. muscle *Med.*, *nya-bti* the four principal muscles, viz. those of the arms and the calves of the leg, v. also the compounds.

VII. 'nya *dda-ce* *W.* to arrive sooner by a short cut; cf. also 'lad-*nya*'.

Comp. *nya-rikyal* the bladder of a fish *Cs.* — *nya-skyoga* gills. — *nya-krá* sea-eagle, white-tailed eagle *Sch.* — *nya-kráb-dan* carp *Sch.* — *nya-kráb-tén* sturgeon *Sch.* — *nya-króm* fish-market. — *nya-gán* 1. full of fish *Sch.* 2. full moon *Cs.* — *nya-gré*, *nyai grd-ma* small fish-bones. — *nya-gyúr* = *nya-lóg* 2 *S.g.*, *C.* — *nya-rgyá* fishing-net. — *nya-rgyáb* *C.*, earth heaped up (like the back of a fish) on the top of outer walls to prevent the entering of the wet. — *nya-ryyás* (*zla-ba*) full moon *Pth.* — *nya-agon* fish-spawn, roe of fish. — *nya-lébe* fish-gills *Cs.*; mother of pearl *Schr.* — *nya-zá* tendon, sinew; perh. also a large

nerve in the nape of the neck. — *nya-dól* fishing-net; 'nya-dól-pa' fisherman *W.* — *nya-dós* a load of fish *Sch.* — *nya-ldir* 'a muscle' *Sch.* — *nyá-pa* fisherman *Cs.* — *nya-piyis* (*Cs.*: fish-gills) mother of pearl *S.g.* and col — *nya-mid* *Sch.*: a sea-monster (this word seems not to be generally known). — *nyd-mo* a (female?) fish *Mil.* — 'nya-tál' bow-net, kiddle *W.* 'nya-tád *C.* id. — *nya-tál* the fat of a fish. — *nya-tser* fish-bones *Sch.* — *nya-tson-pa* fish-monger. — *nya-dzin* *Cs.*, 'nya-kúg' *W.*, angle, fishing-hook. — *nya-zán* a fish-eater, one feeding on fish *Cs.* — *nya-rús* fish-bone *Cs.* — *nya-lóg* 1. *Cs.*: 'a contraction or sinking of the sinews'. 2. *Sik.*: cholera (*Urd.* قَيْحَة) — 3. *Med.*, also *nya-lhóg*, a name for a disease. — *nyd-ba* 1. flesh of fish 2. *W.*: meat cut into long narrow strips and dried in the sun, in *C.* 'sa-bátég'. — *nya-yédg* the fin of a fish *Cs.* — *nya-sdg* fish-scale. — *nya-sdg* prob. the backbone with the bones attached to it, resembling a saw.

३०५, ३०५ *nyd-ga*, *nyag*, a steel-yard.

३०५ *nyd-bo* body, figure *Sch.*

३०५ *nyd-ma* (*Sch.*: 'mistress of the house, housewife?') hearer of a Lama, without being a regular disciple *Mil.* frq.; *nyd ma pó-mo-rnams* *Mil.* (cog. to *nyán-pa*)

३०५ *nyd-ra* care, *nyd-ra byed-pa* *Sch.*, 'nyd-ra *da-ce* *W.*, to take care of, to provide for a person, to keep a thing well; 'nyar *go* *C.* for *nyd-ra byed dgos*; cf. *nyet-ka*.

३०५ *nyd-ra-nyo-ré* weak, feeble, frail, e.g. of a worm *Thgy*.

३०५ *nyag* 1. v. *nyd-ga*. — 2. v. *nydg-ma*. — 3. also *nydg-ga*, *nyag-krám*, notch, indenture, *ló-ma jrd-la nydg-ga-can* having

multifid leaves, like those of caraway *Wāi.*; *nyág-ga méd-pa* not cleft, not indented. — 4. of wool, *nyág-tu drén-pa* to draw out into threads, to spin *Mil.*

ཉག་ཉིག་ *nyag-nyig* *Cs.*, *Sch.* also *nyag-nyóg* fifth, dirt.

ཉག་ཉུག་ *nyag-nyúg* *Mil.* = *sna-togs* (?), of rare occurrence.

ཉག་ཐག་ *nyag-thag* thread; chain, of gold *Mil.*, of iron *Mil.*; cord for stringing turquoises *Mil.*; a cable *Sch.*

ཉག་རྒྱུ་ *nyag-rbū* scale of a steel-yard, *nyag-rdó* weight of a steel-yard.

ཉག་ཤར་ *nyag-shar* a small beam, a pole *Cs.*; an arrow; *nyag-shran-mdú* arrow *Mil.*

ཉག་མ་ *nyág-ma*, also *nyag-ré*, single; *nyag yig* 1. id., *skra*, or *spu nyag(-ma)* *yig* a single hair, frq.; *skrá-yi nyág-ma* id. (a man has 21 000 of them *Med.*) — 2. a minimum *Mil.* — 3. *Sch.* also: bachelor, old voluntary bachelor. — *saiis-rgyas-nyag-yig* *Thgy.*, *Pth.*, only Buddha, or nothing less than Buddha.

ཉག་མོ་ *nyág-mo* *Lex.* w.e.; woman *Sch.*

ཉག་ཁྱི་ *nyág-khi* beam of a steel-yard.

ཉང་ཀ་, ཉང་བོ་ *nyán-ka*, *nyán-ge* *Sp.* currant, Ribes.

ཉན་དི་ *nyán-ti* *Pur.* thy, your (?).

ཉན་པ་ *nyán-pa* (*nyán-to*, *nyán-tam*), imp. *nyon* 1. (also, though seldom, *mnyán-pa*) c. dat. or accus. to hear, to give ear to, to listen (cf. *tos-pa*); *slób-dpon-gyi tād-du* *doe nyán-pa* to attend to the religious instruction of the teacher; *ñag* or *tsig nyán-pa* *Dzl.*, *kā-la*, or resp. *ñal-la*, or *bka-nyán-pa* to obey, to yield; *ñas ji-ltar zér-pai kā-la nyán-na* *Glr.*, *ñā zér nyán-na* *Mil.* if you listen to my word; *Tar.* 14, 14; 17, 16 c.c. *las*. — 2. to listen secretly, to be an eaves-dropper, **ñag-nyen jhē-pa* *C.*, **ñag-nyán dō-tē*, *tāi-tē* *W.*, id.; *nyán-mkan* col. *nyán(-pa)* -po, fem. *nyan(-pa)* -mo, *B.*, a hearer, auditor; *nyan-tōs* id.; but esp. of the personal disciples of Bud-

dha, the Sravakas. *Kōpp.* I., 419; *Burn.* I., 296; *nyan-tōs bōu-drūg* the sixteen *ynūs-brīn* q.v.; *nyan-tōs-na* a female hearer; *kā-la nyán-po*, *nyán-mkan* obedient, *kā-la mi nyán-po* disobedient. — 3. to be able, later *B.*, and col., gen. with a negative: *gró ma nyán-pas* not being able to walk (on account of illness) *Mil.*; also like *ma btub-pa* not being willing; without a negative: **nyán yin* *W.* yes, I shall be able; inst. of *riñ-ba*: **za-nyán yōd-na* *Eyon* *W.*, bring it me, if it is still eatable. ཉན་ *nyam*, also *nyam-tig*, *nyum-yōs* cricket, locust *Sik.*

ཉན་(སྤྱི་) *nyam(s)*, resp. *tugs*, *tugs-nyim(s)* 1. soul, mind, *nyāms-kyi* *grog*s companions of the soul, viz. the murmuring springs and rivulets in the solitude of alpine regions *Mil.*; *nyāms-kyi* *ñān* the soul's wine, i.e. religious knowledge *Mil.*; *nyams dgā-ba* 1. well being, comfort, cheerfulness, *nyams mi-dgā-ba* an unhappy state, discomfort, *nyams-dgā glū-ru blon*s sing a song of joy! *Mil.* 2. gen. adj.: agreeable, delightful, charming, *nyāms-dgā-bai sa-ynās* a charming country *Glr.* — 2. thought, *nyams skye* or *ñar* a thought rises. — 3. strength, magnitude, height, state, manner, *nyams-(kyi)* *tād byéd-pa* *Pth.* (also with *bēd-pa* or *lén-pa* *C.*) to try, to put to the test, e.g. one's strength; *tugs-dām-gyi nyams sād-pa* to try the degree of a person's devotion or spiritual progress *Mil.*; *smra-nyāms*, *byed-nyāms* manner, — and particularly a pleasing, agreeable manner, — of speaking or dealing.

Other phrases are: *nyāms-su lén-pa* to take to heart, to interest one's self in or for a thing *Dzl.*, to commit to memory, to learn (v. below); *nyāms-su myōn-ba* to suffer, undergo, experience *Dzl.*; *nyams nā-ba* v. the compounds; *nyāms bēd-pa* *C.* to try, to examine; *nyāms brū-ba* *C.* to irritate, provoke, vex; *nyāms myōn-ba* = *nyāms-su myōn-ba*; *nyāms bzāg-pa* is said to be = *drān-pa nyē-bar bēd-pu*, v. *nyē-ba*; *nyāms lén-pa* 1. = *nyāms-su lén-pa*, v. above, 2. col. to measure out, to

take the measure, the dimensions of, to survey; *sa* land, *nor* the property, to take an inventory, to ascertain or compute the state of one's property, 3. *C.* — the following; *nyams sad-pa* ccg. 1. to try, to test, *byéd-dam mi byed* whether he will do it or not *Mil.*, to tempt, *tugs-dam-gyi nyams sad-pa* v. above. 2. to mock, scoff, trouble maliciously, provoke, irritate *C.*

Comp. *nyams-dgú* v. *nyams-tábs*. — *nyams-rgyúd* *Mil.* = *nyams*, *nyams-rgyúd-la sbyáns-pa*, intellectually skilled, well versed. — *nyams-nid* anxiety, fear, dread, of a thing, with the dat. or instr. *Mil.*; *nyams-nid-las tár-ba* to be delivered from anxiety *S.g.*; *nyams-nid-ba* vb. to be alarmed, to be in great anxiety *Sch.*; adj. dreadful, horrible, *nags-tsál nyams-nid-ba* a horrible forest *Dzl.* — *nyams-bdag* is said to be used resp. or euphem. for *skyon*, e.g. for damage done to an image of a god by water *C.*; *nyams-tágs sin Schr.*; in *Thgr.* it seems to be used in this sense. — *nyams-čán* 1. faint, weak, languid, exhausted, by hunger, illness etc. *Dzl.*; poor in learning, destitute of knowledge, ignorant *W.*; destitute of money, destitute of virtue *C.* 2. *W.* col. for *snayms-čán*. — *nyams-rtogs* resp. knowledge, cognition, perception, *nyams-rtogs big yod*, *nyams-rtogs bzán-po skye* or *krüns*, a perception, a good thought arises (in my mind) in a general sense: *nyams-rtogs-kyi mfar pyin-pa* to obtain perfect knowledge *Mil.*, frq. — *nyams-stibs* strength, zin is gone *Med.* — *nyams-ston-yád* v. *yád-po*. — *nyams-brtás byed-pa* strengthening, restorative, nourishing *Med.*, (but *nyams-brtas* he recovered, grew well, got up again *Dzl.*) — *nyams-tág-pa* suffering, tormented, exhausted *Dzl.*; *nyams-tág-pat skad* or *agra* lamentation, doleful cries. — *nyams-tábs*, *nyams-dgú* *Sch.*: 'appearance, colour, figure, state' (?). — *nyams-myon* *Tar.* enjoyment, delight, *nyams-myon ma skyes ru.i*, although I had no real enjoyment of it *Mil.nt.*; *tár-bat nyams-myon* prob. perception by the senses, knowledge acquired through the medium of the senses *Mil.* — *nyams-rtuál*

Dzl. ཇལ, 7 skill. — *nyams-mtsdr-ba C.* wonderful, most beautiful. — *nyams-lén* a memorial verse, a rhyme or verse serving to retain things in memory *Mil.*

ཉམ་བ་ *nyams-pa* injured, hurt, e.g., by a fall *Dzl.*; of lifeless things: spoiled, damaged *C.*; impaired, imperfect, *stobs-nyams, dbái-po nyams-pa, yán-lag nyams* *Lex.* (as explanation of *zá-bo*); *smra-nyams* (the sick person) speaks little *Med.*; **sem-nyám sön-kan** *W.* discouraged, disheartened; esp. relative to a violation of duty, failing in, *tsül-krims* (or *tsül-las*) *nyams-pas* because he has failed in, acted against the moral law *Dzl.*; *bzód-pa nyams-par gyúr-bas* because their patience failed *Dzl.*; also stained *Glr.*, e.g. *krág-gis* with blood; *nyams-par byéd-pa Wdn.*; *nyams-su jüg-pa Glr.* to spoil, deteriorate, destroy; *ma nyams-pa* entire, complete, untouched, uncorrupted.

ཉམ་ *nyar* 1. v. *nya-ra*. — 2. *Cs.*, also *nyur-nyar*, oblong.

ཉམ་བ་ *nyar-ydón* *W.* inst. of *nar-ydón*, shin, shin-bone.

ཉམ་ཉམ་ *nyal-nyil*, or *nyal-nyöl* filth, dirt, foul matter, loose and dry dirt that may be removed by sweeping *Pth.*, *Dzl.*

ཉམ་བ་ *nyál-ba*, imp. *nyol*, 1. to lie down, e.g. before a tigress *Dzl.*; to lie down, to sleep, *nyal-du* *son* (he) went to bed *Glr.*; *gya-erán-la nyal dag-go* (he) slept in the street *Glr.*; *mi nyal táam-la* when people go to bed, at curfew *Mil.*; *rtá nyal byéd-pa* to make a horse lie down *Glr.*; rarely of things: *rtava nyal* the grass is laid-down (by the wind or rain) *Dzl.*; *ra og nyál-bat nya so Zam.* calls the letter *nya*; fig. to rest, *bdá-bar nyál-du mäd-do* (he) had no rest, viz. from envy *Dzl.* ཇམ, 12. — 2. with *dan* or *la*, to lie with (a woman) *Dzl.* and elsewhere. — 3. fig. to dwell, to live *Mil.*

Comp. *nyal-krí* couch, bed, sofa *C.* — *nyal-gs* counterpane, quilt, blanket *Sch.* — *nyál-po* coition, *nyál-pa byéd-pa* to practise cohabitation, *mánu-du* immoderately *Med.* —

nyid-bu bastard, whoreson *Ma.* — *nyid-sa* sleeping-place.

ཉི nyi 1. num. fig.: 38. — 2. num. inst. of *nyis* in compounds, *nyi-brgyä*, *-stön*, *-kri* etc., *nyi-kri* also title of a book, the *Prajñā Paramitā*, containing 28 000 Sloka. — 3. for *nyi-ma*.

ཉི་ཁྲུ་ nyi-kud a lake in Nepal *Pth.*

ཉི་མ་ nyi-ma (*Bal.* **nyo-ma**, 1. the sun, *dar* becomes visible, rises; *dar* id., also: has risen, shines; *nub*, *rgas*, *W.* also **skyod*, *bud**, sets, is setting; *nyi-ma nub tsé bar* (for *tsé bdr-du*) until sun-set *Sch.*; *nyi-mai nyen*, akin to the sun, the *Sākya* race *Cs.*; **da nyi-ma rin-mo** *W.* now the sun stands already high in the heavens; **nyi-ma-gan-dar** sun-flower, *Helianthus*. — 2. day, = *nyin-mo*, opp. to night, *frq.*; **nyi-ma-tsé** *W.* the whole day, all day long; **nyi-ma-jed** *W.* noon, mid-day; *nyi-ma yig* one day, once *Dzl.*: *nyi-ma-re-rér* daily.

Comp. *nyi-dkyil* disk of the sun *Sch.* — *nyi-gün*, *nyi-mai gün* noon, mid-day; meridian(?) *Cs.* — *nyi-dgä* seems to be the n. of a medicinal herb *Med.* — *nyi-rgäs* sun-set. — *nyi-ldog* the solstice, *dgrün-nyi-ldog* winter solstice, *dbyar-nyi-ldog* summer solstice *Wdk.* — *nyi-nub* = *nyi-rgäs*. — *nyi-tse* 1. *Sch.*: the time or duration of one day. 2. *Lex.*: = རྒྱུད་ direction, place, country(?); *nyi-tse spyöd-pa* *Lex.*: a kind of ascetic; *nyi-tse-ba* *Sch.*: ephemeral; single, simple; *Thgy.*: n. of a class of infernal beings. — *nyi-tsöd* sun-dial, *nyi-tsöd-kyi kör-lo* the circle of a sun-dial *Cs.* — *nyi-dzin* eclipse of the sun (cf. *sgra-ydän*). — *nyi-zér* sun-beam, *nyi-zér réd-la dön-nas* riding on a sun-beam *Mil.* and elsewh.; *nyi-zér-gyi rdul* a mote floating in a sun-beam. — *nyi-zla* sun and moon; also the figures of sun and moon connected, crowning the top of the *mčöd-rten*; *nyi-zla badad mi* on sun and moon will not stand still *Mil.* — *nyi-dy* below the sun; the earth *Was.* (49); *nyi-dg-gi rgyal-kams* *Ghr.* id.; it seems, however, to

denote a certain country, acc. to *Mahāvvyut-patti* the same as *Aparāntaka*, *Williams*: the western country; cf. *Schf.* on *Tar. 73*. — *nyo-d* sun-shine. — *nyi-yöl* any screen or shelter from the sun's rays: awning, curtain, parasol, pent-house *Sch.*; **nyi-rib** (prop. *agrib*) *W.* id., umbrella. — *nyi-dar* sun-rise *Cs.* — *nyi-lkag* *Sch.* a cold day(?) — Cf. *nyin-mo*.

ཉི་འུ་ nyi-äu (inst. of *nyie-äü*), often in conjunction with *dam-pa*, twenty, *nyi-äu-rtsa-yctig* *B., C.*, **nyi-äu-nyer-yctig** *W.*, *nyer-yctig*, twentyone.

ཉི་མ་ཉི་མ་ nyig-nyig *W.* loose, slack, lax, not tight or tense.

ཉི་ཁྲུ་ nyin-ku, *Sak.* མཁུ་ *Cs.*: 'heart, spirit, essence', cf. *myin-po*.

ཉི་ཏོ་ nyin-to *Sch.*: sure, trustworthy, *Lex.*: *nyin-tor* = *nes-par*.

ཉི་ལག་ nyin-lag, a category not familiar to us; gen. mentioned together with *yän-lag*; it might be translated by: members of a second order, parts of the *yän-lag*; the exact meaning must however remain undetermined, as the Tibetans themselves are not able to give a clear definition of it. In *C.*: inner parts of the body, opp. to outer. In books, phrases like the following are to be found: *yän-lag dan nyin-lag tams-cäd dan ldän-pa*; *yän-lag dan nyin-lag nä-ba*; *yän-lag dan nyin-lag yčöd-pa*; evidently the *nyin-lag* are smaller, but more numerous than the *yän-lag*. In *Pth.* also *nyin-sprül* is found besides *yan-sprül*, emanation of the third order; v. *sprül-pa*.

ཉི་མ་མཁུ་ཉི་མ་ nyin-mtadms shyör-ba to be re-born *Stg.*

ཉི་ཡིད་ nyid 1. self, same, opp. to other persons, *ma nyid* the mother herself *Dzl.*; *mi de ni rgyäl-po nyid yin-no* this man are you yourself, o king! *Dzl.*; the very, just he, just it etc., *las byed-pai ynas nyid-la* just where I am working *Dzl.*; *dei druñ-nyid-na* (or *du*) close by, to, or before, hard by, *Thgy.*; *dus de-nyid-äü* at the very moment, *frq.*; *mčöd-bya nyid* that which is venerable par excellence *Tur.* 15, 13; *yän-*

tan nyid Tar. 15, 14 id.; *dé-nas mi rin-ba-nyid-na* a very short time after *Tar.*; when added to adjectives it denotes abstract nouns, as in English the terminations: -ness, -ship, -ty, -cy, -y etc., but it is chiefly limited to the language of philosophical writings, from which a few expressions only (such as *ston-pa-nyid* the emptiness, the Buddhist vacuum) have found their way into col. language. —

2. In the more recent literature it is used resp. for *kyod*, thou, you; *nyid-kyi* thy, your *Pth.*, *Ma.*; *nyid-rán* you (col. **nyi-rán*, *nyo-rán*) *W.*, *C.*, resp., like the German *'Sie'*; *nyid-tag(-rán)* you, addressed to one person or to several, *C.* (in *Glr. Kyed-tag* seems to be used in the same way). —

3. only, *gras-kyi lia nyid Zam.* only the numeral *lia*; *za nyid-do* the letter *za* alone (without a prefix).

ཉིན་(མོ་) *nyin(-mo)* 1. day, = *nyi-ma* 2; *nyin-gyi rin-la* during the day-time *Pth.*; *nyin-mor gyur* it dawns *Cs.*; *nyin-mor byed* 'making day', an epithet of the sun *Cs.*; *nyin* adv. in the day-time *Glr.*; *nyin-tig* one day, once *Dzl.*; *nyin tig bzin-du* daily *Dzl.*; *nyin-par* during the day-time *Dzl.*; *hy day-light Dzl.*; *dei nyin-par* on that day, frq. *Dzl.*; *pyir nyin, pyi de nyin, dei pyi nyin* the following day, on the f.d. *Dzl.*; *tas bdo-bidai nyin* the 15th., on the 15th. *Glr.*; fig.: *batán-pa nyin-par mdzad-pai skye-bu* a saint that restores the doctrine, a reformer of faith; hence *Schr.:* *dad-pai nyin-byed* evangelist, apostle. — 2. propitious day; **na ça nyin-mo mi dug** *W.* this day is not propitious for me to go.

Comp. *nyin-dkar* a white, a lucky day *Sch.* — *nyin-gán, nyin-tog-tág* (*W.* **tag-tog**) all the day long. — *nyin-gún* noon. — *nyin-gla* daily pay, a day's hire *Cs.* — **nyin-tse-re** *W.* all the day long, the live-long day. — *nyin-mtsán* 1. a day and a night, *nyin-mtsán bdo-bryád Mil.* for nine days and nine nights. 2. day and night *Dzl.*, *nyin-mtsán-med-par* id., frq.; *nyin-med-tsdn-med W.* id.; *nyin-mtsán-du* id.

Mil.; *nyin-mtsán mayám-pa* equinox; — *nyin-tág(-rgig)* 1. a day with the night, 24 hours, divided into 12 portions of time, called *kyim* (q. v.): *nam-pyéd* midnight, *nam-pyéd-yól* 2 o'clock a. m., *to-ráns* 4 o'clock a. m. (in popular language also: **jd-po dán-po** about 2 o'clock, **nyis-pa** 3 o'clock, **süm-pa** 4 o'clock, *nam-láns* 6 o'clock a. m. (i. e. the time when the sun first illumines the mountain tops; it is from this moment, and not from midnight, that in daily life the date is counted); *nyi-dér* 8 o'clock a. m. (when the sun rises upon the valley); *dros-jám* (col. **nyi-dúl**) 10 o'clock a. m.; *nyin-gún, nyi-pyéd* 12 o'clock, noon; *pyed-tól* (*W.* **zá-ra pí-mo**) 2 o'clock p. m., *myur-smád* 4 o'clock p. m., *nyi-rgás* 6 o'clock p. m., *srod-kór* 8 o'clock p. m. (col. **sa-rub, srod-rub**), *srod-tól* 10 o'clock p. m. (col. **tini-nyi**) — thus acc. to *Wdk.* By adding the names of the 12 years' cycle (*nam-pyéd byi-ba, pyed-tól glán* etc., v. the word *lo*), these terms have been rendered still more convenient for astrological calculations. Of course, all the terms given are strictly correct only at the time of the equinoxes, and deviate at the summer and winter solstices for more than an hour from the time indicated by our clocks. 2. *nyin-tág* as symb. num.: 15. — *nyin-bzin-gyis Pth.*, *nyin-re bzin Glr.*, daily adv., with *gyi* adj. — *nyin-lám* a day's journey *Glr.*, *rkai-tán-gi, rdá-pai, lüg-pai nyin-lam* a pedestrian's, a horseman's, a sheep-driver's daily march. — *nyin-ráns Tar.* (= *to-ráns*) day-break, morning twilight *Schf.*

ཉིན་ཕྱགས་ *nyib-pyags, W.* **nyib-tág(s)** the sunny side of mountains.

ཉིན་པ་ *nyil-ba* to decay, to crumble to pieces, of rocks, mountains etc.; rarely to run down, of tears, to flow down, of locks of hair.

ཉིན་ *nyis* 1. instrum. of *nyi*. — 2. is compounds for *ynis*.

ཉི་ *nyu* num. fig.: 68.

ཉི་མི་ *nyü-ti* pear *Ld.*

ལྷན་ nyug-pa 1. to besmear, spos to perfume; to rub gently, to stroke, to caress *Sch.*, in this sense perh. *Gyatch* 17, 14. — 2. to touch, = *rég-pa* ccd. *W.*; *C.*? — 3. to search after (feeling, groping) *Cs.* — 4. to put out, stretch out, *xi-nas ngo* one's head out of the water, to look or peep out, resp. *dbu nyug mdzad-pa* *Glr.*; *nyug-nyug-pa* *Tar.* 80, 21 to stand out, to project (*Sch.*: to run to and fro?).

ལྷན་རྒྱ་མཚོ་ nyug-rtae mé-tog Carthusian pink *C.*

ལྷན་རྒྱ་མཚོ་ nyug-rúm, nyui-rúm a eunuch *Dzl.*

ལྷན་ nyün-ba 1. adj. col. *nyün-nu*, little; *nyün-nu zig*, *Ld.* col. *nyün-narig*, nyün-zad *sig* id. *Dzl.*; *nyün-das* *Wdn.*, a little, a few, some; *nyün-bar byéd-pa* to make less *Cs.* — 2. vb. to be little.

ལྷན་ nyün-ma turnip, *la(-jug dan)* nyui (-ma) radishes and turnips *Glr.* — *nyün-tu*, *nyün-loi ja* turnip-soup, turnip-tea, an infusion of dried turnip leaves, much used, e.g. in Bhotan, and considered very nourishing(?). *nyün-dó* *C.*, mentioned by *Wts.* p. 137. as 'navets ronds', large sweet, red turnips (perh. turnip-rooted cabbage?). — *nyui-yü* seed-turnips (*Cs.* turnip-seed). — *nyün-lo* a turnip leaf.

Note. In writing and speaking this word is often confounded with *yuñ(s)* mustard, so that e.g. *yuñ-ma* is said for turnip inst. of *nyün-ma*, *nyüis-dkar* for white mustard, inst. of *yuñis-dkar*.

ལྷན་རྒྱ་ nyui-rúm v *nyug-rúm*.

ལྷན་ nyül-ba to wander or rove about, to pass privily or steal through, e.g. towns, countries, mountains *Mil.*, burying-places, tombs (as *jackals*) *Mil.*; (*lia*) *nyül-pa*, *nyül-mi* *Pth.*, *sa-nyül* a spy *Cs.* (Also *nyül-ba*, *nyül-ba*.)

ཉེ་ nye num. fig.: 98.

ཉེ་ nyé-ti a pear *Schr.* (cf. *nyü-ti*, *nyó-ti*).

ཉེ་ nyé-ba I. vb., to be near, to approach, always with the supine of a verb,

du byéd-du nyé-bas when he was near dying *Dzl.*; *zla-ba tsán-du nyé-bas* (when she was) near the completion of the months, i.e. the time of giving birth to a child *Dzl.*, frq.; *sléb-dpon yjir ón-du nyé-bas* when the time of the teacher's return drew near *Dzl.*; *zin-du mi nyé-ste* being not near having done *Dzl.*; even used as follows: *ynas der sléb-tu nyé-bai tse* when he came near the place *Mil.*

II. adj., col. *nyé-mo* near, both as to space and time, *lam-riñ-gi ynyén-pas klyem-mates nye* the neighbour is nearer than a kinsman living far off; *ká-ba dan nyé-bai sar* at a place near the pillar *Glr.*; *tag-nyé-ba* id.: *ri tag-nyé-ba zig* a near or neighbouring hill *Ma.*; standing near, fig. being closely connected with by consanguinity: *nyé-ba-rnams* *C.* relations, kindred (*Dzl.* 77, 13 *ynyén-pas* prob. is preferable to *mo nyé-bas*); allied by similarity: *mtsdms-med-pa lia dan de dan nyé-bai sdag-pa* the five worst sins, and those coming nearest to them; near by friendship and affection: *nyé-mo yin* *W.* he is closely connected with us, he is desirous to enter into an intimate connection with us; *blo*, or *anyin*, or *sems nyé-ba* (or *nyé-mo*), friendly, kind, amicable, *blo nyé-ba ltar byéd-pa* to affect a friendly manner *Glr.*; *nyé-mo jhé'-pa* *C.* to love, e.g. parents loving their children or vice versa; *nyé-bai sras bryad* *Glr.* the eight intimate disciples (of Buddha, not historical, but mythical persons, Mantshusri etc.).

III. adv. *nyé-bar* or *nyer* 1. near, *dan* to, *dé-dag dan nyé-bar lha-kañ bžens* near to them he built a temple *Tar.*; *nyé-bar ón-ba, sléb-pa*, to come near, to approach; *nyé-bar gyür-ba* id., *stóns-su nyé-bar gyür-ba dan* when it was nearly empty *Pth.*; *dár-la nyé-bar gyür-to* it began to spread, to extend itself *Pth.*; *nyé-bar yná-pa* to be near, to stand near, e.g. of a star *Wdn.* — 2. *nyé-bar byéd-pa*, with *la*, to adhere to, to keep (one's promise) *Pth.* — 3. *nyé-bar bžig-pa* to make use of, to employ, *drán-pa nyé-bar bžig-pa* (ལྷན་པ་ལྷན་པ་, *Burn.* I.,

626. ལྟ་ near, though Tibetan dictionaries write ལྟ་) to make use of one's intellectual powers. To do this rightly forms part of Buddhist wisdom (v. *Köpp.* I, 436) and instruction (*Dzl.* ལྟ་, 7, where *Sch.*'s version is incorr.), being divided into four divisions or degrees (*Burn.*); *sañs-rgyás-la dkón-pai du-ñes nyé-bar bñag-pa* to apply to Buddha the notion of rareness *Tar.* 5, 13. — 4. intensely, urgently, speedily, *Jigs-pa nyé-bar zi* fear is speedily allayed *Glr.*; *nad nyé-bar* the disease is speedily cured *Thgy.*; *nyé-bar lén-pa Mñ.*, *Thgy.* to seize eagerly, to strive for earnestly, to aspire to, esp. to the re-birth as a human being; cf. also *nyer-lén*; *nyé-bar mñé-ba* of urgent necessity, frq. *Tar.* *nyer-pel* it increases rapidly *Med.*

IV. sbst. v. *nyé-tñ.*

Comp. *nye-skór Sch.* *nye-kór* those about us, the company around us, *Kyed-rñ-gi nye-kór-gyi ldóm-bu-ba* a beggar belonging to the people around you *Mñ.*; esp. relations, kindred, *des nye-kór yan ðaga-kyis yon* in this way family-connections are formed of themselves *Mñ.* — *nye-mñón* = *nye-rñi Ca.* (?) — *nye-grógs* neighbour, fellow-creature *Ca.* — *nye-ñár* now *Sch.* — *nyé-dag Ca.*, *nyé-du*, and most frq. *nye-brél (nyen-brél)* kindred, relations (these being considered a main obstacle to moral perfection, they are to be shunned accordingly). — *nye-ynás* disciple, *kyéd-kyi nye-ynás bygyio*, *nye-ynás-bu mñio* I wish to become your disciple *Dzl.* — *nye-tñán*, *nye-rigs* relative, kinsman. — *nye-rñi* 1. near and far, near and distant relations. 2. distance, *sgor nye-rñi ði-taam yod* how far is it from here to the gate? 3. partial, *rgyál-po nye-rñi ðes* the king is very partial *Glr.*, *nye-rñi-méd-pa* impartial *Glr.* — *nye-lám* near; now *Sch.*

ཉེན་ nyé-ze damage, mishap, accident (syn. to *bar-ñad*), *nyé-ze-méd-par* without an accident, safely *Dzl.*

ཉེར་པ་ nyé-ré-pa *Lexx.* to wash.

ཉེ་མི་ nyé-tñi, or *nyé-bai tñi Med.*, a tree the fruits of which are used as a sweet medicine.

ཉེ་མཁའ་, ཉེ་མཁའ་ nyé-ma, *nyeg-tóg*, v. *nydg-ma.*

ཉེ་པ་ nyé-pa = *mnyé-pa.*

ཉེ་ nyen 1. = *nye*, *ngen-kór*, or *nyen-akór* = *nye-kór* a relative, *Pñ.*: *nyen-kór ðig yin* he is a kinsman; also alone, like *nyen*. — 2. with a vb.: danger, risk, *nyér-du jig-nyen yod* there is a danger of its being soon destroyed *Glr.*; *dmyál-bar gro-nyén yda* there is a danger of going to hell; *aróg-gi bar-ñad-du gró-bai nyen yod Mñ.* of risking one's life; **ññi-nyen** C. he has the chance of receiving a good beating; occasionally also: to be near, to impend, in reference to happy events; in col. language it is simply used for danger, *nyén-ñan* dangerous, e.g. *lam, las, sbrul* etc.

ཉེ་པ་ nyén-pa, pf. *nyén-to*, to be pained, pinched, pressed hard, e.g. by hunger, cold, enemies; to toil and mow, to labour hard, to drudge; v. *bañ.*

ཉེ་ nyer 1. = *nyé-bar*. — 2. v. *nyi-ñu.*

ཉེ་སྒྲུབ་ nyer-sñógs *Thgy.*, tiems, task *Sch.*

ཉེ་ཉེ་ nyer-nyér, *nyer-ze*; *W.* drops, sediment.

ཉེ་པ་ nyér-ba 1. *Sch.* to tan, curry, dress, make soft. — 2. *W.*, also **nyer-tñid tñi-ñe**, to snarl, growl. — 3. *W.* to tarry, stay, linger (*nyér-ba* for *bend-ba*?).

ཉེ་མ་ nyér-ma *W.* for *ryér-ma*, red pepper.

ཉེ་མིན་ nyer-lén, or *nyé-bar lén-pa*, is said to be = *rgyusi rgyu*, original cause.

ཉེ་པ་ nyél-ba taken ill, sick *Sch.*

ཉེ་པ་ nyés-pa I. sbst. any thing or noxious, or liable to become so, and the consequences of it; hence 1. evil, calamity, damage, *nyés-pa fams-ñad ðei lü-la* duo all sorts of plagues are collecting upon his body *Dzl.*; *lo-nyés* a bad harvest, failure of crops, *lo-nyés byñi-bai ðes* when

the harvest had been bad; in a special sense in medicine: the three humours of the body, air (v. *rhūn*), bile, and phlegm, gen. called *विदोष* *nod-byed nyēs-pa ysum* the three noxious matters (most diseases being ascribed to a derangement of one of them). — 2. moral fault, offence, sin, crime, *nyēs-pai skyon*, being contaminated by a crime *Dzl*; *lus dan nāg-gi* (or *Kai*) *nyēs-pa* sin in word and deed *Dzl*; *nyēs-pa byed-pa* to commit a fault, a crime; to sin, frq.; also: *mi zig-la nyēs-pa byun* a slip has occurred to a person *Dzl*; *bdag-la nyēs-pa ci zig yōd-de ma jnān* what crime have I committed, that you will not give me permission? *Dzl*. — 3. punishment *C*. **nyē-mi** id., resp. **ka-nyē*; *nyē-pa pōg-kān** he that has got a punishment.

II. vb. to commit an offence, *dis ci nyēs-te bzun* what offence has he committed that he is taken prisoner? *Dzl*. (cf. above); *siōn-lad bdag-gis nyēs-pa bden* it is true that formerly I committed a fault *Dzl*; *siār ma sbrān-pa nyēs-so* the not reporting sooner was a fault *Dzl*; *pyōg-pa nyēs-so* you have committed a fault by covering... *Dzl*; *bdag nyēs-na* if harm is done to me; hence *ci nyēs* in a general sense: *kyod ci nyēs-pa smros zig* tell me what has happened to you *Dzl*; *bsōn-na ci nyēs* quid mali, si vendideris? *Dzl*; *mi drān-nam ci nyēs* is she out of her senses, or, what is the matter with her? *Dzl*; *ci nyēs-na why*, *ci nyēs-na kān-pai nān-na rāsin-bu bakyl* why is there a pond within the house? *Dzl*; *ma nyēs-pai grō-ba* innocent beings *Mil*; *ma nyēs-pa pyir byun* he came out again unhurt *Dzl*; *nyēs-byas* a wicked action, a sin *Cs*; *nyēs-lūn* sin, sinful deed, trespass, *nyēs-lūn-gis pōg* he has been overtaken by a sin *Mil*.

११० *nyo* 1. num. fig.: 128. — 2. carrot *Cs*.

१११ *nyo-ti* a pear *Ld*.

११२ *nyō-ba*, pf. and imp. *nyos*, 1. to buy, *dāul bgyas* for a hundred rupees; *nyō-(ba)-po* a buyer, purchaser, *nyo-(ba)-*

mo fem.; *nyō-mīkan* a buyer, customer; *nyō-to* account, bill; *nyo-lān* commerce, traffic; *nyo-lān byed-pa* to trade. — 2. to take at rent, to take the lease (of a field, by buying the crop).

११३ *nyōg-pa* soiled, dirtied, made unclean, e.g. of victuals *Mil*; *nyōg-ma Sch.*, *ḥu-nyōg Lex.* muddy, foul water; *nyog-nyōg-po* confused (story) *Tar*.

११४ *nyōga-byin Sch.*: too soft; *nyog-nyōn Sch.* soft, tender, weak, inclined to weep; **ān-nyog-ān** (for *yōs-nyog-ān*) dandling, fondling *W*.

११५ *nyōd-pa* food *Lex*.

११६ *nyon-mōn-pa* (seldom without *-pa*), *Skt.* १. misery, trouble, pain, frq.; also used as a verb: *nyon-mōn-ñi*; *tsā-bas nyon-mōn-te* molested by the heat *Dzl*; *nyon-mōn-par gyir-ba* to get into trouble *Dzl*; *nyon ma mōn-sam* had you to experience any hardship? *Dzl*. — 2. in a restricted sense: the misery of sin, *nyon-mōn-pa-las pān-pai don med* this does not avail for being delivered from such misery *Dzl*; sin, *nyon-mōn-pai nad, dāi-ma Dzl*; *sēr-ēna-la sōga-pai nyon-mōn-pa* avarice and other sins *S.O*; *nyon-mōn-pa-mēd-pa* free from sin, sinless *S.O*; *nyon-mōn-ān-gyis nyō-ba nyos Zam* the offender buys the flesh of a fish.

११७ *nyōb-nyōb* weak, feeble-minded *Sch*.

११८ *nyor* 1. v. *nyō-ba*. 2. a rectangle *Cs*.

११९ *nyol*, imp. of *nyōl-ba*; *nyōl-ba* prov. for *nyōl-ba*.

१२० *nyos*, imp. of *nyō-ba*; *nyos-mi* a slave *Cs*.

१२१ *nyān* - a *Sch.*, prob. = *nyān-ba*.

१२२ *nyān* 1. a pestilential disease, epidemic, or contagious disorder, plague, *māso dan brum-bu nyān Ma*; *nyān-nād* id.; *nyān-dūg* a poison against, or a remedy for the plague *Med*; *āka-nyān* a destructive plague *Sch*. — 2. a species of wild sheep, argali (*Ovis ammon*).

མགན་པ་ *nydn-pa* cruel, fierce, severe, *lha nydn-rnams* *Ghr.* gods of vengeance, deities of terror; *kleu-nydn* id.; *krims nydn-pa* a cruel commandment, frq.; *dam-tsig nydn-pa* prob. a rigid vow, a solemn oath *Mil.*; of mountains: wild, rugged, precipitous; *nydn-sa* a rugged country *Mil.*; in *nydn-pas ynad* (v. *ynad*) prob.: dangerous. — *nydn-po* sbst. *Mil.*?

གནད་(པ་) *nyas(-ba)* 1. neck, nape, *nyd-ba brtuis* the neck is contracted or shortened *Med.* — *nyd-ko* hide, or leather of a beast's neck *Cs.* — *nyas-köbs* screen of the neck (attached to a helmet) *Sch.* — *nyas-rgyab* (?) *C.* breast-work, parapet. — *nyas-rtsé* vertebra prominens, the cervical vertebra with its projecting process *Mil.* — *nyas-tsigs* cervical joint. — *nyas-réns* stiff neck, *nyas-réns-dan* 1. having a stiff neck; 2. stiffnecked, obstinate. — *nyas-tin* a yoke (for oxen) *Ghr.*, *Lex.* — 2. *skad-nyad* v. *skad*.

གནད་ཁང་ *nyas-nán, or mya-nán*, a village on the frontier of Nepal

གནད་པོ་ *nyd-bo* a witness, one that gives evidence *Cs.*, *Lex.* — *dpán-po*; *nyd-bo byed-pa* to pledge for, to be surety for; *Dzl. 770: bakyi-nyd byas*, *Sch.*: 'he made an attested loan'.

གཉི་ག་ *nyi-ga* for *nyis-ka* *Stg.*; *nyi-zér* for *nyi-zér* *Lex.*

གཉི་ཐུ་ *nyig-tu* *Lex.* = *ýig-tu*.

གཉི་ *nyid*, resp. *mnal*, sleep, *nyid-du gro-ba* to fall asleep *Ghr.*, *Mil.*; *W.* "nyid ma yon" sleep has not come, I am sleepless; "nyid ma kug, nyid kug ma nyan", also "nyid sa son" id.; *nyid mi tub* he cannot find sleep *Med.*; *nyid-tum-pa* one uninterrupted portion of sleep *Ghr.*; *nyid mtug-pa* a sound sleep, *nyid-erab* a light sleep, a slumber *Med.* — *nyid-log-pa* (prop. *nyid-kyis log-pa*) *Dzl.* to fall asleep, *Dzl. 773, 16; 272, 9* (thus correctly translated already by *Schr.*), prob. also to sleep; *nyid-la gro-ba, W.* "za-ts", to fall asleep; *nyid tóg-por son* he fell into a deep sleep *Mil.*; "da-rén nyid ma lög-

mkan-dug *W.* I am still awake; *nyid sad-pa* to awaken, to awake vb. n.; *nyid-yür-ba* to be overcome by sleep *Sch.*, *Tar. 31, 22, Pth.*, — *nyid-rdöl* *C.* somnambulism; "nyid-ma-mün-la dül-ts" id., *Ld.*; "nyi-öl gyab-pa" id. *C.* — *nyid-dan* sleepy *Cs.*; *nyid-med* having no sleep, sleepless; *nyid-yér* morbid sleeplessness; *nyid-yár* *Med.*, *Pth.*, id? *nyid-lam* *C.* = *rmi-lam* dream.

གཉིས་ *nyis* 1. also *nyis sig* (v. *sig*), two, *de nyis, nyis-po, nyis-ka* the two, both; *nyis(-su)-med(-pa)*; *mi-nyis-pa* *Tar.*, not being two, i.e. not differing, identical, the same, *na dan rgyal-ba nyis-su med* I and Buddha, we are one, i.e. I am an incarnation of Buddha *Ghr.*; *Cs.* also: indubitable, thus perh. used by *Mil.*; *nyis-su byün-ba* to be divided into two, to become two *Ghr.* — 2. a (married) couple, *brám-ze nyis* Brahmin man and wife. — 3. both (v. above), in Tibetan often added, where two nouns have the same predicate, either disjunctively, and then usually followed by *re: jó-bo dan byams-gyón nyis mdzö-mo re stén-du bñugs* both the lord and the Maitreya were mounted on bastard-cows *Ghr.*; *na-rán re nyis* either of us *Mil.*; *pyi nan nyis tsolugs gan* "bzan" which is the better of the two religions, the esoteric, or the exoteric? *Ghr.*; — or copulatively: *Kyo-tug nyis-la rás-tug ýig-las mi bdög-ste* as they both, husband and wife, had only one cloth together *Dzl.*; — and reciprocally: *tsa dan bon nyis rtad-pa* the contest between the religion of Buddha, and the religion of the Bons *Ghr.*; *Kyod dan na nyis bza-mi byao* we two shall marry each other *Ghr.* In most cases mentioned sub 3, *nyis-po* (the two), *nyis-ka, (j)nyi-ga, W.* col. also "nyi-ko, nyi-kad, nyi-kod", *Sp.* "nyi-mo", may be used inst. of *nyis*; *nyis* may also refer to several nouns on one or on both sides: *Kyed dan na nyis* both you (referring to several persons) and I; but it may also be quite omitted, as in other languages: *ga dan bai jug-tul* the way

of employing the (two) letters *g* and *b* *Gram.*

Comp. and deriv. *nyis* - *skyes* one that is born twice i.e. a bird *Čs.*; also one that has entered into a religious order *Čs.* — *nyis* - *čär* v. *čar.* — *nyis* - *nyis* two a piece. — *nyis* - *láb* twofold, double, v. *ldab.* — *nyis* - *lün* (འཇུག) 'drinking twice', the elephant. — *nyis* - *pa* 1. the second. 2. having two, possessed of two, e.g. *nyo* - *nyis* - *pa* having two heads. two-headed; also double-tongued, deceitful *W.* 3. having doubts, doubting(?) *Wln.* — *nyis* - *po* the two, both (v. above). — *nyis* - *méd* v. beginning of this article. — *nyis* - *dzin* prob. the state of being affected or influenced by contrary things: doubt, unsteadiness, wavering *Gl.*; *nyis* - *dzin* *lā-ba* prob. to look upon two things as differing, to think them different *Mil.*

གཡུག་མ་ *nyü-g-ma* *Čs.* natural, opp. to *bčos* - *ma* artificial, hence (*Sch.*) = *dios* - *ma*; *Lex.* = *འཇུག་མ་* innate, peculiar. It occurs in the expressions: *sens* *nyü-g-ma*, and *nyü-g-mai* *sens* *Mil.*; *nyü-g-mai* *ye-šes* *Mil.*; *nyü-g-mai* *don* *Mil.* and *Lex.*; *ma-bčos* *nyü-g-mai* *nān-du* *drex*, perh.: is dissolved into the uncreated primordial existence *Mil.* Our Lama explained it differently in different passages, and was not certain of the true meaning of the word.

གཡུག་དཀར་ *nyüñ-dkār* rape-seed for pressing oil; but cf. *nyüñ-ma*.

གཡུག་པ་ *nyüñ-ba* = *nyüñ-ba*.

གཡུག་པ་ *nyüñ-ba*, *Gl.* also *nyeo*, *smýé-bo*, a wooer, courter.

གཡུག་མ་ *nyüñ-ma* the twisted part of the colon or great gut, *Med.* and *col.* (*Sch.* errone.: rectum).

གཡུག་པ་ *nyen*, resp. *sku* - *nyen* 1. kinsman, relative, *byāms-pai* *nyen* loving relations, frq.; *nyen* - *la* *hyāms-pa* *byēd-pa* to love one's relatives; *nyen* - *gyi* *sgyü-g-mo*, *sgyü-g-mo* as a degree of relationship *Lex.*; *nyen* *byēd-pa* to become related, or allied, by marriage *Dzl.* — 2. gen. *nyen* - *po* helper, friend, assistant, esp. spiritually: *rgyud* *nyen* - *po* *bčān-bar* *byin-gyis*

rlobs bless my soul, that it may become a good spiritual helper (to these people) *Mil.*; *nyen* - *po* - *la* *ma* *ltōs-pa* without looking up to a spiritual adviser *Mil.*; frq. used of supernatural helpers: *bod* *lāt-bai* *nyen* - *po* the promoter of the conversion of Tibet (the special Saviour of Tibet, as it were), *Awalokiteswara*, frq.; applied to things: remedy, means, expedient, antidote, *nād-la* *rsō-bar* *byēd-pai* *nyen* - *po* assistants in curing maladies (e.g. medicine, diet etc.) *Med.*; *dei* *nyen* - *por* as a remedy for *Thgy.*, frq.; *syūb-pai* *tab* *mi* *šes-pai* *nyen* - *por* as a remedy for helplessness in acquiring a certain object, i.e. direction or instruction how to obtain it *Thgy.*; *nyen* - *po* *ysān-ba* mysterious helpers, or sources of good (relative to fetish-like objects frq.) — 3. *Čs.*: 'nyen - *po* adversary, antagonist, enemy; contrary, opposite, adverse'; *Sch.*: 'nyen - *por* *rtēn-pa* to adhere to the counter party'; *Lex.* have 'spñ-byai' *nyen* - *po* a nyen - *po* to be shunned, explaining *nyen* - *po* by *འཇུག་མ་* (prob. to be corrected into *འཇུག་མ་*) opponent, adversary. Sure proofs of this signification of *nyen* - *po* I seldom met with in literature, but Lewin mentions some instances scarcely to be doubted. — 4. i.o. *nyen* and *bsyen*.

Comp. *dpuñ* - *nyen* helper, assistant, frq. — *pā* - *nyen*, *mā* - *nyen* a relation on the father's side, on the mother's side *Čs.* — *bāes* - *nyen* friend, esp. spiritual friend, v. *bāes*. — *nyen* - *grās* (*Sch.*?), *nyen* - *bril*, **nyen* - *dūñ* - *po** *W.* relations, esp. of the same blood; *nyen* - *slē*, *nyen* - *tsān*, *nyen* - *sril* *Mil.* id., col. — *nyen* - *dūñ* 1. *Sch.*: 'concord, harmony, amongst kinsmen', in which sense it seems to be used in *Stg.*: *nyen* - *dūñ* *zād-pa* *yin* this harmony ceases. 2. relations, *pā* *yañ* *ma* *yin*, *nyen* - *dūñ* *min* neither father nor relations *Thgy.* — *nyen* - *zlā* prob.: qualified, fit for matrimonial alliance (as to birth etc.). *kyēd* - *rnams* *kyāñ* *ied* *rgya-nāg-pai* *nyen* - *zlā* *yin* - *pas* as ye Tibetans may enter into connubial connexion with us Chinese *Gl.*; in a concrete sense: a good match, *nyen* - *zlā* *ma* *nyēñ-*

kyis Dzl. 20, 14; *Kyod dan nyen-zld min* I am not allied with you by marriage, with you I am not on terms of affinity. — *nyen-ád* (?) reconciliation *C.* — *nyen-bás* relatives and friends, also separately: *Kyód-la nyen meel bás kyan med Mil.*

འཇིག་པ་ *nyér-ba* c. accus. to take pains with, to take care of, to provide for, to try to get; to procure, to acquire, *nyer byéd-pa* id.; as a sbst. *Tar.* 165, 22: the procurer, provider *Schf.*; gen. in conjunction with *don* in various ways, as: *bdag don zig nyér-te* as I have to look after a business *Dzl.* 20, 7; *don nyér-ba* to earn money; *dón-du nyér-ba* c. accus., rarely c. dat.: to provide for, to strive to procure, nor *dón-du nyér-ba* to endeavour to make money, frq.; *yo-byád dón-du nyér-ba-rnams* people who desired to have goods *Tar.* 169, hence *don-nyér exertion, effort, zeal, don-nyér cén-po dgos* great exertions are necessary *Mil.*; in this sense prob. also *Tar.* 4, 8: earnest exertion (in investigating); *don-nyér byéd-pa* c. lu to study, investigate (a thing) *Gl.*; *don-nyér-can* 1. zealous, painstaking. 2. *Sch.* also: liked, welcome, *ngrona* a welcome guest. — *dkon-nyér Tar.* 183, 21, *Schf.*: administrator of valuable property; acc. to others: the first secular functionary of a *ytung-lag-Kan*, about the same as *bailiff* (steward) of a convent, = *lha-nyér* Georgi Alph. Tib. (in an edict); also the manager of the daily sacrifices (*dgon-nyér*?); *slob-nyér* a student, *ros-slob-nyér* a religious scholar (a student of theology) *Mil.*, *slob-nyér gán-du byis* where did you study? *Mil.* — *ytal-nyér byéd-pa* to trust (a person with), to intrust (a thing to) *Gl.*; *čéd-du nyér-ba*, and *ryes-su nyér-ba* v. *čed*. — *nyér-ku* attention, care, *nyér-ka byéd-pa* ccy. to pay attention to, attend to, take care of *Pth.*; *nyér-ku ytád-pa* to commit (a thing) to a person's charge, to put a person in trust of *Gl.* — *nyér-pu* farm-steward, in convents etc. — *nyér-byiin* prob. = *nyér-ku*. — *nyér-tsin* store-

room, store-house, (if under the charge of a special *nyér-pa*).

འཇིག་མ་ *nyér-ma* a fold of the skin, wrinkle *Med.*; *nyer-ma réns-pa gyur* the wrinkles are made straight, are smoothed *Stg.*; *nyér-ma-can* wrinkled; *kro-nyér* (འཇུག་ཏི) a frown, a severe or angry look v. *kro-ba*; *nyér-ba* to wrinkle, *sna-gón nyér-ba* to knit the brows, to frown *Pth.*

འཇིག་པ་ *nyél-ba* = *mnyél-ba Sch.*

འཇིག་པ་ *nyóg-pa* to desire, to wish earnestly *Cs.* v. *anyóg-pa*.

འཇིག་ *nyóól* strength, durability, stoutness of cloth etc., *C.* and *W.*, *nyóól-can* strong; *nyod-čün*, *nyod-mél* weak; *Lez.* *lus nyod-čün* a weakly body or constitution.

འཇིག་པ་ *nyóól-pa* to draw, stretch, strain *C., W.*

མཉམ་ *mnyan* (མཉམ་) boat, skiff, wherry; *mnyán-pa* boat-man, ferry-man.

མཉམ་པ་ *mnyán-pa* 1. = *nyán-pa Dzl.* etc. — 2. v. *mnyan*.

མཉམ་ཡོང་ *mnyan-yóól*, **མཉམ་ཡོ་** a town in the northern part of Oudh.

མཉམ་ *mnyam* v. the following word.

མཉམ་པ་ *mnyám-pa* (མཉམ་) col. **nyám-po*, 1. like, alike, equal, same, *mnyám-po yóól* they are alike, equal, not differing, col.; with *dan*, seldom with the termin., *lha dan mnyám-pa yóól* they are like unto the gods *Pth., Gl.*; *zlam-por mnyám-pa* roundish *Sambh.*; *rigs mnyám-pa* of equal birth, rank *Dzl.*; *lus mnyám-pa* contemporary, simultaneous, frq. *mnyám-par gyúr-ba* to become equal, to be equal *Dzl.* — 2. even, level, flat, *lay-mtil ltár mnyám-pa* flat like the palm of the hand *Gl.* and elsewh.; *mnyám-pu* (or *-par*) *byéd-pa* to make even or level, to even, to equalize *Dzl.*; to divide equally; *sens mnyám-pa* imperturbation, evenness of mind, not to be affected by kindness or the reverse; *sens mnyám-par jóy-pa* to compose the

mind to perfect rest, for meditation, frq.; *mnyám-pa sbyór-ba* id. (?) — *mnyám-du* adv. (col. **nyám-po**) c. *dan*: together with, in company of, *blá-ma dan nyám-du* *grogs dús-su* Mil.; *ma dan mnyám-du* *ñi-ba* Thgy.; col. **ña dan nyám-po* *ñog** or merely **nyám-po* *ñog** come along with me! **nyam sön-te** going along with; *nyí-ma sár-ba dan mnyám-du* with the rising sun Mil.; col. **ñul dan nyám-po** in walking, *ambulando*; **fen dan nyám-po** in taking it away (it was broken); **kúr-pa nyám** (to send something) by (with) a cooly. — *mnyam-méd*, *mnyam-brál* unequalled, matchless; *mnyám-pa* 1. unequal, 2. uneven. — *pyag* (or *lag*) *ynyis mnyám-bzug-tu yód-pa* both hands laid together on the stomach, *mnyám-bzag pyág-rgya-can* id. — *mnyam-pa-nyid*, *མཉེན་པ་*, equality, parity; impartiality, justice.

མཉེན་པ་ *mnyéd-pa*, pf. and imp. *mnyes*, fut. *mnye*, W. col. **mnyo-çé**, 1. to rub, between the hands or feet, e.g. ears of corn; one's body Tar.; esp. hides, hence to tan, curry, dress; *kó-ba mnyén-pa* a tanned hide, dressed leather; **sed dan nyé-çé** W. to rub in or into with force. — 2. *çs.* also: to coax.

མཉེན་པ་ *mnyén-pa*, W. **nyén-mo**, flexible, pliable, supple; soft, smooth, of the voice frq.; of the mind Dzl.; *mnyén-par byéd-pa* to make soft, smooth, flexible, *gyür-ba* to become soft, of the skin etc. Med.; *mnyen-mnyél-ba* to make soft by tanning Sch. — *mnyen-mnyés yän-pa* to caress, to fondle Sch.

མཉེན་པ་ *mnyél-ba* 1. also *ynyél-ba*, to tan, to dress (hides) Sch. — 2. resp. for *nál-ba* to get tired Pth.

མཉེན་པ་ *mnyés-pa*, resp. for *dyü-ba*, in more recent writings and col. for the *dyés-pa* of ancient literature, to be glad, to take delight in, ccd.; to be willing, to wish, often with *fugs*; *mnyés-par byéd-pa* to make glad, to give pleasure; e.g. to the king by presents Glr., to Buddha by worshipping him Glr. — *mnyes-bšin-pa* Læx., Sch.: to love much; to be rejoiced at.

མཉེ་མཉེ་ཅན་ *mnyó-mnyo-čan* W. fondling, petting, *ñírú-gu-lu* a child.

རྩེ་ལྔ་, **རྩེ་ལྔ་** *nyá-lo*, *nyü-lo*, several wild-growing species of Polygonum Med.

སྤང་བ་ *nyán-ba* *çs.* = *bául-ba*, to rinse; W. to suffer diarrhoea, *nyan-nád* diarrhoea; *nyán-pa* diarrhetic stool; *nyán-ma*, *nyán-ma* id., ni f.

རྩེ་རྩེ་ *nyai-nyai*, worn-out clothes, rags *çs.*

རྩེ་ *nyan* = *nyan* wild sheep, argali.

རྩེ་རྩེ་བ་ *nyab-nyab-pa* to seize or snatch together Sch.

རྩེ་ *nyas*, sometimes used for *brnyas*.

རྩེ་, **རྩེ་** *nyü*, *nyü*, W. **nyü*, *nyü-nu** (cf. *nyü*) 1. snare, for catching wild animals, *nyü dzüg-pa* to lay snares, also fig. — 2. trap, *ñür-nyü* mouse-trap (consisting of a flat stone supported by a little stick (*ñür-pa*)). — 3. net Sch. (?)

རྩེ་བ་ *nyü-pa* old, ancient, of things, e.g. clothes, *ysar-nyü* new and old *snár-gyi yi-ge nyü-pa-nams* ancient records Glr.; *brda-nyü* the ancient orthography Zam.; *lo-nyü* = *na-nü* last year Wts.; *dran-sron nyü-pa* the old rishi, i.e. the well-known, of long standing, opp. to a new-comer Dzl. — *nyü-ba* vb., pf. *brnyüs*, to grow old, *gos brnyüs* old clothes, *tham brnyüs* old shoes Læx.; *nyü-bar gyür-ba* id.; *nyü-bar byéd-pa* to wear out or away in a short time Dzl.

རྩེ་མ་ *nyü-ma*, n. of the most ancient sect of Lamas, clothed in red, v. Köpp.; Schl. 72; *nyü-ma-pa* one belonging to this sect.

རྩེ་བ་ *nyü-pa*, pf. *brnyü*, (b) *nyüs*, fut. *nyü*, 1. to wither, to fade, also fig. — 2. to grieve, (vb. n.) Sch.

རྩེ་ལྔ་, **རྩེ་ལྔ་** *nyü*, *nyü*, *so-nyü*, the gums.

རྩེ་ལྔ་ *nyü-ba* v. *nyü-ba*.

རྩེ་བ་ *nyéd-pa* 1. vb., pf. *brnyed*, *brnyes*, fut. *brnyed*, (ལམ) to get, obtain, acquire; to meet with, find. B. *çs.* frq.; *gän-*

nas rnyed where did you get that? *Dzl.*, also: whence shall I get it? *Dzl.*; *mi rnyéd-du mi rñi-no* it must be got or procured by all means *Dzl.*; *nas rnyed* I obtain; *rnyéd-par dká-ba* ཐུགས་ difficult to be obtained, found, or met with, frq.; *adug-baṅal dan badoṅ-te* ཅོས་ *rnyéd-pa* to purchase the acquisition of religion by suffering tortures *Dzl.*; *zas dan skom ma rnyéd-de* having nothing to eat or to drink, frq.; *don rnyéd-pa v. don:* *da ni ré-ba rnyéd-do* now my hopes are realized *Dzl.*; *gri rnyéd-pas* as he found a knife *Dzl.*; *skabs rnyéd-pa* to find an opportunity *Dzl.*; *btsál-na yañi ma rnyéd-de* not finding it in spite of every search *Dzl.*, (*W.* **tob-čé*).

II. sbst. རྒྱལ་པ་ profit, gain, acquisition, property, goods. *rnyéd-pa mñi-po rnyed-pa* (or **tob-čé*) to gain much profit; *blag rnyéd-pa dan ldñi-na mi dga* if I have got some earnings, he envies me for them; often in conjunction with *grigs-pa* and similar expressions: riches and honour. — *rnyed sdü-ba, rnyéd-pa prög-pa* Sch.: to make booty, to plunder. — *rnyed-bkür* Lex., prob. riches and honour. — *rnyed-nor v. tob-nór.*

རྒྱལ་པ་ rnyog-pa (cf. *nyög-pa*) vb., pf. *brnyogs*, fut. *brnyog*, 1. to trouble, to stir up (s.; also adj.: thick, turbid. **ču nyög-pa* W. — 2. to rub one's self, *ká-ba-la* against a pillar *Dzl.* (*nyög-pa*). — **nyög(-pa)-čan, nyög-po* C., troubled, turbid, dirty; *rnyög-pa méd-pa* clear, limpid, *mso Wñi*. — *rnyög-ma* dirty, muddy water; mud, mire, *rnyög-ma-čan* muddy, miry.

རྒྱལ་པ་ rnyogs Lt.? *rnyogs-saád* a disease Med.

རྒྱལ་པ་ rnyoi seems to be the same as *rnyi* Lex.; *rnyoi-ba*, pf. *brnyois*, fut. *brnyoi* 1. C.s.: 'to ensnare, entrap'. 2. Sch.: 'to stretch out. I met with *rnyoi* in the following expressions, not satisfactorily to be explained either by C.s. or by Sch.: *rkiñi-pa rnyoi* Lex.: *aku ma rnyois* Lex.: *lus rnyoi-ba* S.g.: frq.; *gyal-rnyois* S.g.: *ngul-rygab zuy dan rnyoi* S.g.; *rnyois-saád* Mñy

རྒྱལ་པ་ rnyu-nñi v. *rnyu-nñi*.

རྒྱལ་པ་ rnyi-lo v. *rnyá-lo*.

རྒྱལ་པ་ rnyag-pa, col. for *rnyég-pa*; also in Mil.

རྒྱལ་པ་ rnyags Lex. w.e.; C. = *dbyaṅs* music, harmony.

རྒྱལ་པ་ rnyad malicious or false accusation or imputation, *rnyad dzüg-pa* (*W.* **tsug-čé*) to bring in an action against, to prosecute; **nyad dú-čé* W., **nye kó-wa* C. id., esp. to irritate, to provoke another, by accusations; *rnyad dāgs-pa* id. *Glr.*; *rnyad dāg-pa*, *W.* **dāg-čé* to clear one's self of an accusation, to refute it; *rnyad byéd-pa* c.dat. to use as a pretence or pretext *Glr.*; **nye čö* (or *čé*) *tān-wa* C., **nyad-sé tōg-čé* Ld. to weary another by too great punctiliousness, *ni f.*; **nor-nyad čö-čé* W. to extort money by false accusations, *la* from; *rnyad méd-par* without cause, pretence, or provocation *Thgy.*; **nyad-zer-čan* W. one that makes false accusations.

རྒྱལ་པ་ rnyád-pa, pf. and fut. *benyad*, imp. *rnyod*, to relate, to report, e.g. *lo-rgyis* a story *Pth.*, *rmi-lam* a dream *Dzl.*; *rtam rnyád-pa* 1. to speak, state, inform, give notice (*W.* **hun tán-čé*). 2. C.s.: 'to rehearse' (?).

རྒྱལ་པ་ rnyan 1. resp. the ear, *rgyál-pos rnyán-du* *toe* it came to the king's hearing *Glr.*; *rnyán-du zñs* or *brjod* they told or informed him *Pth.*; *rnyán-du zñi* listen, pay attention, give ear to! *Pth.*; *rnyán-du pul* they sang to him or before him (lit. they made him hear) *Mil.* (cf. sub *rnyán-pa*); *rnyán-(gyis) ysdn-pa* to hear *Mil.*; *rnyan-yān bēbs-pa* to give ear to one, to hear one C.s.; **nyen-zu bul-wa* C. to address a superior, to apply to him; *rnyan-kñi* the ear-hole; *rnyan-dbāñ* the organ of hearing C.s.; *rnyan-ñal* the lap or tip of the ear C.s.; *rnyan-prā zñ-ba* to slander, *mi mi-la* to calumniate one person to another. — 2. = *rnyan* argali.

རྒྱལ་པ་ rnyán-pa (འཇམ་མཁའ་) 1. sbst. renown, glory, fame, praise, rumour, *Eyöd-kyi*

snýán-pa pyogs bcwr grags every part of the world rings with thy praise; *dei snýán-pa rgyán-nas tos Mil.* his praises are heard far and wide; *ces dei snýán-pa brjód-ñin* thus speaking praisingly of him *Mil.*; *ñen-pai snýán-pa-la rten-nas* owing to a rumour of this purport *Mil.*; *ces snýán-pa dan grágs-pa ñen-po byun* so was said far and near *Mil.*; *dei snýán-du* to his praise *Mil.* (cf. *snýan*). — 2. adj., *W.* **nyán-po**, well-sounding, sweet to hear, of voice, words etc.; **tsor-nán-lu nyán-po** *W.* pleasant to the ear; also: *dge-sldn dbyañs ráb-tu snýán-pa* a monk having a well-sounding voice *Dzl.*; *tsig snýán-par* with pleasant words *Dzl.*; *snýán-pas tsig-gis id.*; low, not loud; *snýan-skád* also *C.*: elegant, well-sounding, poetical language; *mi snýán-pa* 1. unharmonious; 2. offensive, insulting, *gun'zig bdág-la rtód-ñin mi-snýán-brjod* he who in a dispute says to me insulting words; *mi-snýán-par zér-ba dan-du len-pa* to put up with, to pocket offensive remarks. 3. lamentable, *skad mi snýán-pa zér-ba* to utter lamentable cries, plaintive tones, also of animals, *Dzl.*; *ytam-snýán(-pa)* 1. good, joyful news, glad tidings, *byéd-pa* to bring them *Dzl.*, *Mil.* 2. a pleasing talk, conversation (*s* (?) — *snýan-grágs* v. *grágs-pa*. — *snýun-rgyüd* oral instruction of the Lamas, = *bka-rgyüd*. — *snýan-(d) nág(s)* v. *nág*. — 3. vb. to praise, extol, glorify, *stód-ñin snýán-par grágs-te* he extolled him in songs of praise *Dzl.* (?)

སྒྲུབ *snýab-pa* to smack with the lips *Sch.*

སྒྲུབ *snýám-pa* 1. vb. to think, suppose, fancy, imagine, *bdág-ñag rin-po-ñe btan* (better: *ytan*) *snýám-mo* we think we shall give jewels *Dzl.* 20V, 16; *na ldeb dgos snýám-nas* thinking, I must seek death (v. *ldeb-pa*) *Pth.*; *yón-tan dan ldán-par snýám-ste* fancying to be possessed of excellent qualities *Dzl.* — 2. sbst. thought, sense, mind, feeling, *chos byás-na snýám-pa yón-gin yda* (cf. *na* III., 2) we have a mind to renounce the world *Mil.*; similarly: *Jigs-so snýám-pa yod re-skán* I am

far from any thought of fear *Mil.*; most frq. *snýám-du btams* he thought in his mind; *snýam-byéd*: *ñan snýam-byéd kyan* though one may imagine that it will help *Med.*; *skýég-pa, brñuñs, dkris snýam-byéd* there arises a feeling like that of nausea, like that of being beaten, of being (tightly) wrapt up, *Med.*

སྒྲི *snýi* v. *snýi*.

སྒྲི *snýi-ba* 1. adj., also *snýi-bo, snýi-mo, snýin-po* (*s.*, **nyin-te* *W.*), soft, smooth, to the touch; tender, delicate, of the skin; easily broken or injured; loose, crazy, not durable, not strong or stout, of cloth, ropes etc.; not hard or tough, tender, of meat, rendered so by beating or boiling. — 2. sbst. softness. — 3. n. of a plant.

སྒྲི *snýi-pül* corn of luxuriant growth *Sch.* (?)

སྒྲི *snýi-ma* prov. for *snýe-ma*; also *Glr.*

སྒྲི *snýi-dan-ka-tya*, and *snýi-dan-gur-rta*, names of mountains in Nepal.

སྒྲི *snýigs-pa* degenerated, grown worse *Cs.* *snýigs-ma* (ལམ་ལྷན་) 1. impure sediment, *már-gyi* in butter; *danis snýigs byéd-pa* to separate the clear (fluid) from the sediment *Med.* — 2. the degenerated age (iron age), prop. *snýigs-(nai) dus*.

སྒྲི *snýin* (ལམ་) the heart 1. physically, also *snýin-ka, snýin-ga*, resp. *tugs* (-ka); also the breast; **nyin-ka pär-ra rag* *W.* I feel my heart palpitate; *snýin ñár-ñin gul* the heart trembles (with fear) *Doman*; *bdág-gi lüs-kyi snýin ltar yces* as dear to me as my own heart *Glr.* — 2. intellectually: the mind, *snýin dgá-ba, snýin bdé-ba* gladness, cheerfulness; *snýin dan mig jróg-pa* to transport, to ravish *Sch.*; courage, *snýin mu ñun ñig* be not afraid! sentiment, feeling, will, **nyin sóg-po ró-te ma ñag* *W.* I have not broken it wilfully; **ka dan nyin ma ldeb-te* *W.* hypocritical; **nyin-sém dan-po* *W.* sincere, candid; in a more general sense: *snýin ydón-gyis belus* the heart is infatuated by

a demon *Gl.*; even madness may be attributed to the heart *Do.* — *snyin-nas* 1. heartily, zealously, earnestly, e.g. looking for or to a thing *Dzl.*; *snyin-tug-pu-nas* with all one's heart, most earnestly, devoutly, e.g. to say one's prayers *Thgy.* 2. actually, really, *Koñ snyin-nas mi byin-bu yin* really he does not sink! (the water actually bears him) *Mil.* 3. v. *snyin-po*.

Comp. and deriv. *snyin-ku* v. *nyin-ku*. — *snyin-kims* courage *Sch.* — **nyin-ŋig kol** *W.* my heart's blood is boiling (with anger etc.) — *snyin-dga* v. above. — *snyin-can* courageous, spirited *Ld.* — **nyin-ču zug** *W.* afflicted with dropsy in the pericardium, hydrocardia. — *snyin-rje*, resp. *tugs-rje* (ཀུན་རྒྱལ་) kindness, mercy, compassion, *mi-la snyin-rje syom-pa* to commiserate, to pity a person *Mil.*; *snyin-rjes kyab-pa* id. with respect to a great number of beings, to embrace with affection *Dzl.*; *snyin-rjes non-te* overpowered by compassion; **nyin-ze tsor-če** *W.* to have compassion; *snyin-rje-can*, *snyin-rje dan ldan-pa* compassionate, merciful *Dzl.*; *snyin-rje-skad* lamentation, a cry of compassion *Dzl.*; *snyin-rje-mo*: 1. *kyol snyin-rje-mo ran zig dug* you are much to be pitied *Mil.* 2. col.: dearest, most beloved, amiable, charming; also *snyin-rje* for *snyin-rje-mo*, *snyin-rje mdzu-bo* my poor little friend. — *snyin-nje-ba*, col. **nyin nyé-mo**, friendly, amicable, loving, affectionate; friend; friendship, *snyin-nye bú-mo* a woman connected by friendship with, a woman, the friend of (a sick person mentioned) *Lt.* — *snyin-ytam* a confidential speaking, for exhortation, consolation, or encouragement; *brtsé-bai snyin-ytam* affectionate exhortation *Gl.*; *pan-pai snyin-ytam* useful admonition etc. *Mil.* — *snyin-atobé* courage. — *snyin-dód-pa* to wish, to desire, to long for, *za-snyin-dód-pa* to wish to eat, to be craving for food *Thgy.*; *gro-snyin-dód-pa* to wish to go. — *snyin-ráwi-ba* palpitation of heart *Sch.* — **nyin dan* (etymol. dubious) *čó-če** *W.* eed. to interest one's self for, to take an interest in. — *snyin-sdug* *W.* liked, beloved; darling,

favourite, e.g. a child; *nyin-dug ñig dug** *W.* he is a general favourite; **na di nyin-dug ro dug** *W.* I am very fond of this, it is my favourite (pursuit etc.); but *snyin-ma-sdug* bad people *Mil.* — *snyin ná-ba* 1. = *snyin-nid*. 2. 'heart-sickness', grief, on account of injury suffered from others, curable only by indemnity paid or revenge taken. — *snyin-nál* disease of the heart. — *snin-po* (མར་པོ་) the chief part, main substance, quintessence, e.g. the cream of the milk *Med.*; the soft part of a loaf, the wick of a lamp *Dzl.*; frq. fig.: the main substance of a doctrine, a book etc., *don-snyin byin-pa* to give a summary, the sum and substance (of a writing); *séms-can tams-dál sañs-rygás-kyi snyin-po-can yin-na* if all beings have the pith and essence of the nature of Buddha in themselves *Thgy.* 5, 8; the Ommanipadmehūm is called the *snyin-po* of religion *Gl.*; *snyin-po-méd-pa* worthless, null, void, *snyin-pos dbén-pa* id. *Tar.* 185, 2; *de-bzin-yādsge-pai snyin-po* the spirit of Tathāgata *Was.*; *snyin-po-byan-čub-* (or *byan-čub-snyin-po*) -*la mčis-pa* to become Buddha *Thgy.*; *srog(-gi) snyin(-po) bul-ba* *Mil.* frq. to offer one's heart's blood, to pledge one's own life. — *snyin-rtsa* (col.) the great veins connected with the heart, perh. = *snyin-lwi*. — *snyin-rtse* the tip or apex of the heart, mentioned by *Mil.* as a particular dainty (perh. only by way of a jest). — *snyin-brtsé-ba*, resp. *tugs-brtsé-ba*, vb., also sbst. and adj., not much differing from *snyin-rje*: love, pity etc. frq.; *Dzl.*: *bú-la snyin-brtsé-nas*; *tams-čád-la snyin-brtsé-ba yin-na*; *de-dug-la snyin-brtsé-bai pyir*; *snyin-brtsé-bai sems skyés-te* etc. — *snyin-tstam* contentment, satisfaction, sometimes also pleasure felt at the misfortune of others *Pth.*, *snyin-tstam débs-pa* to manifest such an enjoyment. — *snyin-tsil* the fat about the heart (*ś.* — *snyin-žò-ša* v. *žò-ša*. — *snyin-rús*, resp. *tugs-rús* (acc. to *Mil.*: *snyin-gi rús-pa tön-par gyis* let energy and diligence arise in you); firmness of mind (heart) i.e. 1. diligence, zeal, perseverance

སྒྲིབ་ *snyin-ba*

3

སྒྲིམ་ *snyé-ma*

Mil. and *C.* 2. **courage** *W.* — *snyin-re-rjé* (*snyin-rjé*, with *re* placed between, v. *re*) **o the poor man!** the poor people! either standing absolute or as predicate to a preceding noun: *ḍi-rnams snyin-re-rjé* these (people) are indeed much to be pitied *Mil.*; *kyod-rañ* . . . *ḍzin-pa snyin-re-rjé* you (would) comprehend that? poor wretches that you are! *Mil.*; even as an adjective: *séms-čan snyin-re-rjé* the poor creatures! frq.; *snyin-re-rjé-bai stlig-čan* the lamentable sinner! — *snyin-rhün* *Sch.*: 'low spirits, melancholy, mental derangement'; I met with it only in *Mil.*, as signifying heart-grief, deep sorrow, e.g. *snyin-rhün dräg-po ldan* great affliction is caused. — *snyin-lam-na* *Sch.*: 'in one's mind'. — **snyin-lün** *W.* the heart, liver, and lights of a slaughtered animal, the **pluck**. — *snyin-šubs* **pericardium**.

སྒྲིབ་ *snyin-ba* *W.* to swell (in water), **lum nyin son** the soaked barley has swollen.

སྒྲིབ་ *snyid-pa* prob. = *nyid-pa* *Pth.*

སྒྲིབ་ *snyid-mo* *Lex.* the sister of a woman's husband.

སྒྲིབ་ *snyin-pa*, *snyin-po*, *snyin-te*, v. *snyi-ba*.

ཁ་གཤིབ་ *snyim-pa(-gan)* a measure for liquids, as well as for flour, grain and the like, as much as may be taken up by both hands placed together.

† *snyil* = *nyil*.

སྒྲིབ་ *snyil-ba*, or *nyil-ba*, pf. and fut. *bsnyil* (cf. *nyil-ha*) 1. to pull or throw down, to break down, to destroy, houses, rocks etc.; *pyé-mar snyil-ba* to reduce to powder *Lex.*, *Sch.* — 2. *pyir* (*bskrad*) *snyil-ba* *Lex.*; *Sch.*: to expel, banish, exile.

སྒྲིབ་ *snyüg-pa*, also *smyüg-pa*, pf. *bsnyugs*, fut. *bsnyug*, to dip in, to immerge.

རྒྱ་ *snyüg-ma*, more frq. *smyüg-ma*, reed, rush, bulrush; *snyüg-gu* reed-pen; *snyüg-bzo* basket-work of reeds *Pth.*; *snyüg-ñiri* bamboo.

སྒྲིབ་ *snyugs* *C.* duration, continuity, time *Cs.*; **nyüg-čen** *C.* continual; *snyugs-srinis* *Lex.* protracted, lengthened out.

སྒྲིབ་ *snyugs-abrid* lizard *Sch.*

སྒྲིབ་ *snyuñ*, resp. for *nad*, *W.* **nyuñ-züg**, disease, illness, sickness, *btuñ-pai skü-la snyuñ mi mñā-am* is your Majesty well? *Gl.*; *snyuñ-du mdze byuñ Gl.* leprosy arose to him as a disease, he was attacked with the disease of leprosy; *snyuñ mdzes btab* id. *Tur.*; *snyuñ-yzi* = *nād-yzi*.

སྒྲིབ་ *snyuñ-ba* I. vb., pf. *bsnyuñis*, fut. *bsnyuñ*, 1. to make less, to reduce, to diminish; *Sch.*: to disparage. — 2. resp. to be ill, sick, indisposed; *tugs snyuñ-bai mi* people that are disagreeable, annoying to others *Mil.*

II. sbst. 1. the state of being ill, illness, indisposition. — 2. *W.* awl, pricker, punch; also *snyuñ-bu*.

སྒྲིབ་ *snyun* = *snyuñ*, *skü-la snyuñ-gyis bzuiñ* he was taken ill *Dzl.*; *snyun dri-ba* *Mil.*, *rmé-ba* *Sch.*, *ṣöl-ba* *Dzl.*, *snyuñ-dri žü-ba* *Mil.*, to inquire after a person's health; to wait on, to pay one's respects *Dzl.* 22, 16.

སྒྲིབ་ *snyuñ-pa*, pf. and fut. *bsnyun*, to be ill, to labour under a disease.

སྒྲིབ་ *snye-lañ* a village and convent near Lhasa.

སྒྲིབ་ *snyé-ba*, pf. *bsnyes*, fut. *bsnye*, imp. *snye* to lean against, to rest on, *rtzig-pa-la* against a wall; to lie down, recline, repose on, *māl-stun-la* on a bed, *sñās-la* on a cushion or pillow; **gyāb-nye** col. a support or cushion for leaning against with one's back. — *snye-kri* v. *Kri.* — *snye-stān*, *snye-bōl* pillow or cushion to rest on.

སྒྲིབ་ *snyé-ma*, also *snyī-ma*, 1. ear of corn. 2. corn forming ears (v. *lḡāñ-pa*), *snyé-ma mig-čan* fruitbearing ears, **nye-lōñ** *W.* empty ears; **nye-ma ton** *W.* the corn blows, is in flower; **nye ḡag-pa** *C.* to thrash, **nye-ḡag-gi dhu'-do** an animal used for treading out the grain. — *snye-dkār* diseased ears. — *snye-mgō* = *snyé-ma* 1.

སྒྲིབ(ས)་བ་ *snyeg(s)-pa*, pf. *bsnyegs*, fut. *bsnyeg*, imp. *snyog(s)*, *W.* *nyág-*če**, 1. c. accus. to hasten or run after, to pursue, frq.; also with *rjes-nas*, *rjes-su*, *rjes-bzin-du*, *jiyi-bzin-du*; *rai-grü-su* *snyogs* hasten towards your aim! *Mil*; *snyég-sar* *snyogs* *Lex.* id.; *bsnyég-tu*, or *snyégs-su* *loñ-bu* to walk hastily, to make haste or speed *Dzl.* — 2. to overtake, *snyégs ma nús-pas* not being able to reach *Dzl.* — 3. c. dat. to hasten to some place, *ltüd-mo-la* to the play *Mil*; to rise, *ynám-lu* rising up to heaven, as a flame, *Gl.*, a cedar *Wil.*, frq.; to strive or struggle for, to aspire to, *nór-la* riches, *sle-čen-la* increase of territory, *ziñ-kams-bzän-la* the region of eternal bliss. — *snyég-ma* pursuer *Dzl.*

སྒྲིབས་ *snyegs* straight, stretched out *Sch.*

སྒྲིབ་ *snyén-ba* 1. inst. of *rnyén-ba*, to stretch *Mil.* — 2. also *snyéns-pa*, resp. for *jijs-pa*, vb. (pf. *bsnyenis*, fut. *bsnyen*) and sbst., *ryjäl-pos ma snyenis* *jiy* do not be afraid of the king! *Dzl.*

སྒྲིབ་ *snyed* I. the crupper attached to a saddle *Sch.* II. = *tsum*: 1. *di-snyéd* (-*čig*), *de-snyéd* (-*čig*) so much, so many, frq.; also for: how many! e.g. . . . *yön-tan di-snyéd miao* how many excellent qualities has . . .! *Dzl.*; *či-snyéd, ji-snyéd* how much? how many? also *snyed* alone (examples v. sub *byé-ma*). — 2. after round sums: about, near, *ston snyed*, also *ston ji-snyéd* *Mil.* about a thousand.

སྒྲིབས་ *snyén-pa* *Cs.*: 1. to come or go near, to approach, gen. *bsnyén-pa*. — 2. to gain, to procure, inst. of *ryñed-pa*(?).

སྒྲིམ(ས)་བ་ *snyém(s)-pa* 1. vb., pf. *bsnyema*, to be proud or arrogant, to boast, *nia-ryjäl snyéms-pas* to be swollen with pride *Dzl.*; *mü-rtśäl* (to be proud) of one's strength *Dzl.* — 2. sbst. pride, haughtiness, *snyém-pa-čan* prideful, proud, *snyems-čün* 1. prideless, humble, affable, kind, col. *nyom-čün*, and *nyam-šün*. 2. poor, indigent *C.*

སྒྲིམ་ *snyes* v. *snyé-ba*.

སྒྲིབ་ *snyó-bu* sometimes for *snyó-ba*.

སྒྲིབ་ *snyóg-pa*, or *bsnyóg-pa*, secondary form of *snyég-pa*, esp. when signifying to wish earnestly, to crave for or lust after, also *ku-snyóg-pa* *Cs.*

སྒྲིབ་ *snyod*, = *go-snyód*, caraway.

སྒྲིབ་ *snyód-pa* I. pf. *bsnyad*, 1. to draw out and twist, as in spinning *Stg.*, *C.* — 2. *Cs.*: to tell, to relate, = *snyéd-pa*.

II. pf. *bsnyod*, *bsnyos*, fut. *bsnyod*, to feed, to give to eat and to drink, *ceapir*.

སྒྲིབ་ *snyön-pa* I. 1. pf. and fut. *bsnyon*, to deny, to disavow dishonestly, *Dzl.*

mo, 2; *no*, 8 to assert falsely, *snyon byéd-pa* *Gl.* — 2. *nyon *du-če** *W.* is said to signify the same as *nyad *du-če** v. *snyad*.

II. inst. of *snyön-pa*

སྒྲིབ་ *snyób-pa*, pf. *bsnyobs*, fut. *bsnyab* 1. to stretch out, e.g. the hand, *Lex.* — 2. *W.* to reach, by stretching one's self out, to arrive at, *nyob *mi tub**.

སྒྲིབས་ *snyobs* = *snyoms* *Lex.*

སྒྲིམ(ས)་བ་ *snyóm(s)*, *Lex.* = *तन्त्र* I. 1. weariness, lassitude; laziness, idleness, *lus snyoms-lét-bu* *yin* one is exhausted and dull *Med.*; *snyóms-la nül-ba* to be tired and exhausted. — *snyóms-las* 1. indolence, unconcern, esp. religious indifference, *Gl.*; *snyóms-las byéd-pa*, or *drán-pa* *Gl.* to be lazy, indolent, indifferent; *snyóms-las-čan* adj. lazy etc. *Gl.* — 2. *Sch.*: an idle person(?).

II. col., also *Mil.*, inst. of *snyems*.

སྒྲིམ(ས)་བ་ *snyóm(s)-pa* I. vb., pf. *bsnyoms*, fut. *bsnyom*, to make even 1. to level, *ynas* a place, *Dzl.*; *sá-la snyóms-pa* to level with the ground, to demolish *Dzl.* — 2. *pán-tsun* to equalize different things, to arrange uniformly, *zas* one's meals, i.e. not cold and warm promiscuously *Thgy.*; to level, to reduce to an equality of condition, *loys-piyug* rich and poor (according to the principles of the communists) *Gl.*; similarly *hú-lon* *Tar.* 74; *tams-čád-la snyóms-na* *blag kyuñ snyóms-par mǝzad*

tsal I wish to be treated fairly like any other people *Dzl.* ལ་; *kā-lo snyoms-pa* to regulate (a matter), to manage or direct (a business) justly, uniformly *Gltr.* — *snyöm-du med*, he has not his like *Dzl.*; **tay nyöm-lu** *C.* always uniformly, without variation.

II. sbst., also *btan-snyöms*, evenness, or calmness of mind, equanimity, *snyöms-par jüḡ-pa* to assume it, = *sems nnyām-par bzāg-pa*, v. *nnyām-pa*. — *snyoms-jüḡ byül-pa* 1. id., 2. euphem. for *Krig-pa spyöl-pa*. — *ngo-snyöms* impartial *Mil.* — *snyöms-po* equal, even, uniform, e.g. in every part equally thick.

སྒྲུབ་ snyöl-ba, pf. and fut. *bsnyal* (cf. *nyäl-ba*) 1. to lay down; to bed a person, to assign him his couch or bed *Pth.*; **tū-gu māl-du** *C.* (to lay) a child on its bed, to put to bed; **nyäl-te zāg-pa** *C.*, *bór-ḥe W.*, to lay or put down, opp. to *lañ-te* etc., to set or place upright, to set on end, e.g. a book. — 2. fig.: **ma nyäl-wa** *C.* to put the fire to bed, i.e. to scrape it together and cover it with ashes; *spyä snyöl-ba* to smooth down the bristling hair, i.e. to abate one's anger; *ḥaṇ, zo, snyöl-ba* to allow the beer to ferment, the milk to curdle, in a state of rest (undisturbed).

བརྒྱལ་ brnyā-ba, pf. *brnyas*, 1. to borrow *Dzl.* ལ་, 12. 14; ལ་, 6. 2. to seize by force, to usurp *Sch.*

བརྒྱལ་ brnyān *Lex.* prob. = *nyān-pa*.

བརྒྱལ་ brnyād-pa for *bsnyāl-pa*.

བརྒྱལ་ brnyān-pa *Cs.* to borrow; *brnyān-po* borrowed; also fig.: borrowed, reflected, *zyujs-brnyān* (*Lex.* *snan-brnyān*) a reflected image འཇིགས་པ་ frq.; also image, picture in general; even a little statue *Pth.*; *rmi-lam-gyi zyujs-brnyān* vision, visionary image; *sgra-brnyān*, འཇིགས་པ་ reflected sound, echo; *ngo-brnyān* a mask, a fearful apparition *Thgy.*, *ngo-brnyān sr-po* *Schl.* 234. — *jyag-brnyān* servant

Cs. — *brnyān-poi gos Cs.*: 'a garment marked with the figures (sic) of the rainbow' — *brnyān-poi brnyas Lex.* interest for a loan, rent for things borrowed *Sch.*

བརྒྱལ་ brnyābs-pa diligence, painstaking; to take pains *Sch.*

བརྒྱལ་ brnyāds-pa I. borrowed, v. *brnyā-ba*.

II. 1. to despise, condemn c. dat., frq.; *ma brnyās sig* do not despise! *Dzl.*; *brnyas smād-pa* id. *Dzl.* — contempt, *brnyāds-pa byül-pa*, *W.* **nya-sé tūg-ḥe**, cod. to despise, to treat contemptuously, frq.; *brnyas-bḥos* (*Thgy.* *brnyas-ḥos*) contempt, scorn.

བརྒྱལ་ brnyōns convenient, suitable *Sch.*

བརྒྱལ་ bsenyigs-pa 1. to return, restore, deliver up *Cs.* 2. sediment.

བརྒྱལ་ bsenyug full *Sch.*; *skyu-gaṇ bsenyug Lex.* a full draught (?).

བརྒྱལ་ bsenyül-ba to wash *Lex.*

བརྒྱལ་ bsenyen-pa 1. to approach, to come near, c. dat., also *drūn-du, kō-boi drūn-du bsenyen sig* come to me *Dzl.*; *gōm-pa re-ré bór-zin ḥi-ba-la bsenyen-pa* *ltar* as with every step we come nearer to our death *Thgy.*; to join, to stick to a person *Dzl.* — 2. to propitiate, soothe, satisfy, a deity *Cs.* — 3. to accept, receive, admit *W.*; *bsenyen-par rdzogs-pa* to be ordained, consecrated, frq.; c. *las* by *Tar.* — *dge-bsenyen* v. *dge-ba*. — *bsenyen-bkür* reverence, veneration, respect, *byül-pa* to pay one's duty or respect, esp. to the priesthood by various services, *ni-la bsenyen-pa hyās-te* *Dzl.* and elsewhere, frq., also *bsenyen-zin bkür-bu Gltr.*, and **nyen kür-ḥe** *W.*; *bsenyen-bkür zū-ba* to ask permission for performing such services *Mil.* — *bsenyen-bagrūb* priestly function, religious office, esp. *snags* q. v. — *bsenyen-ynās* fasting, abstinence; *bsenyen-ynās srūn-ba*, *W.* **zūm-ḥe**, to abstain from food, to fast.

བརྒྱལ་ bsenyer-ba to make grimaces or gesticulations *Cs.*

བསྟེལ་བ་ *bsnyél-ba*, *Lex.*: resp., to forget; *bsnyel-mél* not forgetting or forgetful, mindful; *bsnyel-yso-ba* to remind, to put one in mind of a thing *Mil. nt.*

བསྟོན་ *bsnyon* v. *snyon*.

བསྟོར་བ་ *bsnyór-ba*, *Lex. nas bsnyór-ba*, acc. to *Sch.*: to sift barley.

ཁ

ཁ་ *ta*, the letter *t*, cerebral *t*, *Ssk.* ཁ.

ཁ་ཀ་ *tá-ká*, *Hind.* टका in *W.* imaginary coin, money of account, = 2 pusa or 1 d. — Different from it is

ཁྱཱ་, ཁང་ཀ་, ཁང་ཁ་, ཁང་ཀ་ *ṭān-ka, ṭān-ka, ṭān-ka, ṭān-ka,*

Hind. तका 1. in *C.* $\frac{1}{2}$ rupee = 9 d., v. also *ṛiōd-tān* (v. *ṛiōd-pa* comp.). — 2. a gold and silver coin *Tar.* 112, 6. — 3. *W.* money in general.

ཁྱིེད་, ཁྱིེད་ *ṭi-keḍ, tri-keḍ* card, ticket; postage-stamp.

ཌ

ཌ་ *da*, the letter *d*, cerebral *d*, *Ssk.* ཌ.

ཌ་ཀི་ *dá-ki* (डाकी *Hind.*: 'husband of a *Dākini*, *Shaksp.*) in *Mil.* prob. = *Dā-kini*, *mkā-gro-ma*.

ཌ་མ་རུ་, ཌ་རུ་ *dā-ma-ru, dā-ru*, (डमरु) a small tympan or drum, with

a handle and two balls fastened to it by a strap.

ཌ་ཀ་ *ḍak*, gen. **drag**, *Hind.*: डाक, the post, letter-post.

ཌ་ཁྱི་ *ḍaṅ-ḍi*, *Hind.* डखड़ी, the beam of a pair of scales; a kind of litter.

ཅ

ཅ་ *ta*, 1. the letter *t*, tenuis, French *t*. — 2. num. fig.: 9. — 3. inst. of *btags*, v. *ya-btags*.

ཅ་ཀ་རི་ *tá-ka-ri* (*Hind.* तराखड़ी) common scales, *Ld.*

ཅ་ཀུ་ *tá-ku* *W.* stick with a hook, hooked cane, crutch; **ta-ku-rú-ku** *Ld.* crooked, contracted, crippled.

ཅ་གིར་ *tá-gir* *W.* bread, esp. the flat bread-cakes of India, commonly called 'chapátée'; **ṣú-ta-gir** *Ld.* boiled flour-dumplings; **túl-ta-gi** pancakes.

ཅ་བ་ *tá-ba* (Pers. تابه) gen. **tao** *W.* a flat iron pan without a handle.

dá-bag *W.*, *tár-bag* *C.*, a plate, 'tá-bag *dal-dúl** *W.*, **ter-ter** *C.*, a

flat plate, **kor-kór** a deep plate, soup-plate.

དཔེར *tu-bér* (spelling?) *W.* fence of boards or laths.

དཔྱེག *tu-zig*, or *tu-zig-gül*, *Persia*, *tu-zig* (-*pu*) a Persian.

དཔར་ཅེ *tu-ra-tsé* (*Pers.* ترازو) *W.* a small pair of scales, **goldweights**.

དཔར་ *tu-ré* v. *rr.*

དཔ་ *tü-lu* 1. **ताक** the palmyra tree, *Rorussus flabelliformis* (not the date-tree (*s.*) *B.* — 2. In more recent times, and already in *Mil.*, *tä-la* seems to denote the plantain or banana tree, *Musa paradisiaca*.

དཔ་ལ་ *ta-lu-la* *Læ.* lamp, lantern.

དཔ་ལི་བླ་མ་ *tu-lai-blá-ma* (*tu-lai* Mong. ocean, sea), the Dalai Lama, v. *Ituc.* II., 155. *Köpp.* II., 120.

ཁྱུ་ཁྱུ་ *tug-tig* *W.* the imitative sound of knocking, **tug-tig zer** there is a knock, **tug-tig cò-èr** to knock at the door.

དང་ *tan* through, v. *ton* and *lên*.

དང་ཀུན་ *tan-kun* n. of a medicinal herb *Med.*

དང་ག་ *tan-gu* v. རྟོག་ *tan-ku*.

དད་ལ་ *tatkü-lu* *Ssk.* the present moment *Wlk.*

དམ་དམ་ *tan-dür* *Ld.* a sort of hard cake or bread, resembling biscuit or rusk.

དབ་དབ་ *tub-túb* v. *tob-tób*.

དར་དར་ *tar-tár*, **tar-tár-cò-èr** *Ld.* to smooth (wrinkles or folds in cloth, paper etc.)

དཔལ་ *täl-pa*, or *täl-ma*, *Cs.*: 'a moment', *Sch.*: 'quick, decisive, penetrating'; *täl-par*, *Cs.* also *täl-mar*, 1. **instantly, immediately, quickly** *C.*, e.g. *son* go without delay! *Læ.* — 2. *Sch.*: **completely, quite through**, *yról-pa* to hew, to cut (quite through), *big-pa* to bore through, to perforate; also *täl bigs-pa*.

དཔ་བ་ *täl-ba* a tool with holes in it, used by nailers *Sch.*

དི *ti* 1. num. fig.: 39. — 2. Not originally Tibetan, designating 'water'; this word has found its way into *Ld.*, where it however occurs only in **kä-ti** saliva (water of the mouth), and in **nä-ti** mucus (running from the nose). — 3. v. *spyi*.

དི་ཀ་ *ti-ka* (ཇི་ཀ་) explanation, commentary.

དི་ཁྱུ་ *ti-tüg*, (*Sch.* *yti-tüg*) bad, mean, silly *Cs.*; obstinate, stubborn *Schr.*

དི་ཁྱུ་ *ti-nüg* heath-cock *Sch.*

དི་ཤི་ *ti-ši*(?) *W.* cap, hat (from the *Hind.* तोपी?).

དི་ཤུ་ *ti-ju*, *Sch.*: *ti-ju njug-rin* pheasant.

དི་ཙ་ *ti-tsu* *Sty.*, *tü-tsu* *Sch.*, anvil.

དི་ཙ་ *ti-tsu* 1. *tig-tsa* zinc *Med.*; *ti-tsa sér-po* cadmia, calamine (?) *Med.* — 2. a musical instrument, constructed of metal *Sch.*

དི་ཤེ་, དི་ཤེ་ *ti-se, té-se*, the snow-peaks around the lake Manasarowar in *Miaris*, which are considered to be the highest and holiest of mountains.

དི་ག་ *tig* 1. also *tig-tig*, *Læ.* w.e.; *Sch.*: 'certainty, surety; certain'. In col. language **tig, dig, tūg, tīg**, is frq. used for: to be sure! well, well! very right! also as an adj.: *nór-day tig-tig* the right, the lawful heir. Cf. **grig*; *tig lü-èr*, *tig tam**, *tig-tsad* v. sub *tig*. — 2. *Sik.* the great hornet.

དི་ག་ *tig-tu* (from ཁྱིམ་ཁྱིམ་ the n. of several bitter herbs, e.g. of *Gentiana Chirayta*) several species of **gentian**.

དི་ག་མེན་ *tig-mén* *Cs.*, *tig-tsé* *Ld.*, the ribands which are wound round the felt-gaiters that cover the lower part of the legs.

དི་ག་ཙ་ *tig-tsa* = *ti-tsa*.

དི་ག་ཤིག་ *tig-rtig* *Sp.* inst. of *tu-gir*.

རྩི་ *tin* 1. a small cup of brass used esp. in sacrificing. — 2. the sound of metal, **tin zér-ra rag** *W.* I hear a tinkling.

རྟིང་ཁྲིན་ *tin-ñe-dzin* (ཐམ་པའི་ *Trigl.*, *Wus.* also ཐམ་པའི་) **contemplation**, profound meditation, perfect absorption of mind, cf. *beam-yrñ*, and *sgóm-pa*; *tin-ñe-dzin byed-pa* *Sch.*, gen. *tin-ñe-dzin-du jug-pa* to be absorbed in deep meditation; *tin-ñe-dzin kruni* devout meditation takes place; also meton.: the faculty, the power of meditating e.g. *pel Mil.*

རྟིང་རྟིན་ *tin-rjin* *Sik.* shrew(-mouse).

རྟིང་རྟིང་ *tin-tin* **clean, well-swept** *Ld.*, *Ts.*

རྟིང་རྟི་ལིན་ *tin-ti-lin* **snipe** *Ld.*

རྟང་(རྟིང་)ཁམས་ *tin(-tin)-dags* little bells moved by the wind *Sch.*

རྟིང་རྟི་ལིན་ *tib-ril*, resp. *ysol-tib*, **tea-pot**, *zanis-tib* a copper tea-pot, **rdza-tib* an earthen tea-pot.

རྟི་པི་ *tim-pi* *Mil.* goat's leather, kid-leather, from India, dyed green or blue.

རྟི་བུ་ *tim-bu* *Ts.* funnel.

རྟི་ *til* (ཐིལ་) **sesame**, *til-már* sesame-oil, seed-oil.

ཏུ་ 1. num. fig.: 69. — 2. an affix, denoting the terminative case, or the direction to a place, joined to the final consonants *g* and *b*; cf. *du*, *ru*, *su*.

ཏུ་པག་ *tú-pay* (*Turk.* توپى) *W.* gun, musket, fire-lock, fowling-piece, **gyáb-è** to discharge, fire off; **tii-pug-man** gunpowder.

ཏུ་རུ་ཀ་ *tu-ru-ka* *Ma.* the Turks, Turkomans, تورک، ترک.

ཏུ་ཙ་ *tú-tsa* v. *tí-tsa*.

ཏུ་ལ་ *ti-lü* (*Sak.*, *Hind.*) a balance, pair of scales, *C.* **tú-la tég-pa** to weigh.

ཏུ་མ་གྲིན་ཏུ་ག་ *tüg-gin dug* 'cannot' *Sch.*(?)

ཏུ་མ་རྟི་ *tug-rin*, or *tug-čim*, prob. also *tug-čém*, *Cs.*: a wooden rattle's sound or noise; *Sch.* also: the trotting of horses heard in the distance; *tug-rin-ran* *Stg.* noisy (?).

ཏུ་བ་ *tub*, *tub* *rgyig-tu rgyid-do?*

ཏུ་བ་ *tub-tüg* *Lex.* w.e.; *Sch.*: 'either — or, whether I be able (to do it) or not' (?).

ཏུ་བ་ *túr-ba* (?) *W.* to darn (stockings).

ཏུ་རེ་ *túr-re* **clear, distinct**, syn. to *wal-le*; *gid túr-re dug* it is clear to my mind; *túr-re bzun Mil.* prob. watch it! have a sharp eye upon it! *že-selñ lñis dogs túr-re gyis Mil.* take care lest an emotion of anger arise in your mind! *túr-gyis sad Mil.* prob.: he awakes, stirs, is evidently roused; *túr-re-ba Gtr.*; adj. (or abstract noun), *rjed-yeñ-méd-par túr-re-bu* clear, firm with regard to perceptions, opinions etc., without omission or digression.

ཏེ་ 1. num. fig.: 99. — 2. an affix denoting the gerund, and used after the final letters *n*, *r*, *l*, *s* (v. Grammar), to be translated by the participle in *ing*, or sentences beginning with *when*, after, as etc.; also used as a finite tense (though seldom in *B.*), and in that case followed by *dug* or *yod*, or also without these words: **dú-de dug** I sit *W.*; *gró-ba yin-te Mil.* I go.

ཏེ་ཐོར་ *té-por* *Lex.* = *légs-par*; *Sch.*: very, really, actually.

ཏེ་ཐོར་ *té-bor* *Sch.* constantly, continually.

ཏེ་སེ་ *té-se* v. *tí-se*.

ཏེ་པ་ *tég-pa*, imp. *tog*, *C.*, *W.* = **tégs-pa*, to pack up, put up; to put in or into, **am-báy-la** into one's bosom; **tug-ful** or **tug** preparations for a journey, **tan-è** *W.* to make.

ཏེ་བུ་ *teu?* *Ld.-Gir.* (*Schl.* f. 25, b); *teu sér-po*; *Mil.* 59, 4 of my edition; *Lex.*: *teu šin-kri*, where *Sch.* translates: a square table.

ཏེ་པ་ *tél-pa* *Cs.*: an instrument for burning *Med.*; *lérags-tel* such an instrument of iron *Cs.*; *sprá-tel Lt.?*

རྟོ་ 1. num for 129 — 2. affix added to certain verbs, when they terminate a sentence.

རྟོ་རྟོ་ལིན་ལིན་ *to-to-lin-lin* *W.*, an adv. denoting a swinging motion;

hence **to-to-liā-liū sed sé-é** to play at swinging, to swing.

དོལ་ *tó-la* for *tù-là* C.

དོལ་ *tog* 1. (ཐོག་ *C.*: 'the top of any thing, a top ornament'; esp. the button on the cap of Chinese dignitaries, as a mark of distinction; *tog-dkár*, རྒྱལ་ཐོག་ *n.* of Buddha in paradise (*dyu-lán*) before his incarnation *Lal-Glr.* 8, a.; *mdün-tog* point, thorn, nail. — 2. for *tog*. and thus prob. also used in *skabs-tog* now, at present *Lal*.

དོལ་སྒྲ་ *tög-sgra*, *tög-tog-sgra* *Lec.*, a rolling sound *Sch*, acc. to *Wil.* also a cracking sound.

དོལ་དེལ་ *tog-til* a bump, a swelling. by a knock against the head.

དོལ་ཚེ་ *tög-tse* *W.*, *tög-rtse* *Lec.*, hoe, mattock, pickaxe *W.* (in C. ཇོག); *tög-lags* the iron of the hoe, *tög-yu* the handle of it; *tög-leb* a spade(?) C.

དོང་དོང་བྱེད་པ་ *ton-tön byed-pa* *Lec.*, *Sch.*: to perforate; to produce a whirling noise.

དོང་ཅི་ *tob-çi* *W.* button, **tób-çi bgyab-çe** to button up; cf. *tób-çu*; (buttons are not in general use in Tibet).

དོང་དོང་སྒྲུབ་ *tob-tób smri-bu* to talk confusedly *Sch.*; *W.*: **tub-tüb**, or **tab-tób ma čo** keep your temper! do not talk with such agitation!

དུལ་ལོ་ *tou-lo* polecat *Sch*.

དུལ་ *tol?* *Mng.* *ben-tól?* *Sch.* *tol-yòd-pa* = *tal-yòd-pa* q.v.

དུམ་པ་ *trám-pa* hard (of rare occurrence); *äa-trám*, *rus-tram*, *rtsa-tram*, *tram-dkár*, *tram-nág*, are different species of gout *Med*.

ཏི་ཀེད་ *tri-ked* v. *ti-ked*.

ཏི་གུ་(པ་) *tri-gu(-la)*, from བེལ་ལྷན་ *trident* *Wlk*.

ཏི་ཏི་ཀླ་ *tre-tre-hu* (by the context) a dangerous disease of the stomach or a serious symptom of it *Ph*.

ཏི་བཅན་ *tré-ba-čan* coloured *Sch*.

པན་(པ་) *ytán(-pa)*

ཏི་སྐམ་ *tré-sam* a medicine in the shape of a powder *Med*.

ཏིན་ *tron* diligence, industry *C.*; *tron byed-pa* to be diligent, to exert one's self.

པན་པཎ་ཏི་ *ytág-ytón* *Lec.* w.c.; *ytág-ytón-bu* to disperse *Sch*.

པན་པཎ་ *ytán-rág* thanks, thanksgiving, and prob. also thank-offering, esp. rendering thanks to a deity; *ytán-rág byéd-pa*, རྒྱུ་ལ་མཆོད་པ་ *Mil.*, *Lt.*, *W.* **čö-čé, řül-čé** to render thanks.

པན་ *ytad* (v. *ytód-pa*), in the direction of, towards, *yyón-gral-du* *ytad* *pyin-nas* going towards the left end of the row *Glr.*; **don-tál* *W.* directly opposite, just over against.

པན་པ་ *ytád-pa* 1. vb, v. *ytód-pa*, also *brtád-pa*. — 2. subst. hold, steadiness, firmness, *ytád-pa-med* it has no hold, no firmness *Mil.*; *ytad-méd* *čül-ba* *Zam*. prob to vacillate, to waver, to be unsteady.

པན་མོ་ *ytád - so* a refuge, resource, esp. store of provisions; **té-so zág-pa** C. to procure such a store.

པན་(པ་) *ytán(-pa)* (s.: 'series, order, system; a bar for a door'; *Sch*. also 'anvil', and 'to lock up'. People from C. knew only one signification of *ytán-pa*, viz mortar, = *ytun*; bar, door-bar occurs in *sgo-ytán* C. and *W.* But a different word seems to be *ytan*: 1. order, system, in the current phrase *ytán-la* *bébs-pa* to put in order, to arrange, to reduce to a system, *bve-arán* measure and weight *Glr.*, the Tibetan alphabet *Glr.*, the civil law and the canon law *Glr.*, laws, books, = to compose, draw up, write *Glr.*; *van - sams* *ytán-pa* in a mystic sense: to regulate, compose, and purify the mind *Glr.*; also to fashion, to train (C.), to set right *Mil*. (Cf. *bsam-ytán*.) — 2. duration, perh. also entireness, completeness, hence *ytán - gyi* constant, continual, *ytan-avogs* consort, partner for life *Mil.*; *ytan-méd* *Sch.*: 'perishable, without duration or continuity'; *ytán-du* 1. always, continually, for ever, *ytán-du* *bziags-pa* living there continually *Tar*. 2. entirely, completely (which is the usual

signification of *ytan-du* e.g. to cut off, to deliver completely; *ytán - nas* id.; *ytan-kriqs* agreement, stipulation, convention, *ytan-kriqs byéd-pa* Mil.

Note. Owing to its second signification *ytan* is often confounded with *brtan(-po)*, or even with *batan(-pa)*. Not only illiterate people, but well-educated Lamas from C. were occasionally doubtful as to the correct spelling of this word.

པར་ཆ་མཛོ་མཁས་ *ytan-tsiqs* (Ssk. རྟེན་སྒྲུབ་, *Stg.*, Do, 344) *ytan-tsiqs-kyi de-ko-na-niyil batan-pa* = རྟེན་སྒྲུབ་པ་འདི་ལྟར་ 1. argument, syllogism (s.; evidence before a court of justice *Dzl.* 775, 6. — 2. *Sch.*: a standing proposition, indisputable point *Thyy.* (where in my *Ms.* *brtan-tsiqs* is erroneously written; v. the note to the preceding word). — 3. logic, dialectics (s.; *ytan - tsiqs - mál - par smrá-ba* is in *Stg.* the term applied to a kind of *kyál - ka*, evidently: illogical, irrational talk; *ytan-tsiqs-su bzéd-nas* *Gl.* 96, wishing to clear up, to render evident (?); *ytan-tsiqs-mkhan* dialectician, logician.

པར་ཆ་ *ytam* (པར་ཆ་) talk, discourse, speech. 1. in a general sense: **tam cing-pi** C.; **tam cing-cing** W., that is one and the same talk, that means the same; *ytam badúr - bu* to compare depositions, to examine, to try judicially, **tam-dúr** W. trial, judicial examination. — 2. news, tidings, intelligence, *ytám bzán-po* good news; *jiyis ytam mi dug* after which there are no further accounts Mil.; **tam náad-ré** to tell a tale, a story W.; report, rumour, fame, *de pul zér-bai ytam rgyál-pos tós-nas* when the king heard the report that ... had been delivered up *Lth.*; *tay-rin-gi ytam* fame of remote matters or events; *bulá-gis ytam-du tós-na* as I have learned, have been told *Dzl.* — 3. section, chapter *Tar.*, frq.

Phrases. *ytam glén-ba* S.O., *Dzl.*, *ytám-du glén-ba* *Dzl.* to speak, to converse, to discourse; *ytam byéd-pa, smrá-bu, zér-bu* id.; *ytam byar groo* I shall go and speak to him *Dzl.*; the genit. preceding *ytam* always denotes the person or thing spoken

of, not the person speaking; *ñi-ltar gyír-pai ytam byas* he gave an account of the manner how it had happened *Dzl.*; *ntún-pai ytam byéd-pa* to negotiate about peace *Gl.*; *řos(-kyi) ytam byéd-pa* to begin a religious conversation Mil.; *na de-ltar byéd-pai ytam mi - la ma lab* do not tell anybody that I am doing this Mil.; in a similar manner: *mi rin-bai ytam bsgrág-go* he shall declare it to be unbecoming *Thgr.*; *ja - náa ytam dris* he inquired about his parents *Dzl.*; *bú-moi ytam tos* he heard of the girl *Dzl.*

Comp. *ytam-rggyál* tradition, oral account; *deñ ytam-rggyál* the legend of him. — *ytam-nán* ill report, slander. — *ytam-snyán* joyful news, glad tidings, *syrgy - pa* to announce Mil. — *ytam-badúr* v. above. — *ytám-dpe* a proverb, a saying (s. — *ytam - rtsab* rough speech, abusive language. Note. In W. **(s)pé-ra** is more in use than **tam**.

པར་ཆ་(ས་)འཕྲ་ *ytám(s) - pa* 1. adj full, *spü-gri ytam (s) - pa* quite full of razors *Thyy.*; also *Less.*; more frq. it is spelled (*b*)*ltám(s) - pa*. — 2. vb. to appoint, to commission, of rare occurrence. — 3. sbst. (s.): a term for a thousand billion, yet v. the remark to *dkriqs-pa*.

པར་ཆ་(ས་) *ytái(-ma)* *Less.* (cf. *yté-pa*) pawn, pledge, *ytá-mar jóg-pa* to pawn, to give as a pledge, *ytái-ma blú-ba* to redeem a pledge (s.; **nór-ta** W. jewels, precious stones, given as a pledge (C.: 'pecuniary security, bail'); *mi-ytu* a hostage (s.).

པར་ཆ་བྲ་ *ytár - bu*, with *krag*, to bleed, to let blood *Med.*; *ytár(-bar) byéd-pa, rtsá-ba-lu* from a vein, or also *ytár-gu dñébs-pa* id.

པའི་མཁས་ *yti-ké* a kind of louse *Sch.*

པའི་མཁས་ *yti-tuy* insane, mad *Sch.*, = *tí-tuy*.

པའི་མཁས་ *yti - muq* (ཐམས་) gloom, mental darkness, ignorance, stupidity, *glén-pa yti-muq-can* infatuated fools *Dzl.*; *niksán-mo yti-muq-yngül-thu son* at night I fell into a profound sleep Mil.; in a special

sense: the lowest of the three *guṇa* or psychological qualities of animated beings, མཐོག་, རྩལ་, ཐུག་, virtue, passion, stupidity, acc. to the Brahminical theory, for which however Buddhism has substituted the three moral categories: གཏོག་ཅུག་, ཇེ་མདུན་, *yti-mug*, voluptuousness, anger, inconsiderateness (Köpp. I, 33); *yti-nug*, as for example, is the source of falsehoods told with a pretended good intention, *Stg.*; the symbol for it is the pig *Wti*. Note. The philosophical term *nu-rig-pa* is altogether different from *yti-mug*.

འཇིག་(ས་)པ་ *ytig(s)-pa* *Lex.* to fall in drops, to drop, to drip.

འཇིག་ *ytiñ*, *Ld.* **ltiñ**, bottom, *rygyá-mtsöi ytiñ-alkruys* he turned up the bottom of the sea; *ytiñ-du núb-pa* to sink to the bottom *Cs.*; depth, hence *ytiñ záb-po Dzl.*, *ytiñ riñ -ba* deep, *ytiñ nyé -ba* not deep, shallow; *rygyá-mtsö-bus ytiñ-záb-bo* it is deeper than the sea *Dzl.*; *yyán-sa ytiñ-riñ -ba* a deep abyss *Thgr.*; *čü-bo ytiñ-záb-po žig* a deep river *Dzl.* 202, 1. (in the third line however *záb-bo* would be the correct reading for *záb-po*); *ytiñ-záb-kyád kru-brgyál-pa* eight cubits deep (lit. with regard to depth holding eight cubits) *Dzl.* 225, 5; fig. *ytiñ-nas* from the bottom of the heart, *nü-la lál-pa ytiñ-nas gyis* believe in me with all your heart *Mil.*; *ka-grógs* and *ytiñ-grógs* v. *grogs*; *ka-alkur-ytiñ-náy* white without, and black within (fig.) *Mil.*; the following passage of *Mil.*: *rygyá-mtsö čé-lu dpe lón-la ka-ytiñ-méd-pai sgom čig gyis*, is not perfectly clear, yet the real sense seems to be: resembling the ocean, be so lost in contemplation, that you do not know any longer a difference between surface and bottom; *ytiñ-rdó* a stone or piece of lead (*žá-nyei ytiñ-rdó Pth.*) fastened to a rope, and used as plummet, as anchor, as a clock-weight, as a means for drowning delinquents etc.; **ču nyóğ -po -če -la tiñ med*! *W.* a very muddy water has no depth; *ytiñ-čan* deep, *ytiñ -méd* shallow *Cs.*; also fig. deep, reserved, covert, difficult to fathom, to form

an opinion of, and the contrary: shallow, superficial; *ytiñ -mi -lón C.* of unknown depth; *ytiñ-lróis-pu* fathomed, penetrated, ascertained *C.*

བུལ་པ་ *ytib(s)-pa* 1. to be gathering, of clouds, *sprin-pun ytib-pa* thick clouds gathering *Wñ.*; *bdug-spós sprin -bžin ytib* incense wafts along like clouds *Gl.*; *mün-pa ytib Lex.*, col. also **nam -ka tib -tib yot** cf. *tib -pa*. — 2. sometimes for *rdib-pa*.

བུལ་པ་ *ytim-pa* v. *tim-pa*.

བུལ་པ་ *ytüg-pa*, pf. *ytugs*, also *btüg-pa*, cognate to *tüg-pa*, 1. to reach, to touch, *yi-dum-gyi tugs-kar ytügs-nas* putting or pressing (his forehead) against the breast of the image *Gl.*; *mi žig-gi žabs-la ngó-bos ytüg-pa*, or only *žabs-ytüg-pa* to touch as a supplicant a person's feet (or skirt) with the brow, to cast one's self at another's feet, frq.; *btug tüg-pa dan* was explained: when it (the danger) draws quite near *Ma.*; to overtake, to reach, ni f., e.g. *mfa* the end *Lex.*; to meet with, to join *Tar.* 172, 14. — 2. to bring an action against a person, to sue *Sch.*, thus prob. *Dzl.* 220, 3, and *Pth.* — 3. = *zad-pa* to be exhausted, to be consumed(?) *Zum.* *zad-pai ytügs-pa*. —

Note. Not only *ytüg-pa*, but also many of the following words have *b* as well as *g* for their initial letter, and moreover a corresponding form beginning with *l*, of the same or nearly the same signification.

འུམ་ *ytun*, *Sch.* also *rtun*, col. **goy-tün** (spelling dubious) 1. pestle; there are small ones, like ours and large ones, in shape of poles, as thick as a man's arm, and about 6 feet long, by means of which the pounding is effected in an excavation made in a rock, called *ytun-kün*; *ytun(-gyis) rdün-ba* to pound with a pestle *Dzl.*; *ytiñ-po* mortar *Cs.*; *ytun-bu*, *ytun-siñ* pestle *Cs.* — 2. mallet, knocker *Dzl.*

བུལ་པ་ *ytub-pa*, more frq. *btüb-pa*, = *tüb-pa*. to be able, *pyir ón-du btüb-pa-am* shall you really be able to come

back? *Dzl.*; *mi btúb-pa* very frq. not to be able to prevail upon one's self, to be unable, also: to be unwilling, to have no mind (to do a thing).

བཏུབ་པ་ *ytúb(s)-pa*, *btúb(s)-pa*, *Ld.* **stúb-čé**, = *stúb-pa*, to cut to pieces, to cut up, meat, wood etc.; in *W.* also to mince; (in *C. btsib-pa*); *ytubs-spyád* chopper *Sch.*

བཏུབ་པ་ *ytúm-pa* 1. ferocity, rage; also adj. furious; *Kró-zñi ytúm-lu snyñ-rje-med* in furious wrath, merciless *Dzl.*; *ydug-čñi ytún-pai klu* a Lu in a deadly rage *Sambh.*; *ytüm-pai sgra sgróg-pa* to roar furiously *Yth.*; *Kró-ytüm-pa* furious with rage *Gl.*; *ytüm-zñi rgód-pa* obstinate and unmanageable, of a boy; *ytüm-po Mil.*, *ytüm-čan*, *ytüm-lün* cruel, fierce, furious ('s.); *blá-nu fugs-ytüm-po zñi* the Lama grows angry *Mil. nt.*; *ytüm-mo* fem. a fury of a woman *Dzl.* 20. 10; *Sch.* also: hangman (?); *rluñ ytüm-mo* ('s. a furious wind, a hurricane — 2. = *btüm-pa*, *stüm-pa*, to veil, to cover; to wrap up, e.g. the head; with the instr. to wrap up or cover with a thing.

བཏུབ་པ་ *ytüm-po* 1. v. *ytüm-pa* 1. — 2. — (hot) in the more developed mysticism the power which meditating saints by dint of long continued practice may acquire of holding back their breath for a great length of time, by which means the air is supposed to be drawn from the *rá-ma* and *rkyāñ-ma* (two veins, v. *rtā-ba*) into the *dbú-nu* (*aróg-rtsa*, *dhü-ti*, aorta?) thus causing a feeling of uncommon warmth, comfort, and lightness inside, and finally even emancipating the body from the laws of gravity, so as to lift it up and hold it freely suspended in the air, *Mil.* frq.; v. also *Tar.* 186, 20; *ytüm-poí bde-ñród* the feeling of warmth just mentioned *Mil.*; *ytüm-po bar* the warmth of meditation commences *Mil.* The three above-named veins are symbolically represented by *a-śād*, i.e. the second half of an ॐ, viz. ॐ, hence *a-śād-ytüm-po*

the three veins'-meditation-warmth, *Mil.* — 3. n. of the goddess Durga or Uma.

བཏུབ་པ་ *ytúr-bu* *Léx.* w.e.; ('s. bag, sack, wallet.

བཏུབ་པ་ *ytúb-bu* to grind, to pulverize, co-lours, medicinal substances etc.; cf. *stúb-pa*.

བཏོན་པ་ *yté-pa W. (Lal. *sté-pa*) yté-ba*, *ytéma C.*, *ytén-pa Léx.*, pawn, pledge, bail (*Sch.* also: a present); cf. *ytá-ma*; *yteu* id.? hostage? *Tar.*

བཏོན་པ་ *yster* (མིམ, མོམ) 1. treasure, frq. — 2. symb. num. for 9. — *yte-mdzól* a treasury. — *ytér-ka* a mineral vein, mine, *nir-gyi ytér-ka rnyéd-pa* to find a mine of precious metals.

བཏོན་པ་ *yto Lt.*, *Thy.* a magic ceremony for the purpose of averting misfortune; *yto-bčós* id.

བཏོན་པ་ *ytiug-pa* 1. also *btóg-pa*, *čóg-pa*, to pluck off, gather, crop, tear out (one's hair) *Léx.* — 2. v. *se-gol*.

བཏོན་པ་ *ytógs-pa* to belong, appertain to; belonging, *rgyál-poí ytlün-lu ytógs-pa yin* you belong to the royal blood or family *Dzl.*; *dei nāñ-ñu mi ytógs-sam am* I not included in them? *Dzl.*; *dzam-bui-glñ-lu ytógs-pa* belonging to Dzambuling *Gl.*; **dí lé-ka dñu ma tog** *W.* do not meddle with that! *ma-ytógs-pa*, gen. adv. *ma ytógs-par* except, besides. — *ytógs-ñód Sch.*: 'to love, to like, to wish; a good-for-nothing fellow' (?).

བཏོན་པ་ *ytón-ba*, pf. *btāñ*, fut. *ytāñ*, imp. *ton* (*W. *tāñ-čé**, imp. **ton**) 1. to let a. to let go, to permit to go, to dismiss, *čñi pyir bdāg-čag-rnams-kyis yton* why should we let you go, suffer you (our teacher) to go? to let escape (a prisoner) *Dzl.*; to let loose (a dog against a person) *Mil.*; to let go, to quit one's hold *ma yton*, col. **ma tññ** don't let him go, stop him! to leave, abandon, renounce, *čós* one's religion; more definitely: *blus yton-ba*, v. *blo*; *gyñ-su yton-bu* to abandon altogether *Dzl.*; to leave off, to abstain from, *yšól-par byā-bu yton-bu* to leave off killing *Dzl.* b. to let in, to admit, *ngó-nus* through

the door *Dzl.*, *nán-du ytón-ba* to permit to enter. — 2. to let go, i.e. to make go, to send, *nú* a man, a messenger, very frq.; *dzam-bui-glün kün-tu btán-nas* he made him go all over the country of Dzambuling *Dzl.*; *skyl-du ytón-ba* to dispatch for conveying (a message); *lén-du ytón-ba* to send (a person) for (a thing); *tsól-ba btán-ba-las* he sent out searchers (people in search) *Dzl.* 20, 18., unless this passage should be read *tsól-bar*. — 3. to let have, to give, so in *W.* almost exclusively; *aman ytón-ba* to give medicine, *ytón-tsul* the way of giving medicine, for 'a dose' *Med.*; *ytón-póul-can liberal, bounteous Mil.*; *ytón-sems-ldan* id. *S.g.*; *ytón-sems* liberality, bounty; "tón zer" he says, give me! he wants to have, he tries to get *W.*; *éde-la ytón-ba* to give a person up to religion, i.e. to destine him for the priesthood, to make him take orders. — 4. to make, to cause, e.g. a smoke by lighting a fire *Gl.*; with the termin. to turn into, *byé-tan néu-tan-du* sandy plains into meadows *Gl.*; *rims(-nud) ytón-ba* to cause, to send down, epidemics, plagues (of gods); to construct, fix, place, 'chains before a building *Gl.*; in *W.* "(s)kad tán-é" to utter sounds, "kú-é, bí-ra tán-é" to raise, to set up a cry; "kug" or "kum tán-é" to make crooked, to bend; in forming intensive verbs: "go ddad tán-é" to decapitate; "tón ton, pínis ton" take out! throw out! "tsa ton" put salt into it! "éu tán-é" to water (the garden); "tul tán-é" to manure (the fields). The participle "twis-pa" is used adverbially in *I.d.*; "i-ne táis-pa á tsug-pa" from here to there, from this place to that place (= *bzuñs-te*).

པོད་པོད་ *ptod?* *ytód-lu mnán-pa*, of the sun *Pth.*, of the galaxy *Mil.*, evidently denotes the disappearing of these celestial bodies by enchantment or only as a poetical figure; perh. = *ydos*, or to be explained by *ytód-pa* II.

པོད་པོད་ *ytód-pa* I. also *ytád-pa*, pf. *btad*, *ytad*, fut. *ytad*, imp. *btod* (*Mil.*; *ts. tod?*) 1. to deliver up, *lág-tu* into the

hand, to hand over *Gl.*, to hand to a person the subject for a theme or problem *Gl.*, to commit the management of the household to another *Dzl.*, to commit a child to a teacher *Dzl.*, *ugo-dün-la dba* to confer important offices on the priesthood *Gl.*, *rig-pa* to teach; *ytig anyin ydig-la ytid-pa* to communicate one's feelings to one another *Gl.* — 2. to lean against or upon c. dat., e.g. to rest one's head on one's arm; to lay or put against, so, or on, one's mouth to a person's ear *Thgr.*, the tip of the tongue against the palate *Gram.* — 3. to direct, to turn, *mi-la ngó-bo*, one's face towards a person *Lt.*, *mi-la mdzúb-mo*, or *adig-mdzúb* to point at a person (with the finger) *Gl.*; *sgo nub-pyógs bál-poi yál-du ytod Gl.*, the door points south, towards Nepal; *bém-la* to take aim, to aim at *Lex.*; *rná-bai dbái-po ytod-pa* to listen to, to give a person a hearing *Mil.*; *sems*, resp. *fugs*, *ytód-pa* *Mil.* id.; *od-zér-la ytid-nas yzigs-pas* turning after a ray of light, following it with the eye (= *brtén-nas*) *Gl.*; also used absolutely: *dkar-kün ytid-pa* the projecting windows *S.g.* (?) — *ka ytid-pa Gl.*?

II. inst. of *ytód-pa*, to fasten (cows etc.) to a stake (driven into the ground), to tether.

པོད་པོད་ *ytóm-pa* to talk, to speak *Sch.*, cf. *ytam* (?).

པོད་པོད་པོད་ *ytóms-pa* filled up, full, for *bláms-pa*, *ytáms-pa*, *Sch.*

པོད་པོད་ *ytór-ba* (*Lex.* བཟུགས) cf. *ytór-ba*,

1. to strew, to scatter *ccirdp.*, *metog-gis ytór-ra Dzl.* they strewed flowers, also *ytór-to Dzl.*; *ná-la sas ytór-ba* they that threw earth upon me *Dzl.*; *sá-la ytór-ba* to scatter over the ground *Gl.* — 2. to cast, to throw, *ccar.*, books into the water *Gl.*, a ring into the air *Gl.*; to throw out, e.g. spittle into a person's ear, for healing purposes (= *dór-ba*); to cause to circulate the chyle through every part of the body *Med.*; to waste, to dissipate *Dzl.*, occasionally with the accus. of the vessel containing the substance thrown out: *nó-*

ma ytor-ba *Ghr.* (a cow) emptying its udder by discharging the milk. — 3. *Schl.*: 'srub *ytör-ba* to rend, to tear to pieces'.

ཁོར་མ་ *ytör-ma* *strewing-oblation*, an offering brought to malignant demons, either as a kind of exorcism or as an appeasing gift, in order to prevent their evil influences upon man; *mööl-pa dan ytor-ma shyin-pa* to offer such an oblation, *ytör-mar siö-ba* to devote something for it. The ceremonies are similar to those used in *shyin-sréy Schl. Buddh.* 249; the offerings consisting of things eatable and not eatable, of blood, and even of animal and vegetable feces, scattered into the air (the benefit being shared by the *dri-za* q.v.). There are various sorts of Torma-offerings, according to the nature of the substances offered (*ču-* or *čub-ylor*, *pye-ylor*; *thag-ylor*, an oblation of the fragments of a meal *Mil.*), or according to the time at which (*dgu-ylör* v. *dgu*), and the purpose for which they are offered (*mśün-ylor* v. *mśun*). Other names of Torma-offerings are: *blud-rygä*, *mar-me-rygä*, *tän-lo(?)*-*rygä*, *čayśum* etc. Tormas in general belong to the ceremonies most frequently performed; *ylor-čä* are the vessels and other implements used for that purpose; *ylor-sülč* *Schl.*: 'a bowl for these offerings'(?). — *ylor-zän* *Lex.* *མཚོགས་མཚོགས་* oblation of the remnants of the daily meal to creatures of every description.

ཁོར་མ་ *ytöl*, only in *ytöl-méd*, = *ča-méd*, not known, dubious, *jö-am mó-am ytöl-méd-do* one does not know yet, whether it will be a boy or a girl *Dzl.*; *čä byä-bas ytöl méd* not knowing what to do *Dzl.*; *gar täl-bas ytöl méd* not knowing where she had gone to; *bädg-la ytöl méd* I do not know any thing about it *Dzl.* — (*Schl.* has a verb *ytöl-ba* to perforate, pierce; to discover, disclose; v. *rtöl-ba*).

ཁོར་མ་ *ytos* size, width, quantity, *ri-boi ytos tam* as high as a mountain *Lex.*; *rim-gro ytos-čä-ba*, like *ryga-čä-ba*, great marks of honour, extraordinary homage.

བདེ་པ་ *btög-pa* v. *čäg-pa*.

བདེ་པ་ *btügs-pa* v. *dügs-pa*, and *ka-btögs*.

བདེ་བ་ *btän-ba* v. *ytön-ba*.

བདེ་བ་ *btüd-pa* v. *ytöd-pa*.

བདེ་བ་ *btüb-pa* v. *dübs-pa*.

བདེ་སྒྲིམ་ *btän-snyoms* (cf. *snyoms*) *ཐུབ་པ་* complete indifference, perfect apathy (acc. to *Schr.* prop. 'a liberality perfectly impartial'?).

བདེ་བཟང་ *btän-bzän* *Lex.* *ཐུག་པའི་ཁོ་* n. of a hill where Buddha was teaching.

བདེ་མ་ *btig-pa*, pf. *btigs*, *Čs.* to drop, to let fall in drops, *rnä-bar sman*, medicine into the ear, v. *čig-pa*.

བདེ་བ་ *btin-ba* v. *dün-bu*.

བདེ་བ་ *btü-bu* v. *čü-bu*.

བདེ་བ་ *btün-ba* v. *tün-ba*.

བདེ་མ་ *btüg-pa* v. *ytüg-pa*.

བདེ་བ་ *btüd-pa* v. *dünd-pa*.

བདེ་མ་ *btüd-mar* *Ghr.* in rapid or close succession, **tü-tü-pa-la* *C. id.*

བདེ་བ་ *btub*, *Lex.* = *ruñ*, fit, convenient, practicable, becoming, *btüb-bo* it is convenient etc.; *btüb-pa* v. *ytüb-pa*.

བདེ་མ་ *btüm-pa*, *ytüm-pa*, 1. to wrap round, to envelop; hence 2. in *W.* to shut, a book, valuable books being wrapped up in a cloth before being laid by; *btüm-pidg* bunch or knot, produced by money and the like being tied up in the girdle.

བདེ་བ་ *btül-ba* v. *dül-ba*, *ytül-ba*.

བདེ་མ་ *btög-pa* v. *dögs-pa*.

བདེ་བ་ *btöd-pa* 1. = *rtöd-pa*, to fasten (grazing horses or cattle) by a rope to a stake, to tether; *Mil.* declares relations to be the *btöd-tüg* (the tether) in the hands of the devil. — 2. to erect, raise up, produce, cause, occasion; *srol-btöd-*

pa (*Lex.* w.e.) may accordingly imply: to introduce a custom.

འོ་པ་ *bōn-pa* v. *dōn-pa*.

འོ་པ་ *bōl-ba* Sch. = *ytōl-ba*.

ཏ་ *rta* (*rtā-po* C., *Mil.*), resp. *čiba*, 1. horse, *po-rta* a gelding, *mō-rta*, or *rta-ryōd-ma*, a mare; *rta dūl-ba* to break in, train, a horse; *rta rgyāg-pa* to gallop; to run horses for a wager, to race *Glr.*; **sta brul-čē* *Ld.* id.? — 2. the lower front part of a pair of breeches, *dōr-rta*, *ān-rta*.

Comp. *rtu-rkyā(-pa)*, or *-skyā(-pa)* one skilled in horsemanship. — *rta-bekrāgs* (**stab-rāgs* *Ld.*) a clattering train of horsemen. — *rta-gāl Ts.* pouch or bag of a horseman, saddle-bag. — *rta-grās* = *rta-rd*. — *rta-byād* a horse-laugh, *rta-byād-kys dēls-pa* to set up a horse-laugh Sch. — *rta-mgō* a horse's head; *rta-mgō-ma* v. *jo-tēm*. — *rta-mgrin* (ཐུག་མཁོན་) n. of a demon (*Schl.* 110), a terrifying deity. — *rtā-sga*, *W.* **tē-ga*, saddle. — *rtā-sgām* a large box or chest. — *rtā-ago* v. *sgo*. — *rta-sgyél*, gen. connected with *mī-bād*, the slaughtering of men and killing of horses. — *rta-nān* Tibetan horses, small, strong, unshod, v. *Hook.* II, 131, and so already in *Marco Polo's* travels. — *rta-rja* horse-tail, **tē nā-ma yod* *W.* it is (made) of horse-hair. — *rta-lāg* horse-whip; whip in general — *rta-čāg* dry fodder or provender given to horses, *ocin*, oats. — *rta-mčōg* the best horse, a splendid horse, state-horse; gen. a fabulous horse, a sort of Pegasus, thus e.g. *Glr.* chp. 6, where it partakes of divine properties (*rtai rgyāl-po čan-čēs bū-la-ha*; acc. to *Schl.* p. 253 *rluñ-rta* is the same). — *rtu-mčōg-kā-bab* = *gyas-ru-yañ-po* = *mñā-ris-tu* n. of the principal river of Tibet. — *rta-lyān* he with the green horses, the sun, *po*, *Glr.* — *rta-rnā* horse-ear, n. of one of the seven gold-mountains, surrounding the *Rirab*. — *rtā-pa* horseman, rider, **tā-pa ta-zōn* *Ld.* a balancing-board, *see-saw*; *rtā-pui dpūn* horse, cavalry *Cs.* — *rta-lpāgs*

a horse's skin; n. of a medicinal herb *Med.* — *rta-bābs* 1. a large stone or raised place for alighting from a horse(?) *Cs.* 2. the superstructure of a large door or gate, the arch of a gate-way, *Lex.* *twa-ra-qa*, *दादवा*? — *rta-dbyāns* འཇམ་ལོ་ལ་ n. of a great scholar *Thgy.* — *rta-bēl* a horse's front-hair *Cs.* — *rta-sbāns* horse-dung. — *rta-rmty* a horse's hoof; n. of a plant *Med.* — *rta-rmig-ma* a lump of silver bullion like a horse's hoof *Cs.* — *rta-rdzi* one that tends horses; a groom *Glr.* — *rta-zūn* a good horse. — *rta-zām* 1. post-station, *rta-zām-gyi tsūgs-pa* a post-house; *rta-zām-gyi spyi-dpon* postmaster-general *Cs.* 2. in *Ld.* also for *rta-zām-pa*. — *rta-zām-pa* postillion, courier, express, estafet. An estafet rides day and night, mounting fresh horses at certain stations, and making the way from *Lé* to *Lhasa* (for ordinary travellers a journey of 4 months) in 18 days. — *rta(i)-čū-lag* a compulsory service consisting in the supply of horses. — *rta-rd*, *rta-grās* inclosure, stable, for horses. — *rta-šā* 1. horse-flesh. 2. the oblique abdominal muscles of the hips. — *rta-šād* curry-comb Sch. — *rta-yaśr* a horse not yet broken in or dressed *Schr.* — *rta-bāš* stallion. — With regard to the colour of horses (*spū-kā*), the following distinctions are made: *rta-dkār* a gray or white horse; *rta-rkyān-nāg*, or *kām-nāg* Sch. a dark-brown horse; *rta kām-pa* *Ld.* a yellowish-brown horse (*Sch.* a dark-brown horse); *rta-kām-dmār* Sch. a light-bay horse, a sorrel horse; *rta krā-bo* a piebald or a dappled horse *Ld.* - *Glr.*, *Schl.* fol. 26, a; *rta-grō* Sch. a gray horse, *rta gro-dkār* a light-gray horse, *rta gro-sñōn* Sch. a dapple-gray horse, *rta gro-dmār* a roan horse, a roan; *rta ryya-bo* Sch. a chestnut-bay horse (a bayard, a brown horse) with white breast and muzzle; *rta nān-pa* an isabel *Ld.* - *Glr.*; *rta rñog-dkār* a bright bay horse; *rta-sñō-kra*, *rta-sñō-tig-čan* Sch. a dapple-gray horse; *rta-sñō-nag* Sch. a dark-gray horse; *rta-tig-kru* Sch. a spotted horse; *rta nag* a black horse; *rta-brāu* = *rgye*

to Sch.; *rtä-mog-ro* Glr. a yellowish-brown horse; *rtä zag-pa* Sch. a horse having gray and white spots; *rtä öl-ba* Mil., *Lal.-Glr.*, a black horse; *rtä ru-rü* Sch. a yellow-dan horse; *rtä räg-pa* *Ld.* a tawny horse (Sch.: 'a white and red spotted horse'); *rtä rag-räg* an ash-gray horse; *rtä rag-ak*, or *rtä ser-ak* Sch. a yellowish-red horse; *rtä uram-uram* Sch. a gray horse with a black mane and tail.

རྟཱུཅ་ *rtäg-pa* (པར་ལ་) 1. perpetual, constant, lasting, eternal. 2. perpetuity, duration to all futurity, a quality which, acc. to Buddhist views, can be ascribed only to the vacuum, to absolute emptiness, the *stov-pa* - *nyid*; *mi rtäg-pa* not durable, perishable; *de yan mi-rtäg tsul-du yla* this, too, is subject to the law of perishableness *Mil.*; *mi rtäg-pai* 'cos the principle of transitoriness; *rtäg-par dzin-pa* to look upon (transitory things, i.e. the world) as lasting, and hence: to be worldly-minded Glr.; as partic. one that is earthly-minded, a worldling; *nyül-ba-la rtäg-pa* steady in lying, i.e. disposed to lie down, to be continually at rest, *Sty.*; *rtäg-čad* lasting and transitory, frq.; *rtäg-par*, or more frq. *rtäg-tu*, always, i.e. 1. continually, 2. at each time (*Dzl.* 20, 5); *rtäg-tu-ba* perpetuity, eternity Cs. — *rtäg-po*, *Ld.* **stāgs-po*, lasting, durable, reliable, *rtäg-brtan* id. C.; *rtäg-mnyom-la* C. adv. uniformly, equally. — *rtäg-ris* *Kör-bu* Sch.: a constant change (?).

རྟཱུཅ་ *rtags* (cf. *rtāgs-pa*) 1. resp. *pyag-rtāgs*, sign, token, mark, characteristic, **tag-čä* W., **tag-pa* *Lal.*, id.; *rtags byäl-pa*, vulg. **tag rgyäb-pa* 'to make a mark; *rib-tu byün-bai rtags yöl-pa* (partic.) one having the outward marks of an ecclesiastic Glr.; *bkra-äis rtags v. bkra-äis*; omen, prognostic, — *ltus, bū-mo skyé-bui rtags* a prognostic of a girl being born *Med.*; proof of a thing, c. genit., frq.; *nyon-rtāgs* *Dzl.* id.; proof, argument, evidence, **či tāgs-pa-ne zung* *Lal.* upon what evidence have they seized him? **tāgs-pa žig gax* you must prove it, **čāgs-pa-an mi čuif* there is no

trace, no evidence, left. — 2. inference, deduction *Was.* (320). — 3. the black, the centre of a target, W. **täg-la čig-čä* 'to take for a mark. — 4. sexual organ, organ of generation, *rtāgs-sam bhä-ga* as two synonyms for the same thing *Wilh.*, *pö-rtāgs, mö-rtāgs* frq. — 5. gift, present, resp. *pyag-rtāgs*. — 6. any mark for denoting grammatical distinctions, such as terminations etc., *ni f.*; *rtāgs žäg-pa* using such marks, making grammatical distinctions, seems to imply about the same thing as our etymology, the etymological part of grammar. — *rtāgs-yig* 1. stamp, type (?) Cs. 2. letter of recommendation, credentials W. — **tag-ril* W., *let*, **tag-ril tün-čä* 'to cast or draw lots (a half-religious proceeding) cf. *rygan*.

རྟཱུཅ་ *rtāb-pa*, also *rtāb-rtān-pa*, and *stab-pa*, to be in a hurry, to be confused, frightened, in a state of alarm, e.g. of fowl frightened by some cause (*Zam.* = *brel-pa*); *rtāb-po* adj.; *stab-stāb-por sön-nas* having become quite startled and 'confounded' *Ph.*; *rtāb-rtāb* subst., *rtāb-rtāb-tu nān-du pyin-te* she 'ran into the house in haste (full of joy) *Mil.*; *rtāb-rtāb-la ra mi dren* I cannot help you with such speed *Mil.* nt. It is also spelled *brtāb-pa*.

རྟཱུཅ་ *rtāb-pu* v. *brtā-ba*.

རྟཱུཅ་ *rtäg-yi* Tā. for *rtäu*, foal, colt.

རྟཱུཅ་ *rtän* (in more recent literature and col.) what is behind or after, with regard to space, and more particularly to time, *rtän-du, rtän-la, rtän-na* adv. afterwards, *rtän-lu bčos-so* they were made afterwards, were added later Glr.; postp. c. genit., or less corr. c. accus., after; *byon rtän-la* after their appearance *Ph.*, *byun-rtän* after he has come *Mil.*; *de-rtän-la* after that Glr.; **tün-čä idän-čä* W. to follow, to come after or later; *rtän-ma* adj. and subst. the last *Tur.*; *yidm-gyi rtän-ma yin* this is my last, my farewell-speech Glr.; without *ma*: **dus tün žig-na* W. some day hereafter, some future day; **rtän-ma žag, tün-ma nyi-*

ma W. the following day; **tiñ-jüg** remaining part, the last remainder, **di-rin* ja *tiñ-jüg len son** W. to-day I have used the last of my tea. — *rtiñ-pa* 1. the end, extremity, lowest part, e.g. of a stick *Gl.*; gen.: 2. the heel of the foot, *rtiñ-lags* a spur, *rtiñ-lags rgyab-pa* to prick with the spurs, to spur; *rtiñ-ču* the Achilles-tendon.

ཇིང་པ་ *rtib-pa*, pf. *brtib*, fut. *brtib*, imp. **rtib(s)* to break or pull down (cf. *rdtib-pa*).

3. *rtiñ*, sometimes for *rtén*, a foal.

ཇིང་པ་ *rtüg-pa* 1. excrement, dirt *rtug-skün* or **ském* dry excrements *Med.*; *rgyal-nid rtüg-pa bñen-du dór-ba* to throw off royalty like dirt *Pth.*; *rtüg-pa pyis-pai rdo* a stone for wiping one's self *Mil.* — 2. C. wind, flatulencia. — 3. (*b*)*rtug* v. sub *lugs-pa*.

ཇིང་པ་ *rtün-ba*, pf. *brtuis*, fut. *brtün*, also *stün-ba*, to make shorter, to shorten, to contract, e.g. a rope, a dress; *ynyü-ba brtuis* his neck is contracted *Mig.*

ཇིང་པ་ *rtun* v. *ytun*; *rtun-ril* a trituration-bowl *Sch.*

ཇིང་པ་ *rtün-pa*, *brtün-pa*, diligence, *rtün-pa skyed-pa* to be diligent *Zam.* Cf. *dün-pa*.

ཇིང་པ་ *rtül-po*, or *rtül-ba*, blunt, dull, *niñson-rtül* a blunt weapon *Cs.*; gen. fig.: *dbñen-po rtül-po* (opp. to *rnön-po* or *rnö-ba* sharp, and *brñen-po* middling) dullness, stupidity, imbecility of mind; dull, stupid; *blo-rtül* weak intellect. — (*b*)*rtül-pöd-pa* (ཁྱེད་) boldness, courage; bold, brave *Dzl.*

ཇིང་པ་ *rtu* foal, colt, *rtu brñen-ba* to bring forth a colt, to foal *Cs.*

ཇིང་པ་ (*cf.* the next article) that which contains, keeps, or supports a thing, 1. a hold, support, esp. in compounds: *kar-tén* the plinth or base of a pillar *Cs.*; *rkan-tén* (resp. *zabs-tén*) a foot-stool *Cs.*; *zu-tén* a present given to support a supplication, and never omitted by Orientals when making a petition; **am-tén** W. token, keep-ake; — esp. a visible representation,

a statue or figure of Buddha or of other divine beings, which the pious may take hold of, and to which their devotions are more immediately directed (v. the explanation in *Gl.* chp. II, init.) — 2. receptacle, resp. *ylñu-rtén*, for the bones or relics of a saint, *mñöl-rtén* for oblations, v. *mñöd-pa*, compounds; *rig-pai rtén* receptacle of the soul, i.e. the body *Schr.*; *rig-pa rtén-med-pa*, *rtén dñan brül-ba* the houseless, bodiless soul *Thgr.*; *jig-rtén* v. *jig*; *snjñi ni tse woy wims-kyi rtén* the heart is the seat of life and of the soul *Mig.*; seat, abode, residence, of a deity, sanctuary, temple (*Dzl.*), shrine, *rtén-gyi yñod-bo* the deity residing in a shrine *Gl.*; visible representation, symbol, of divine objects or beings, esp. the *rtén ysum*: *skü-rtén* an image of Buddha, *ynñu-rtén* symbol of the doctrine, gen. consisting in a volume of the holy writings, *tugs-rtén* symbol of grace, a pyramid, *Köpp.* II, 294. Hence *rtén* might very suitably be used for denoting the material element in the Christian sacraments, viz. the water, and the bread and wine. — 3. present, gift, prop. for *zu-rtén* (v. sub no. 1), and then in a more general sense, resp. *pyag-rtén*, W., for *pyag-rtugs*; also offering, oblation. — 4. sex, specified as male, female, or hermaphrodite; independently of age *S.g.*; sometimes comprising age *S.g.*; or denoting age alone, as child, man, old man *It.*; calling, situation in life *Tar.* 163, 15 (where *gyé* ought to be changed into *ni*) 176, 15; 178, 18; some compounds follow still at the end of the next article.

ཇིང་པ་ *rtén-pa* 1. vb., pf. and fut. *brten*, imp. *rtón* (*brten?*), to keep, to to adhere to, to lean on, *ñär-ba-la* on a staff *Pth.*; *kä-ba-la* against a pillar; *lög-pa grām-pa-la* to lean one's head on one's hand, in meditating *Dzl.*; fig. to depend or rely on, *brtén-pai blä-ma* the priest to whom one holds; *mñim-la rtén-pa* to keep to the fat, i.e. to eat much fat *Med.*; *ñrig-pai ñin-la* to be given, addicted, to sensuality; **ču tñi-wa mñi-po-la tñi-wa** C. if

one is intent on watering; *tsō-ba dka-tsh-ba* v. *dkd-ba* compounds; *Kyēd-kyis yāsi-ba-la brtēn-nas* following, obeying (your) orders *Glr.*; *niai nūs-pa-la rtēn-nas* relying on my strength, i.e. by the help of my strength (you will be able to get to that place) *Mil.*; hence (b) *rtēn-nas* is frq. used for: in consequence of, with respect to, concerning etc.: *rkyen dt-la rtēn-nas* in consequence of this event (the doctrine spread) *Tar.* 8, 1; **gha-la tēn-nas* why? wherefore? *C.*; *yul Kyād-par-ān-la rtēn-nas* (to ein) with regard to a noble object *Thgy.*; to hang on, to depend on, to arise or issue from; *rtēn-par brēl-ba* v. *rtēn-brēl*; to be near, to border on, **tēn-te yod* *W.* (the two villages) are contiguous to each other; = *ytād-pa*, *stōn-pa* to be directed, to be situated, to lie towards, *lho-pyog-la* to be situated towards the south *Sambh.*; *od-zēr-la rtēn-nas rziys-pa* to look after or pursue with one's eye a ray of light, like *ytād-pa* I. 3. *Cf. stēn-pa.* — 2. *sbst. that which holds, keeps up, rgyālpōi rtēn-pao* (these) are the supports of kings *Dzl.*; *brtēn-pa rūs-pai yndā-lugs bstān-pa* 'the doctrine of the hold-giving bones', osteology *Mng.* 3. *adj. attached to, faithful C.*

Comp. *rtēn-grogs. tse krl-por grogs-pai rtēn-grogs* perh. *erron.* for *ytēn-grogs.* — *rtēn-ynas* *Gram.*: the case which denotes the place of a thing or person, the locative. — *rtēn-brēl*, or in full: *rtēn-par brēl-bar gyār-ba* or *byān-ba* 'the coming to pass in continuous connection' (the explanation of *Burn.* I, 623 is grammatically not quite correct) i.e.: 1. in a general sense: the connection between cause and effect; in a special sense, the Buddhist doctrine of the *rtēn-brēl bū-nyā*, विद्युत्, the twelve causes of existence *Wdk.* 551 (with illustrations); *Schl.* 23, *Burn.* I. 485, *Köpp.* I, 609. 2. the auspices of an undertaking, is as much as the complete knowledge of the causal connection of things implies also a certain prescience of future events; *rtēn-brēl rtōg-pa* to investigate the auspices, *ids-pa* to know them, (a physician e.g.,

when treating a patient, must try to find out the auspices) *Med.*; *rtēn-brēl bzai* or *legs* good auspices, *nian* bad auspices, frq.; so also frq. col. — *rtēn-ma* *prop. support, pillar S.g.*, **tēn-tsi* *W.* a pole used as a prop; *rtēn-sa* *Mil.*?

རྟོག་པ་ *rtōg-pa* (རྟོག་) the act of arguing, reasoning; dialectics (*s.*; *Sch.* distrust, suspicion (?); *Ka-bdāl rtōg-gei slōb-dpon* seems to describe a teacher who talks in a hypocritical manner with a mere appearance of wisdom. — *rtōg-ge-pa* an arguer, disputer, reasoner, dialectician (*s.*)

རྟོག་པ་ *rtōg-pa* I. *vb.*, *pf. brtags* (*rtōgs* q.v.), *brtag*, *imp. rtog(s)*, 1. to consider, examine, search into, look through, *cca* (also *dat.*), *brtags-na mi des* though one meditates (upon the soul), one cannot understand or fathom it *Mil.*; frq. with a single or double indirect question: to examine whether (or whether not); *brtag-dpyōd* (or *rtōg-rzīg*) *ytōn-ba Ph.*, *Mil.* id.; *brtags-dpyōd* examination, trial *Zam.*; c. *termin.* to discern, to recognize as, e.g. *māris-par brtag* it is ascertained to be bile, to be caused by bile *Med.*; *so-sōr rtōg-pa* *Stg.* prob. to recognize as being different. — 2. to muse, to ruminate, to trouble one's head about a thing, which is considered a fault much to be guarded against, and the more so, as religious faith as well as meditation require the mind to be strictly directed and entirely devoted to the one subject in question; hence *ma-rtōg tñ-dzin* *Mil.* contemplation without any disturbing reflections and by-thoughts; cf. no. II. — 3. *v. dog-pa.*

II. *sbst.* 1. *consideration, deliberation, reflection*, cf. I., 2; *rtōg-pa skyē-ba, rtōg-pa-la jīg-pa* to reflect on a thing, to indulge in musings *Dzl.* — 2. *scruple, hesitation, rtōg-pa skyē-te* to grow doubtful, hesitating *Mil.*; *rtōg(-pa)-med(-pa)* simple, unsophisticated; simplicity; singleness of heart. — *dt-la rtōg-jīg mi byed* *Glr.* he does not meddle with that.

རྟོག་པ་ *rtōg-pa* (*prop. the pf. of rtōg-pa*, like *novi* of *noce*) 1. *vb. to per-*

ceive, to know, to understand, *dpyad-na ma rtógs-so* they did not understand, though they inquired into it *Dzl.*; *rtógs-par gyúr-ba* to obtain information, to convince one's self of a thing *Dzl.*; *rtógs-par byéd-pa* to teach, to demonstrate, to convince a person of *Dzl.*; *má-rtógs-pa* stupid, ignorant; ignorance *Mil.* — 2. sbst. (but in Tibetan always construed as an infinitive with the accus. inst. of the genit. and with an adv. inst. of an adj.) knowledge, perception, cognition, frq.; *sems rtógs-pa* the knowledge of (one's own) soul *Mil.*; *miñn-par rtógs-pa* (མཁིག་པ་) clear understanding or perception, in modern Buddhism the same as *ston-pa-nyid Trig.* 21. — *rtógs-pa-can*, *rtógs-lán* rich in knowledge *Mil.* — *rtógs-(pa) brjód(-pa)*, for རྟོག་པ་ cf. *Burn.* I. 64, a moral legend. — *rtógs-spyód* theory and practise, *rtógs-spyód byéd-pa* to know and to do, *rtógs-spyód la mñás-pa* theoretically and practically religious. — *rtógs-dod-can* desirous of knowing or learning, inquisitive *Mil.* — Sometimes for *togs-pa*.

རྟོད་པ་, བཞོར་པ་, བཞོར་པ་ *rtód-pa, rtód-pa, btód-pa* 1. sbst., also *rtód-pár*, a stake, in the ground, for tethering a horse, for securing a boat etc.; a peg, in a wall, for hanging up things; *rtód-tug* a tedder (v. *btod-pa*); *rtód-pa brgyáb-pa* to drive in a stake or peg. 2. vb. to tedder, fasten, secure *Dzl.*

རྟོན་པ་, བཞོན་པ་, བཞོན་པ་ *rtón-pa, brtón-pa, brtón-pa*, with or without *gid*, ccd., to place confidence in a person, to rely on.

རྟོ་པ་ *rtól?* *cos-rtól Tar.* 164, 20, *Schf.* the pith or marrow of a doctrine; *rtól-skyes-kyi dés-pa Mil.*? — *brtól-dés-pa Tar.* 197, 8, *Schf.* to know thoroughly.

རྟོ་པ་ *rtól Ca.*, *rtól-góg Lex.* w.e.; *Sch.*: a bastard, an animal of a mixed breed, *rtól-po* a male, *rtól-mo* a female bastard (s.; acc. to Desgodins the cross-breed of a yak-bull and a *gar-mo*. Cf. *ltor*.

རྟོ་པ་ *rtól-ba*, pf. *brtol (Ld. "stól-cé")* 1 to bore, to pierce, to bore into, coi. & t., *Sig.*; to bore through, to perforate cca.,

a board etc., *sgo-nia* the shell of an egg (of chickens creeping out) *Sch.*, to open (an abscess) by a puncture; to make an incision; "bi-gañ" *W.* to bore a hole. — 2. to come to, to get to, to arrive at, *ynás-su* to (at) a place *Lex.* (cog. to *tál-ba, tál-ba*); *yonis-dus-brtol Lex.* w.e.; *Tar.* 30, 22, *Schf.*: ཡུལ་འཕྲུལ་མེད་, the coral-tree, *Erythrina indica*; also a tree of paradise. (In *Dzl.* ༡༩༩, 13 the manuscript of Kyelang has: *dé-dag-las rtól-ba* it out-passed them).

ལྟ་ལྟ་ *lta* 1. more correctly *blta*, v. sub *ltá-ba*, I. 1., we will see, *Mil.*, frq. — 2. in various phrases and expressions, in which its special signification is no longer clearly discernible: a. *lta ci smos Dzl.* and elsewh.; the most frq. form, *lta smos ci dgos Thgy*, *lta smos ci tsal* (eleg.) *Stg.*, *W.* more distinctly: "lta dgos ci yod", also "zer dgos ci yod", far from, not to mention, to say nothing of, how much less, how much more; with a preceding infinitive or noun: *di-dag-dul-ba lta ci smos* to say nothing of the conversion of these! how much easier is it to convert these! *Dzl.*; *ó-stol lta ci smos* how much more we! *Thgy.*; *lta zög* is much the same: *lo zld-ba lta zög* to say nothing of years and months; "tar zög, tá-la zög" *C.* id. — b. the word is frq. used after participles or adjectives ending with *pa*, when, judging in each case from the connection in which it happens to stand, it may be deemed equivalent to: evidently, indeed, thus then etc., spoken either with emphasis, or ironically, or in a sorrowful tone. As it is next to impossible to learn from the Tibetans the exact import of those little words, which slightly modify the grammatical and logical relations of a sentence, European translators have generally passed them over. Cf. *Dzl.* ༡༠༠, 18, ༡༤༩, 2 (where a *shad* ought to be added), ༤༩, 7 (where *ste* means though), ༢༩༩, 18; *Tar.* 7, 17, 19. In *Dzl.* ༡༠༢, 7 *lta*, in accordance with the manuscript of Kyelang, is to be omitted. — c. like, as, (*ltá-ba* sbst. abstr., *ltá-bu* adj., *ltá-bur* or *ltar* adv.), *dú-bu ltá-bur yód-*

pa *zig* one having the nature or the colour of smoke *Glr.*; *rta* *bñus* *rgyag-pa* *lta-bu* *agra* a noise as if ten horses were galloping *Glr.*; ... *lta-bu* *mñda-pa* *zig* a man as wise as ... *Dzl.*; *pa-ma* *lta-bur* *gyur-* to he was (to him) like a father *Dzl.*; *bai* *dzi-ma* *lta-bu* *dan* *lñen-te* having eyelashes like those of a cow *Stg.*; *rñn-la* *mi-mñó-ba* *bú-la* *byin-pa* *lta-bu* *ma* *yin* not as if she (the mother) would give her child only what she does not want herself *Thgy.*; *žes-pa* *lta-buo* is the usual expression for quoting a passage from an author, and always follows the quotation; *Kyod* *ná-lta-bu* *min* you are not my equal, and also: you are not in my situation *Mil.*; *di-lta-bu*, *dé-lta-bu*, one like him, such a one as he; *di-lta-bu* what sort of? *saie-rgyus* *žes* *byd-ba*, *di-lta-bu* *yin* the so-called Buddha, what sort of being is he? what is meant by 'Buddha'? *Dzl.* *di-lta-bu-la* *bakal-pa* *žes* *bgyi* what sort of a thing is called 'Kalpa'? *ji-lta-ba* v. *ji*; *ji-lta-bu* of what kind, as a rel. pron. Sometimes *lta* alone is used for *lta-bu*: *Kyód-lta* your equal *Mil.*; so prob. also in the passage *Dzl.* २१, 8, where *yód-pa* *lta* *či* *mñon* would be = *yód-pa* *lta-bu* *gañ* *mñon* (better than taking *lta* *či* *mñon* for *lta* *či* *spños* *Schf.*). In *Dzl.* २१, 13, and २१, 3 *lta-zig* is prob. to be altered into *lta-zog*, v. sub a, 2, above. — d. *lta* is sometimes a mere expletive, e.g. in *dai-lta* (v. *da*), and after the conditional *na* (*Dzl.* २२, 1; २२, b; २२, 16, 22, b.).

ལྷ་མོ་ *lta-ba* I. vb., pf. *bltas*, fut. *blta*, imp. *lto*, *blta*, resp. *rgzga-pa* (cf. *lto-pa*) 1. to look (as an act of the will, cf. *mñon-ba*), to view, often with *mig*, or *mig-gis* (v. below); *bltas-na* *mi* *mñon* though you look (for it) you do not see it *Mil.*; **nán-tan* *žib-ža* *lto* *Ld.* look at it accurately! **p* *žig* *C.* look (before you)! have your eyes open! **p* *žig* *nyen* *žig* *C.* attention! mind! be careful! *lta-bas* *žog* *mi* *žes* I never can look enough at it; with *nas*: to look from or through, *sgo-ai-nas* (to peep) through the narrow opening of a door *Tar.*; *blta-*

na *adug-pa* pleasing when looked upon, charming to look at; also n. of the city of gods on the Riráb *Stg.*, and of one of the seven golden mountains around the Riráb *Glr.*; *lta-ru* *son* go there and look (at it)! **lta-la* *ton* *W.* let me look (at it)! show it me! *pan-tsun-du* *lta-ba* to look around *Dzl.*; **žog-žog-la*, or **yr-yon-la* col. id.; *pji* *mig*, or *pji* (to look) back *Dzl.*; **ji* *mig* *log* *lta-žes*, or **ji-pa* *gyur-te* *lta-žes* *W.* id.; to inspect, ccd., rarely c.a., frq. *Glr.*, *Dzl.*; *Kyed* *mi-nus-pa-la* *bltas-na* if one views, considers, your inability *Dzl.*; *nas* *ma* *bltas-na* if I do not inspect it *Glr.*; **ghañ-la* *te* *run* *C.* whatever one may fix his eyes upon = whatever it may be; to look after or into, to revise, to examine, to try, *rta* *lta-ba* to feel a person's pulse *Med.*; *pan-nam* *blta* I will see, if I can help *Mil.*; also: I will see, whether it has done good; *su* *žes* *blta* let us see who is taller *Mil.*; **tund* *lto* *žig* see, if you can put it through *Glr.*; *rtñ-sor* *blta* we shall see that afterwards *Mil.*; *yan-dag-par* *lta-ba* to examine or search into minutely *Mil.*; **tsod* *lta-ba* in col. language is the expression most in use for to examine, to put to the proof, to test, to try, to sound etc. Lastly, as a mere act of the mind: to meditate, reflect, muse, ponder, investigate, *du* *dug* *blta* let us see how many there are *Mil.*; *lta* *rtog* *byed-pa*, or *ytñ-ba* *Mil.* to investigate closely. Also in a mystic sense, v. *sgom-pa* I, 2, — 2. ccd. (or accus.) and termin., to look upon a thing as, *žes-pa-la* *žog-tu* to look upon knowledge as deceitful; *dkon-mčog* *ysum* *mi* *balen-par* *lta-ba* to think the three treasures to be untrue, not real, — not to believe in them. — 3. c. dat. (rarely termin.): to have regard to, to pay attention to, to take notice of, and with a negative: to be indifferent to, not to care about, *rdog-la* *mi* *lta-ba* not to care about one's life (from heroism or desperation). — 4. to be situated or directed towards, *mido* *ni* *nub-tu* *lta* the lower part of the valley is situated towards the west. — 5. *nas* *bltas-pa* in my opinion:

śid-la bltāu-na(s), or *rtén-nas*, with regard to me, as for me, for my sake *Glr.*; *ȳān-ma-nams-la bltāu-pas* as far as the others are concerned, with regard to the others *Glr.* —

II. sbst. 1. the act of looking, beholding, v. I, 1. 2.; *ltā-ba ȳāns-śin* circumspect *Glr.* — 2. contemplation (mystical) v. *sgōm-pa* I, 2. — 3. (ཐོག་མཐོག་) opinion, doctrine, theory, philosophical system, school (in Tibetan a verb, cf. *rtōgs-pa* II), *rtāg-par ltā-ba* the theory of perpetual duration (of earthly things); *nān-par ltā-ba* a false opinion, = *ltā-lōg*.

Comp. *ltu - nyul - pa* a spy, scout, *ltu-nyul byed-pa* to spy, to explore, v. *nyul-ba*. — *ltā-stāns*, resp. *ȳzig-stāns* *Pth.* the look, or manner of looking, air, mien, *zi-bai ltā-stāns* a mild look, or countenance, *Cs.*; *krō-bai ltā-stāns* an angry or fierce look *Cs.*; esp. the magical and powerful look of a saint, *ltā-stāns ȳig mdzād-pa* to cast such a magical look *Mil.*; *ltā-stāns-la bžugs-pa*, *ltā-stāns-kyi nān-nas čā-ba Mil.* to sit, or stride along, with such a look, i.e. with great solemnity of deportment, as of one in a trance; *ltā-stāns-bži* the four magical looks, viz.: *ȳugs-pai ltā-stāns* the attracting look, *skrōd - pai ltā-stāns* the repulsive look, *thūn-bai ltā-stāns* the precipitating look, *rēns-pai ltā-stāns* the paralyzing look *Cs.*; also *sēn-gēi*, *glān-po-čēi ltā-stāns-kyis ȳzigs-pa* to look at a person with a lion's look, with an elephant's look. — *ltā-lōg*, in later lit. and col. *lōg-lta*, false sentiment, not only false doctrine, heresy, but any irreligious impulses of the mind, perverse and sinful thoughts, e.g. *lōg-lta skyēs-te* is used for conspiring against a person's life *Glr.*, giving way to doubt or weakness of faith *Glr.*, falling in love with a woman *Pth.*; *mī-la lōg-lta byed-pa* to slander, to abuse a person *Glr.*

ཐག་ལྷོན་ *ltag-lrin* puff-ball *Sch.*

ཐག་པ་ *ltāg-pa* 1. the back part of the neck, nape *Med.* and elsewhere, frq. — 2. the upper part or place, *grāl-gyi* of the divan,

the seat of honour *Dzl.* — 3. the back, *gri - ltug* the back of a knife. — 4. *ltag - og ȳgyūr - ba* to turn upside down *Dzl.*; *ltāg-na(s)*, *ltag*, above, *ȳgō-ltag* above the door, *grōn-ltag dgōn-pa Mil.* the convent above and behind the village, the front-side of the houses being gen. turned towards the valley and the river; thus 'behind' is equivalent to 'higher up'; *ltāg-na-med-pa* (of rare occurrence) for *blā-na-med-pa* the highest, ལུག་མཐོག་ *ltag skōr-ba* to strangle, to suffocate *Glr.*; *ltag ȳōd-pa* 1. *Cs.* to cut off a man's neck, to behead. 2. *W* to make a person change his mind, to alter his sentiments; **ȳi kō-la ȳgōg - pu tag čād ȳin** I hope I shall talk him out of it, shall dissuade him from doing it; *ltag nyāl-ba* to lie backward *Sch.*

Comp. *ltāg - ȳgo* the back - door of a house, v. above. — *ltag-ȳōd* or *čōd* 1. decapitation, 2. *Sch.*: changeable, fickle, inconstant. *ltag-čū Med.*; *Sch.*: 'sinew of the neck, the covering of the neck'. — *ltag-mdūd Sch.*, *ltag-sdūd Lt.*, the hole in the occiput, the connexion of the brain with the spinal marrow. — *ltāg-ȳu* neck-hair, mane, of the horse, of the lion *Ld. - Glr.* — *ltāg-ma* what is uppermost, e.g. words written over other words.

ཐག་ཀྱི་ *ltān* 1. a bale of goods, carried on one side of a beast of burden, half a load, *ltān ȳnyis* two bales, or a whole load. — 2. also *ltēi*, *W.*: through, quite through, **ȳl-sta-ne nān - la ltān tōi dug** one sees from the outside into the interior; **ltān bug tōi** bore through! **ltān tōn-te čā dug** he is passing through, he does not make a stay here. — Cf. *tōi*.

ཐད་མོ་ *ltād-mo*, col. also **ltān-mo*, resp. *ȳzigs - mo*, the looking on, a sight, scene, spectacle, *ltād - mo - la ȳoys* they came together in order to look on *Glr.*; *ltād-mo ltā-ba* to look at a scene, to be an eye-witness; *ltād-mo ltā-bai sa* a place where there is something to be seen; a theatre. — *ltād-mo-kan* a playhouse, exhibition, puppet-show etc. — *ltād-mo-pa Pth.*, **ltād-mo-lta-mo**, **ltād-mo-la gōn-kan**

W., a spectator, a visitor; *ltad-mo-mkan*, *ltad-mo ston-pa* a showman, actor, mimic etc. — *grön-yul-gyi ltad-mo ma dran zng Mil.* forget the scenes of village life!

ལྷན་པ་ *ltab-pa*, pf. *bltab*, fut. *bltab*, imp. *ltob* (W. **ltabs ton**), to fold or gather up, to lay or put together, **kyari-tab*, *nyi-tab tab-ê** W. to fold single, to fold double; *ysum-ltab byéd-pa* to fold or bend together threefold, e.g. a corpse previous to cremation; *ltab-ma* Cs. a fold, crease plait; *ltab-gri* a clasp knife

ལྷན་པ་ *ltam(s)-pa*, pf. *bltams*, fut. *hltam*, 1. to be full, also *ytams-pa*. — 2. resp. to be born, *skyéd-pai yab dan bltams-pai yum* the father by whom one is begotten, and the mother by whom one is born *Pth.*

ལྷན་ *ltar* 1. also *bltar*, supine of *lti-ba*, in order to see; *bltar-rui-ba* visible; *Sch.*: 'pleasing to the eye'; *gan ltar-na yan*, *êi ltar-na yan*, be that as it may *Glr.* — 2. postp. c. a., like, as, after the manner of, *ri-ltar* like a mountain; *pyag byéd-pa ltar byéd-pa* to make a saluting gesture *Glr.*; *no-êa run mi êa-pa ltar byas* although they knew..., they affected not to know... *Mil.*; *bral mi pôd-pa ltar yod-na yan* being like one that cannot part with, = being scarcely able to part with, *Glr.*; *ltar mdn-ba* to appear like, hence prob. *ltar-mdn* appearance, similarity *Sch.*, (*Lex.* w.e.); *lun-betan-pa ltar* to do a thing in conformity with a prediction *Tur.*; also *ltar-na*, and *ltar-du*, *mi-lo ltar-na...* *yod* computed by human or terrestrial years it amounts to... *Thgy.*; *bôd-rnams ltar-na* according to Tibetan (sources) *Tur.*; *êi-ltar(-na)* how? in what manner or way? *êi-ltar* also serves to paraphrase the English 'so that' e.g. 'he played so that all were enraptured' is thus expressed: he played — how did he play? — all were enraptured; *ji-ltar(-na)* as *ji-lta ji-ltar...* *dê-lta êi-ltar Samdh.* even as... so; *dê-ltar*, *dê-ltar(-na)* so, thus, in that manner; *dê-ltar mi ryan kyod* such an old fellow as you are; frq. also in referring

to the words of others, where we use 'that': *dê-ltar bdên-na* if that is true.

ལྷན་ལྷན་པོ་ *ltir-ltar-po* *Lex.*, Cs.: of a liquid nature, as an embryo first in the womb.

ལྷན་ *ltas* prognostic, omen, more distinctive *sid-ltas*; miraculous sign, miracle, prodigy, more accurately: *no-mtsâr-bai ltas*; *bkra-êis-pai ltas* a propitious omen; *rmi-ltas bzân-po* a good sign in a dream *Pth.*; *dge-ltas* a favourable sign; *nân-ltâs*, or *ltas-nân* a bad sign *Dzl.*; *ltas-mkan* a soothsayer, fortune-teller; *ltas ston-pa* to soothsay Cs.

ལྷན་ *lti-ri* pitcher *Sch.*

ལྷན་ལྷན་ *ltig-tün* C. a person of small stature, perh. a corruption of *lti-tün*.

ལྷན་པ་ *ltib-pa* to fall through *Sch.*

ལྷན་པ་ *ltir-ba* v. *lâtir-ba*.

ལྷན་པ་ *ltün-ba* 1. vb., pf. *lhuñ*, to fall, to fall off, down, into; fig.: *mtô-ba de yan mlar lhuñ-no* what is high will finally fall down *Dzl.*; more esp. to fall into sin, to commit sin, hence *nyes-ltün* an actual sin, a sinful deed, *ltün-byed* a transgression, crime; also *nân-son-du* (v. *grô-ba* I, 5), or *dmayl-bar* to fall into damnation. — 2. sbst. the fall, esp. the moral fall, *ltün-bas gôe-pa* polluted by sin; *ltün-ba bdâgpa* confession of sin.

ལྷན་ *ltê-ba* 1. navel-string, umbilical cord, *γôd-pa* to cut it *Med.* — 2. navel, *ltê-bai kün(bu)* *Lt.* id.; *glâ-bai ltê-ba* musk-bag. — 3. the middle of a thing, centre, *dkyil-kor-gyi* of a circle; *mu-kyid ysum-gyi ltê-bar* in the middle of three (concentric) circles *Lt.*; *ran-fâg-gi ltê-ba* the axle-tree of a water-wheel *Glr.*; *sai ltê-ba* the centre of the earth, in the opinion of the natives: *Tibet*; also cognomen of several fabulous kings of Tibet *Köpp.* II., 52. — *ltê-ba yzün-rân* Lhasa, or, in a more special sense, the palace of the Dalai Lama. — *ltê-füg* W. = **tig-tün** C.

ལྷན་ *ltên* 1. v. *ltân*. — 2. *ltên-rgyds* n. of a Buddha.

ཐུང་ཀ་ *lén-ka* pool, pond Dzl.

ཐུང་པ་ *lén-pa* (cog. to *lúib-pa*), to double down, to turn in, *míla*, or *sne-mo* to hem, by turning in the edge, cf. *sne-mo*.

ཐུང་རྒྱུད་ *ltem-rgyán* humour, whim, caprice, *ltem-rgyán byéd-pa* to be whimsical or capricious *Cs.*

ཐུང་པ་ *ltem-pa* the state of being full, e.g. a vessel full of water; full, overflowing, *ltem-po* full; *ltem-ltem* so full that it runs over.

ཐུ་ *lto*, seldom *lto-bu* (*C.*, *Mil.*) 1. food, victuals, *lto(b)za-ba* 1. to eat, *lto yan ma zos* he did not eat anything *Glr.*; 2. to gain or get one's living *C.*; *lto-la byin* give him to eat! *Lt.*; *luy-la lto ster* feed the sheep; *lto yyó-ba* to prepare food *Mil.*; **to nyo érog tsón** *C.* he risks his life in order to procure food; *gla-lto* wages and food; *lto-gós*, *lto-rgyab*, food and clothes *Mil.*; *lto-rgyab-skyid* *Lex.* prob. food, clothes, and good health (comfort); **dha tó-és za gyu yin** *C.* now I will go and eat (something). — *lto-ñün*, *lto-rán* *Sch.*: a person temperate in eating. — *lto-dun-can* an epicure, parasite, sponger. — *lto-ñün* provision ground which a person receives for his subsistence. — *ñim-lto-ran* dainty-mouthed, lickerish. — 2. goat's beard, Tragopogon, used as a kitchen-vegetable.

ཐུ་པ་ *lto-ba* belly, stomach; also the belly of a bottle; *lto-ba dá-la* *lto-ba* to prostrate one's self.

Comp. *lto-gán* a full belly, also: with a full belly or stomach. — *lto-gro*, *lto-gro* 1. moving or creeping on the belly, a worm, a snake. 2. symb. num.: 8. — *lto(-ba)-gróg(-pa)* *Cs.*: 'belly-fretting, a nervous excitement of the belly'. — *lto-stón* with an empty stomach, jejune, empty. — *lto-lár* belly of a vessel, *lto-lár-can* swelling out, bellied, like vessels. — *lto-na-ba*, *lto-zug* stomach-ache. — *lto-gyé* crawling or creeping on the belly, a snake; *lto-gyé lén-po*, བཀྲིས་པ་, a fabulous monster of the serpent kind, similar to the *klu*.

ཐུ་མ་འདྲེ་ *lto-g-dré* a demon *Sch.*; *dré-ltós* prob. the same

ཐུ་མ་པ་ *ltós-pa* I. vb. 1. to be hungry, *ltós-so* I am hungry *Cs.*, *ltós-so* *bór-ba* to suffer a person to hunger, to starve *Dzl.* — 2. *Sch.*: to regret, *ltós nyol ma byeb* do not always lie in grief and regret! *Sch.(f)*; *ltós-par* *bázgs-pa* resp. to be full of regret.

II. sbst. hunger.

III. adj. hungry, *séus-can ltós-pa-rnams* *Dzl.*; *ltós-par gyúr-ba* to grow hungry; *ltós-gri* *Mil.*, col. **ltóg-ri** *W.* hunger. **na(-la) ltóg-ri rag** I am hungry, **kyod (-la) ltóg-ri rag** you are hungry, **ko ltóg-pa yod** he is hungry. — *ltós-pyóg* hunger (i.e. poverty) and wealth *Glr.* — *ltóg-tsór* the feeling of hunger, *ltós-tsór* *é* I am very hungry *Mil.*

ཐུང་པ་ *lton-ga* notch, incision, indentation, *mdá-lton* the notch in an arrow; a depression, *ri-tón* in a ridge of mountains, *la-lón* the indentation of a mountain-pass.

ཐུང་ས་ *ltonis* summit *Mil.*, frq

ཐུ་བ་ *ltob* v. *lúib-pa*.

ཐུ་ར་ *ltor*, *éras-ltor* a bastard prince *Glr.*

ཐུ་ས་ *ltos* 1. v. *lta-ba*. 2. *Sch.* = *γτος*.

ཐུ་ས་པ་ *ltós-pa* 1. vb., = *lta-ba*, to look at, on, or to, ccd., *nyén-po-la ma ltós-par* without looking to a spiritual guide *Thgy.*; *kyod dé-la ltos mí dgos-pa zig yin* you need not care for that *Mil.*; *ré-ñin ltós-pa* *Glr.* to look at (a thing) hopefully; *dé-la ltós-na* if I look at, consider, this *Mil.*, if one compares this with... *Thgy.*; **(a)nd-ltós é-cug(i) tsón-ma é-dkan** *W.* a person acting with great circumspection. — 2. sbst. the looking at or on, *ltós-pa méd-par* without looking at it (e.g. in playing at dice); relation, respect, regard *Cs.*

ཐུ་བཅོམ་ *sta-gón* preparation, arrangement, *sta-gón byéd-pa* to make preparations, to prepare, arrange, fit out; *tsó-*

bai stu-gón-la bzenis he rose to make preparations for dinner *Mil.*

ལྷ་མོ་ *sta-zür* hip, hip-bone, e.g. as the seat of strength *Mil.*; *stá-zür yun-tád* from the hip upward *Dzl.*

ལྷ་མོ་ *sta-rí* *W.*, originally *sta-gri* *Mil.* and *C.*, *sta-ré* *B.*, axe, hatchet; *dyrá-sta* battle-axe *Lex.*; *star-ltáy* *Cs.* the back of an axe or hatchet, *star-nig* the hole for putting the handle in, *star-yü* the handle, *star-só* the edge of an axe.

ལྷ་མོ་ *stay* 1. tiger, *ryga-stáy* the Bengal tiger *Mil.*; *stay-práy* a young tiger, *stáy-mo* a tigress; *stay-tán* a tiger's den; *stay-ris* the stripes of a tiger's skin. — 2. *Tar.* 166, 2?

ལྷ་མོ་མཚན་ *stay-ús* *Mil.* utensils carried by men about them, such as a knife, smoking-implements, weapons etc.

ལྷ་མོ་པ་ *stáy-pa* birch-tree; *stáy-ma* n. of another tree.

ལྷ་མོ་མཚན་ *stay-yzi* a not unfrequent form (which prob. has been adapted to Tibetan etymology) for *tu-yzi*, Persia, Persian.

ལྷ་མོ་འ *stay-ša* a medicinal herb, *Glr.*, *Med.*; *stay-ša-dé-bu* *Glr.*

ལྷ་མོ་འར་ *stay-dár* a youth, young man *C.*, *Mil.*

ལྷ་མོ་མཚན་ *stan-zil* *Cs.* n. of a black stone, acc. to *Zam.* a silver-ore.

ལྷ་མོ་མཚན་ *stans*, *Sch.* also *stán-ka*, manner, style, posture, *góm-pai stans* manner of walking, gait; *brdég-stans byéd-pa* to assume a fighting posture *Mil.*; *ltá-stans* v. *ltá-ba* comp.; *stón-pai bžugs-stans* the sitting posture of Buddha; *C.*: **kə ghə-ghəŋ-tan də-mo** his style of dressing is fine, he is well dressed; **tám-zer-tan kə-pa** eloquent; even like a mere termination for forming verbal substantives: **zə-tani**, or **tán-tani ləg-mo** good eating, drinking.

ལྷ་མོ་པ་ *stád-pa*, pf. and fut. *bstad*, imp.

stod, to put on, to lay on, *rtá-lu* *sga* to put the saddle on a horse, to saddle; *rtá-la gró-ús* to load the baggage on a horse.

ལྷ་མོ་ *stan* mat, carpet, esp. a carpet for sitting on, also a resp. *bžugs-*

ydán; saddle-cloth; *stan dñi-ba* to spread a mat (on the ground), *grébs-pa* to lay (a mat) on; **šú-stán** swaddling-cloth *W.*; **bol-tñ** mattress, **ful-tñ** (lit. *pirul-stán*) a light travelling-mattress *C.*; sometimes substratum of any kind, also of hard materials, e.g. *ytsub-stán*, *btsub-stán*.

ལྷ་མོ་ *stab* 1. v. *rtab*. — 2. *Sch.*: *stab stáns-pa* to suffer, to tolerate, to yield.

ལྷ་མོ་ *stabs* (cog. to *tabe*, also syn. of *stans*), mode, manner, way, measure, *sén-gei stábs-kyis* (or *su*) *gró-bu* to walk in the manner of a lion; *gar-stábs* v. *gar*; opportunity, *byón-stabs* an opportunity for going; **tábs-si ká-na** (also **kí-ne**, or *ká-la**) *W.* when an opportunity offers; *riñs-stabs-su* hastily, speedily *Mil.*; **kón-stabs** dearth, famine, want *Ld.*; **riñ-stabs** a describing at full length, copiousness (*stabs*, in this instance, corresponds to the English termination 'ness', changing the adj. into an abstract noun).

ལྷ་མོ་ *star*, for *stu-ri* q.v.

ལྷ་མོ་ཀ་ *stár-ka* *Sch.*, *stár-ga* *Lex.*, *stár-ka* *Glr.*, walnut, *star-(yas)* *ñin*, *lñon-ñin* *stár-ka* walnut-tree *Glr.*; *star-skóys* nut-shell; *star-slón* trunk of a walnut-tree. *stár-ka byéd-pa* *Ld.-Glr. Schl.* f 15, b (?).

ལྷ་མོ་པ་ *stár-ba*, pf. and fut. *bestar*, imp. *stor*, 1. to file on a string, e.g. pearls; to tie fast, to fasten to, e.g. sheep to a rope, in a bivouac, *stár-la rgyéd-pa* id. — 2. to clean, to polish *Lex.* — 3. *Sch.*: to ornament, decorate(?).

ལྷ་མོ་པ་ *stár-bu*, or *star-zün* *Med.*, frq., the berries of Hippophaë rhamnoides, a shrub or tree very frequent in Tibet; acc. to a *Lex.* also a kind of Rumex in India.

ལྷ་མོ་ *sti-ba*, pf. *betis*, fut. *beti*, imp. *stis*,

1. to rest, to repose, to refresh one's self, *sti-(bai)* *ynas* resting-place. — 2. to honour(?); (*b*)*sti-stán* honour, respect, reverence, *byéd-pa* ocd., to show a person honour, frq.; **kí-la ti-tán dás med** *W.* he is not esteemed at all, he enjoys no credit whatever; *bkúr-sti* id., v. *bkúr-ba*.

𑂔𑂱𑂔 *stin-ba*, pf. *lotins*, fut. *botin*, imp. *stins*, to rebuke, scold, abuse *Lex.*
𑂔𑂱𑂔 *stib(s)-pa* to offer (sacrifice), rarely used.

स्तिम *stim-pa*, pf. *batims*, fut. *batim*, imp. *etims*, prop. vb. causative to *stim-pa*, gen. = *stim-pa*, to enter, penetrate, pervade, to be absorbed in, *tuṅṅ ḥo-nyid-kyi klōn-du stim* Pth. the soul is absorbed in the expense of the *ḥo-nyid*.

the cunnus, orifice of the vagina, the
vulg. and obscene expression for the
pu^dendum muliebre.

ཐུག་(ས) *stug(s)-pa* 1. abstract noun and
adj., thickness, density, thick;
stugs-po adj., = *stug-pa*, *stug-po*, 'thick,
dense, e.g. a forest, *Dzl*; sound, heavy
(sleep, clouds etc.); *dpal-stugs* right noble,
most noble *Cs.*; *stugs-po-bkōd-pa* *Pth.* one
of the heavens of Buddha. — 2. a wind,
flatulence *C.*

ཐུན་བྱ *stün-ba*, pf. *bstuns*, fut. *bstun*, imp. *stuns* = *rtün-ba*.

ᠰᠣᠳᠤ *stúd-pa*, pf. and fut. *bstúd*, to repeat, to reiterate, to give or offer repeatedly (medicine, food, beer etc.), *bstúd-na* if it is repeated *Ming.*; *sbríd-pa mán-po stúd-tsin* on repeated sneezing ensues *Lt.*; *bstúd-naa ná-ba* to be always ill *Sch.*; cf. *bṛíd-mar*.

stún - pa, pf. and fut. *bstun*, prop. causative to *fun-pa*, gen. = *fun-pa*, to agree, *dé-ba bit-la bstún-pai rygal-btims* a law agreeing with the ten virtues *Glr.*; *dod-yón la dan stún-pai lois-spyöd* a life of pleasure in accordance with the five enjoyments *Glr.*; *du-skrabs dan stün-te* agreeably to the (proper) time, in due time *Glr.*; *nai zis rmó - ba di dan stün-pai mgar-ma* a song having reference to this my labour in the fields *Mil.*; *ýzuñ dan stún-pa Les.*, Cs.: 'to confer, to make agree with the original text'.

𐌸𐌹𐌸𐌰 *stúb - pa*, or *sté - pa*, *Id.*, for *btúb - pa*, *yté - pa*.

te an affix for the gerund, inst. of *te*, after *g*, *n*, and vowels, v. *te*. — As *te* contains the copula, it may be added

also to other words than verbs, e.g. *kyod rigs* *ḡe-dii mto-ba-ste* as you are of high and noble extraction *Dzl.*; like *di-ba-ste* it is also used for namely, to wit, videlicet (*viz.*), that is to say, esp. before translations of foreign words and names: *ḡra-ste ngó-bo ḡes-byá-bu Tar.* 11, 11; 4, 11; 189, 2 and elsewhere. In the latter case it may also be rendered by *or* (*Lat. sive*). After an enumeration of several things, it serves to point back, or to comprise: *ḡa, za, a, yu, ḡa, ḡe-ste drug- ni* the six letters *ḡ, z* etc.; *ysum. ná-ro kyt-yu grḡb-bu-ste* three signs, *o, i,* and *e* *Gr.*, *Tar.* 188, 16; *di-ste ḡag bién-na* as to the being now, in seven days, i.e. in seven days from to-day *Dzl.*; sometimes *ste* seems to stand in the place of a preceding verb, *Fear Introd.* 73, s.l.c.; at other times it is used, where its exact meaning is not obvious.

ꠠꠞ *sté-po*, or *stou*, carpenter's axe, *adz*, an axe with its blade athwart the handle (C.: 'paring axe'), used by Indian and Tibetan carpenters, *Ind. basula*, *sté-ltäg* its back, *sté-yü* its handle, *sté-Ki* C. its edge, though in *S.g.* 32 *sté-ka so-nyit-pa* it must be the name of the tool itself. — *ste bžag ythi* - *ba* to pare, to smooth, to hew with the axe. — **pdg-ste* *W.* a plane.

SṢṢṢ *steḡs*, also *steḡs-hu*, any contrivance for putting things on, a stand, board, table, stool etc.; *ká-steḡs* the pedestal or base of a pillar f.s.; *rkdñ-steḡs* foot-stool, jack, horse (wooden frame with legs); **kyóñ-stag* *W.* candlestick; **ššs-stag*; *šš-tag* *W.*, book-stand; *duḡ-steḡs* a board, stool, bench, to sit on Cs.; **do-táy* *C.* a stone-seat, whether artificial or natural; *snód-steḡs* *Cs.* 'a board to put vessels on'; *pór-steḡs* a cupboard (s.); **pó-stag* *W.* a bench; *ššbs-steḡs* resp. for *rkan-steḡs*; **ššin-teḡ* *C.* candlestick; *ḡduḡ-steḡs* a board to place things on Cs.; *zú-steḡs* dining-table *Schr.*; *ḡdól-steḡs* id resp., and table in general, col. **sol-táy*; *lám-steḡs* seat, resting-place by the road-side *Glr.*; **ššñ-tag* *C* candlestick.

མེན་ ston that which is above, the upper part, top, surface, *saí stén tams - cād* the whole face of the earth *Glr.*; *sén-moi stén-gi sa* the earth here upon my finger nail *Dzl.*; *stén-gi nám-mka* the heavens above *Dzl.*; *stén-gi pyogs* the zenith; *stén-dy* above and below, *stén-dg-gi ydon* demons of the upper and lower regions; *stén-na* adv. and postp.: above, overhead, on high, up-stairs, on the surface, answering to the question where or in what place; *stén-du* adv. and postp. 1. id., answering to the question whither, to what place, but also where or in what place, e.g. to sit on a lotos, to throw down to the ground, to send a thing or a messenger to a person *Dzl.*, frq. 2. above, over, moreover, besides, in addition to, *rgás-pai stén-du* in addition to my old age *Dzl.*; *byds-pai stén-du* he made it and besides... *Dzl.*; *bdag cós-la mi mds-pa méd-pai stén-du bön rán-la mos* I am not only no despiser of religion, but a regular Bon-worshipper *Mil.*; *stén-nas* down from. — *stén-ka* (*W. *tán-ka*), also *stén-tse* a terrace. — *stén-kan* upper story of a house, garret. — **stén-dún** (?) *W.* pestle, pounder.

མེན་པ་ stén-pa, pf. and fut. *bsen*, imp. *sten*, to keep, to hold; to adhere to, to stick to, to rely or depend on, almost like *rtén-pa*, but c. accus., *blá-ma mkás-pa stén-pa* to adhere to a learned Lama; to stick or keep to certain victuals, medicines etc., using them regularly. frq.; even *sdug-baíd* to have to taste misfortunes *Thgy.*; to addict one's self (to virtues or vices), *sér-sna* to avarice *Stg.*; *mi stén-pa* — *spán-ba* to avoid, shun, abstain from *Glr.*; *Ca.* also: *xyog stén-pa* to keep a servant in pay.

མེན་པ་ stén-pa, pf. and fut. *stems* (= *stén-pa*?), to hold, to support *Mil. nt.*; to shut or fasten a door, to secure it by a beam or bar. *C.*

མེན་པ་ stems curse (?) - *Tar.* 181, 20. Cf. *byad.*

མེན་ stén v. sté-po.

མེན་པ་ stén-ba, pf. and fut. *beter*, ccdp. 1. to give *B., C.*, frq.; to bestow,

present, grant, concede, allow; with the supine or root of a verb: to let, permit, *nán-du gro(r)*, *nán-du ón-du* to let enter to grant admission *Dzl.* — 2. *W.* in a special sense: to give to eat or to drink, to feed (infants, animals). — 3. to add (in arithmetic) *Wdk.* — **tér-go* add, contribution *C.*

མེན་པ་ stén-dban *Laz.*, where *stén-dban* is added for explanation; in *Tar.* 134, 7 *stén-dban-gis* is translated by *Schf.*: power of fate.

མེན་པ་ sto-tag rope *Sch.*

མེན་ stó-ba, most frq. in the col. phrase *can mi sto* it does not matter, it makes no difference, it is all the same (also *can mi rtug*); *Mil.*: *ai run mi stó-ba dug* it does not matter if they die; *ai yan ai stó-ste* what does it matter if they die?

མེན་(?) stó-ra *W.*, a circle of dancers.

མེན་ stón 1. thousand, *stón-prag* id., *stón-prag-brgyd-pa* (the work) containing ten thousand (viz. Sloka) *Köpp.* II, 272; *Burn.* I, 462. — *stón-dpon* a commander over a thousand; *stón-kór-lo* a wheel with a thousand spokes; *las stón byed Med.* that is a remedy producing a thousand good effects. — 2. a fine for manslaughter, to be paid in money or goods to the relatives of the person killed; *še-čün-gi stón byed-pa Glr.*, to proportion this fine to the rank of the man killed. — 3. v. *stón-pa*.

མེན་པ་ stón-grógs v. stóns-pa.

མེན་པ་ stón-pa (མེན་པ་) empty, clear, *káb-kyi rtsé-mo tsam yzags-pai sa stón-pa* about so much clear space, as to allow the point of a needle to be stuck in *Dzl.*; hollow, not charged or loaded (of a gun); not written upon, blank; indifferent, having no distinct or definite quality, e.g. as to taste or smell; *rlün-gi rán-bzin ni stón mdd-kyi* though wind (or air) in itself is without smell *Dzl.*; waste, deserted, *brag-stón* a rocky desert, *lun-stón* a desolate

valley *Mil.*; *zan-stón* *Ld.*, *dom-stón* *Pw.*, bare-bottomed, having the bottom bare, vulg.; *mi tón-pa* *W.*, = *mi kyan*, v. *ryaṇ-pa*; *kan-stón* a desolate house, as a place suitable* for enchantments; fig. *sem tón-pa rag* *W.* I feel lonely. — *ston-pa-myid* མུ་ཤུ་མུ་, emptiness, vacuity, the void, the chief product of the philosophical speculations of the Buddhists, and the aim and end of all their aspirations, v. *Köpp.* I, 214; *Burn.* I, 442; 462. (Five synonyms v. *Trig.* f. 20). *stón-zád-la skyél-ba* to squander, to waste, *see* one's life *Mil.*; *ston-ban-né* absolute vacuity, *stón-saṇ-né* *byás-nas* making tabula rasa, keeping, retaining nothing whatever *Thgy.* — *ston-yal* v. *yal-po*. — Adv. *stón-par* in vain(?) *Mil.*

ston-zil(?) *W.* *Corydalis meifolia*.

ཏོན་པ་ stóns-pa 1. pf. *bstan* (*Dzl.*), fut. *bstan*(?), to accompany, *tón-te dō-wa* *C.* to go along with a person; *dis kyan mi stóns-par* ཅི་འདྲི་འདྲི་འདྲི་ I die without any thing following me *Thgy.*; more frq. *ston-grōgs byéd-pa* ccgp. (also dat.?) to help, to assist a person *Mil.* — 2. to make empty; to be empty, to become waste or desolate, *rān-gi ynas stóns-bū* *S.g.*, *rañ-būl stóns-nas* *Mil.*, your own place becoming desolate; *stóns-su nyé-bar gyur* it had become nearly empty, was almost spent or exhausted *Pth.*; *mis stóns-pai Rān-ro* ruins forsaken by men; *saṇ-rgyās-kýis stóns-pa* *Thgy.* the period during which no Buddha appears, a *mi-kōm-pa* v. *kōm-pa*; *sa-yṣir stóns-pa* to level with the ground, to raze, to demolish entirely.

ཏོན་ stod, *Ssk.* ཏོན་, I. the upper, higher, former part of a thing, the upper half opp. to *smad*; 1. esp. the upper part of the body, resp. *sku-stód* *Pth.*; *stod-kōg* the upper part of a carcass *Sch.*, also *stód-po* *Mil.*; *stod-kyébs* a sort of frill or ruffle of the Lamas; *stod-gág* doublet of the Lamas, without sleeves; *stod-fūn* a short coat, jacket. — 2. the upper or higher part of a country, *stód-pa* an inhabitant of it, high-

lander. — 3. with respect to time: the first part, of the night *Dzl.*, of life *Ghr.*, of winter and the like; *stód-la* at the upper part of, above.

II. v. *stód-pa*, and *stód-pa*.

ཏོན་པ་ stód-pa 1. vb., pf. and fut. *batod* (‘to raise, to exalt’, opp. to *smad-pa*) to praise, commend, laud, *bád-g-stod-pa*, *W.* **rān-tod-čē*, to praise one's self, **rañ-tod-čan** a self-admirer, self-flatterer; to extol, to glorify, men, gods etc., frq.; *stod-(čín)* *bañags-pa* id.; *stod-tsig* an epithet of praise, a commendable quality. — 2. sbst. praise, eulogy, also **tód-ra** *W.*; compliments, complimentary phrases e.g. in letters; hymn of praise, also *stod-bañags*, *stod-dbyāns*, *stod-gtū*; *stód-pa(r)* *byéd-pa*, *W.* **pul-čē*, ced. (the former also c. accus.) to praise, to extol; *stod-ós* laudable, commendable, worthy of praise.

ཏོན་ ston 1. autumn (more about it v. *das*, *ston bryga mōn-bar gyir* *čig* may he live to see a hundred autumns! *Lt.* — 2. in autumn, during autumn *B.*, frq. — 3. = *ston-fōg*.

Comp. *stón-ka*, *stón-ka*, autumn, **stón-ka-na*, *stón-ka-la** in autumn, during autumn. — *ston-fōg* autumnal fruit, harvest, *ston-fōg edū-ba* (*W.* also **dōg-čē**) to gather in the produce of the fields, to harvest. — *ston-dás* harvest-time, autumn, — *ston-zlá* autumnal month.

ཏོན་པ་ stón-pa I. vb., pf. and fut. *bstan*, at the end of a sentence *bstan-wu* (so prob. also in *Dzl.* ༡, 10 the correct reading), *W.* *(s)tān-čē, 1. to show, *lam stón-čig* *B.*, *(s)tān tōn* *W.*, **tēn rog jhe čig** *C.* show me the way! *stón-mkan čig* yod somebody has shown *Ghr.*; *bū-mo ego stón-mkan* the girl that has shown the door *Mil.*, *mtsān-mkan-la bu stón-pa* to show the soothsayer a child *Dzl.*; *las stón-pa*, applied to deities etc.: to show one's self, to appear *Dzl.*; *rdzu-prul stón-pa* to show, to exhibit magic tricks, v. *rdzu*; *dmag-pa yin-no žes bstan-te* ‘this is the bridegroom!’ with these words showing, i.e. introducing him as the bridegroom

Dzl. US, 3. — 2. = *ytól-pa*, to face, to front, to look towards, *sgo lhd-pyogs-su ston* the door faces the south *Gl.* — 3. to point out, to indicate, describe, explain, *čé-ba* the greatness or superiority of a thing *Mil.*; *bü-mo skyé bar gyír-bar stón-pa yin* it indicates that a girl will be born *Wdh.*; *či-dra žig (yod) ston dgos* give me a description of her person *Gl.*; *bstün-par byao* now I will explain that, *frq.*; *ji-lar byön-pa bstän-pui leu* the chapter describing the arrival; hence to teach, *čos* religion; *luñ v. luñ*. — 4. *W.* to make one undergo or suffer, to inflict (just as **tón-čé** to suffer), **mí-la nag stón-pa** to torture a person, **dug-idstón-pa** to plague, torment, grieve. — 5. *W.* as a vb. nt., to show one's self, to appear, **i-ru tun-te yod** this appears here, this turns up or occurs here.

II. sbst. a teacher, *frq.*, *lün-ston-pa* a prophet, v. *luñ*; the *stón-pa* par excellence is Buddha, *frq.*; — *stón-mín*, and *tse-mín* two false doctrines *Gl.* 92, 3. (the translation given by *Sch.* is but an arbitrary one).

ལྷོ་མོ་ stón-mo feast, banquet (v. also *yá-tra*), *stón-mo bzán-po*, *čén-po*, a grand, splendid feast *Dzl.*; *stón-pa* to prepare, arrange (a feast), *byéd-pa* to give, hold, celebrate it, also c. dat. in honour of; *stón-mo drén-pa* to serve it up *Mil.*, *gyéd-pa* to distribute the dishes, *dmdns-kyi stón-mo gyéd-pa* to distribute of the viands of the table to the common people *Mil.*, *zá-ba* to eat, or partake, of such a festive entertainment *Dzl.*; *stón-mo yuán-sbyin* a present of meat, of provisions *Gl.*; *dga-ston* festive entertainment, *frq.*; *rnd-bai dga-ston* a feast or treat to one's ears *Gl.*; *čds-ston* a religious feast *Gl.* (might be used for agape, love-feast, feast of charity); *dus-ston* a periodical festival, one connected with certain times or periods *Tar.*; *bag-ston* wedding-feast, *frq.*; *miñ-ston* feast given at the solemnity, when a name is given to a child; *ráb-ston* a feast after settling some important business *Ca.*; *btsd-ston* a feast given after the birth of a child;

tsögs-ston sacrificial feast; *yáid-ston* funeral feast.

བྱེད་བ་ stób-pa, pf. *bstab* (*Ca.* *bstob*), fut. *bstob Ca.*, imp. *stob*, (causative to *stob-pa*), to put into another's mouth esp. food, to feed; also applied to a mare that shoves the grass to her foal *Dzl.*; *nán-tan-gyis stób-pa* to press a person to accept of a dish etc. *Dzl.*; in a more general sense: *län-ste ston stób-par byéd-pa* rising to offer one's own seat *Stg.*; to make a donation *Dzl.*; also capir.: *yo-byid tam-čüd-kyis stób-pa* to provide a person with every thing within one's power *Tar.*

བྱེད་བ་(པ་) stobs(-po) strength, vigour, force, *frq.*; *lús-stobs* bodily, *snýin-stobs* mental strength; *ju-stobs* digestive power *Med.*; *stobs-po čé* of great physical strength *Dzl.*; *stobs-kyis* by virtue, by means of; *stobs-špel-nyams-brtás byéd-pa* strengthening, nourishing, of food *Med.*; *stobs-čan*, *stobs-lán*, strong, robust; *stobs-čün*, *stobs-méd*, powerless, weak; the five powers of a Buddha v. *Burn.* II, 430; *Köpp.* I, 436; the ten powers v. *Idun* *bču*. — *stobs-čén* 1. n. of a Lu-king, *S. O.* — 2. rammer, pile-driver, (or *rdob-čén?*) *C.*

ལྷོ་མོ་ stór-ba to be lost, to perish, to go astray, *bu stór-ro* a child has been lost *Dzl.*; *lus dan srog* (to lose) one's life *Dzl.*, *sems* one's senses, *lam* one's way (also fig. to err from true religion *Pth.*); **tor ma čug** *W.* do not lose it, do not drop it, carry it carefully; *stór-sa med* it cannot be lost or antiquated *Mil.* — *stór-kun* for *ytör-kun* drain, gutter *Lex.*

བད་བ་ brt... v. chiefly sub *rt.*

བད་བ་ brta-ba, pf. *brtas*, *Lex.*: *lus sems brtas*, explained by *rgyás-pa*, to grow wide, to extend; gen. to grow stout, esp. with *nyams Dzl.*; cf. also the expression for strengthening sub *stobs(-po)*; also *rtas byéd-pa Med.*; fig. strong or great: *gyöd-pa rtas* the greatest, the sincerest repentance *Pth.*; *büy-čags rtas-pa* high passion *Thgy.*

བརྟུག་པ་ *brtóg(s)-pa*, v. *rtóg-pa*; as sbst., preceded by a genit., inquiry, examination, *Stg.*, frq.; gen. c. accus. *rmi-lam brtóg(s)-pa* examination of dreams *Stg.*; *rin-po-čs brtóg(s)-pa-la mkás-pa* connoisseur of precious stones *Dzl.*; *brtóg-pa brygad Tar.* 21, 2?

བརྟ་ *brtad* a kind of imprecation, which consists in hiding the image and name of an enemy in the ground underneath an idol, and imploring the deity to kill him; *brtad jüg-pa* to perform that ceremony *Mil.*

བརྟ་བ་ *brtád-pa* 1. *Lex.* = *bló-bur new*, recent. — 2. *Sch.* haste, speed, for *rtáb-pa* (?) (*Tar.* 180, 2 it should prob. be *rtád-na.*)

བརྟན་པ་ *brtán-pa* adj. and abstract noun; *brtán-po* adj., firm, steadfast, safe; firmness etc.; *brtán-par ynd-s-pa*, **tán-po ddd-čs* *W.*, to last, hold out, abide, continue, frq.; *brtán-pa tób-pa* to become firm or durable (lit. to acquire firmness or durability) *Mil.*; *brtán-par gyúr-ba*, **tán-po cá-čs* *W.* id.; *brtán-gyi skyid* a continued or abiding happiness *Mil.*; *dbañ brtan* their strength is holding out *Med.*; *brtán-du jüg-pa Glr.*, **tán-po čs-čs* *W.*, to watch, keep, preserve carefully; **tán-po kur* *W.* carry it carefully or safely! *dám-bcas-pa brtán-par šes* he knew his word to be inviolable *Dzl.*; *yi-dam-la brtán-pas* because he firmly kept his word *Dzl.*; *dus brtán-gyi bds-ba* eternal welfare, everlasting happiness *Mil.* (perh. this ought to be *ytan*).

བརྟན་མ་ *brtán-ma*, or *betán-ma*, and *betán-pa-mo*, n. of the goddess of the earth, (also *skón-ma*, *yá-ma*), used in practising magic.

བརྟན་བ་ *brtál-ba* 1. deportment, behaviour *Cs.* — 2. *Sch.* also diligence, painstaking(?). — *brtul-žugs*, བློ 1. *Cs.* manner, way of acting. 2. *Sch.* and gen.: exercise

of penance, *brtul-žugs byéd-pa* or *spyód-pa*, to perform such exercises, to do penance. 3. penitent. — *brtul-žugs-čam* penitent (adj. and sbst.) — *brtul-pód-pa* v. *rtul-pód-pa*.

བཅོད་པ་ *batán-ba* v. *stóns-pa*.

བཅོད་པ་ *batán-pa* 1. v. *stón-pa*. — 2. sbst. doctrine, a single doctrine, or a whole system of doctrines; *sañs-rgyds-kyi batán-pa* the doctrine or religion of Buddha, *tüb-batán*, for *tüb-pai batán-pa*, id.; *ynd-žugs batán-pa* the doctrine of the position of... *Med.*; *batán-pa ynyis* with Ugyan Padma etc., the same as *mdoi* and *śāḍge-kyi lam*, v. *mdo* extr. — *batán-gyur* the second great literary production of Buddhism, containing comments on *Kan-gyur*, and scientific treatises (v. *bka-gyur* in *bka*) *Köpp.* II, 280. — *batan-bčos* (བཅོད་པ་) a scientific work. — *batan-rtsis* a chronological work relative to the year of Buddha's death. — *batan-žzin* follower, adherent of a doctrine, *sañs-rgyds-kyi batan-žzin Mil.*, Buddhist; also frq. used as a noun personal. — *batan-(b)šig* col. a destroyer of the doctrine, in general a good-for-nothing fellow, a mischief-maker, an obnoxious person or thing. — *batan-srūñ* 1. a keeper, guardian of the doctrine; perh. also = *batan-žzin*. 2. keeper, warden, guardian in general, *lha-kāñ-gi batan-srūñ*; *lha-sai batan-srūñ* the tutelary goddess of Lhasa, acc. to *Glr.* = *āpul-lha-mo*. 3. in general the contrary to *batan-bšig*.

བཅོད་པ་ *batir* supine of *sti-ba*; *batir-méd* 'restlessness', one of the infernal regions.

བཅོད་པ་བ་ *batugs-pa* to make lower, to lower *Sch.* (?).

བཅོད་པ་ *batén-pa* 1. vb. v. *stén-pa*. 2. sbst. confidence, = *brtón-pa* *Bhar.*

བཅོད་པ་ *batód-pa* v. *stód-pa*.

ཐ

ཐ *ta*, the letter *t* aspirated, like the English *t* in 'tea'.

ཐ *ta* 1. num. fig.: ten. — 2. every thing, all, total *Sch.* (?).

ཐམས་ཀྱི་ *ta-skār* a certain star, *tu-skār-zla-ba* a month, prob. = རྒྱུ་མཚན་ (April-May); *ta-skār-gyi bu* རྒྱུ་མཚན་ twin half-gods.

ཐམས་ཀྱི་ *ta-kāb* *Lh.* a large needle.

ཐམས་ཀྱི་ *tā-ga-pa* a weaver *Dzl.*

ཐམས་ཀྱི་ *tā-gu*, vulg. *ti-gu*, 1. a short cord or rope. — 2. string, twine, for making garlands *Sty.*; a bell-rope *Dzl.*

ཐམས་ཀྱི་ *tu-grū*, originally *tag-grū* *Pth.*, extension, width, breadth, *dzam-bu-glin-gi ta-grū kām-lu* *Glr.* in the whole extent of Dzambuling; *ta-grū čē-ba* *Pth.* extensive.

ཐམས་ཀྱི་ *tu-rgöl* 1. obtuse, rounded off *Sch.* — 2. *Mil.*

ཐམས་ཀྱི་ *ta-čād* very bad, mean *Cs.*

ཐམས་ཀྱི་ *ta-čün* the last month of a season (v. *du*), e.g. *dpyid-zla ta-čün* the last month of spring, opp. to *rū-ba*, (and *brin-po*); the youngest of three or more sons, opp. to *rab* (and *brin-po* the middle one).

ཐམས་ཀྱི་ *ta-snyād* 1. appellation, *kes ta-snyād-du grags* so it is called *Wds.*; *Tar.* 96, 13; 178, 3; *Was.* (296): supposition; condition, *ta-snyād-pai blen-pa* conditional truth. — 3. *Schr.*: etymology, *Cs.* only: part of grammar; so frq. used by grammarians, e.g. *tsig luñ ta-snyād slōb-pa* to learn spelling and etymology. 4. In col. language I heard it used only for talking or disputing in a conceited, foolish manner, so also in *Mil.* — *Lex.* in conformity with each of these significations
ཐ. from ཐམས་ཀྱི་ to distinguish, to

name; to dispute. — *tu-snyad-yēg-pa* n. of a school, of a system or doctrine *Tar.*; *tu-snyad-grāb-pa* n. of a literary work.

ཐམས་ཀྱི་ *ta-dād-pa* different, various, sundry, gen. opp. to *yēg* or *yēg-pa*; *dgō-pa ta-dād-pa* the various wants of a man *Dzl.*; *ta-mi-dād-pa* alike, equal.

ཐམས་ཀྱི་ *tā-na* even, so much as, up to, *tā-na-srog-čāgs grōg-sbur yan-čād* even the smallest insect *Stg.*; *tā-na yig-bru re-rē yan-čād* even every single letter *Thgy.*; at the close of an enumeration: finally, also *Ld.-Glr. Schl.* 20, 6.

ཐམས་ཀྱི་ *ta-pi-tā-pi* confusion, disorder *Sch.*

ཐམས་ཀྱི་ *tā-pag* v. *tār-āpag*.

ཐམས་ཀྱི་ *tā-ba* (= *tū-ba*) bad *Mil.*

ཐམས་ཀྱི་ *tā-ma* the last of several things, with respect to number, time, rank, the lowest, meanest, most inferior, often opp. to *rab* and *brin*, and also to *kyād-par-čan*; it appears somewhat singular, that *yēan-zān-gyi tā-ma* signifies a cat, and *dab-čāgs-kyi tā-ma* a hen *Glr.*; *dās-kyi tā-ma-la* in the last times *Glr.*, prob. also alluding to the general decline taking place towards the end of the Kalpa; sometimes it is to be translated: in the last place, finally, at last *Glr.*, like *tā-mar* *Dzl.* 20, 11; last = parting (parting-cup, parting-kiss); for the last time: *nyen-gyi tā-mas bākōr* he sees his relations for the last time around him, *zās-kyi tā-ma za* he eats for the last time *Thgy.*; *tā-ma-la* c. genit. at the end of, after. — *prād-pai tā-ma ni bral, yān-pai tā-ma ni čē-ba yin* the end of every meeting is parting, the end of every living is dying.

ཐམས་ཀྱི་ *ta-ma-ka* *Cs.*, vulg. *W.* **tā-mag**, *tsi-ba*, *W.* resp. **dōn-čā** to smoke (tobacco).

ཐུང་པ་ *ta-mal-pa* (*ta-mal* abbreviated from *ta-ma-la*) 1. mean, vulgar, plebeian, *ta-mal-par 'dag-pa* to live like the vulgar *Dzl.* — 2. ordinary, usual, *ta-mal-pa ma yin* that is no usual thing *Dzl.*; *ta-mal* adv. = *gal-tér.*

ཐུང་པ་ *ta-tog* *Sch.* 'oath'; but in two passages of *Dzl.* *tsi ta-tog* can only mean: 'what signifies?'

ཐུང་པ་ *ta-ra-to-ré* *W.* wide asunder, wide, **ta-ra-to-ré dag-pa* *C.* to scatter, to throw loosely about.

ཐུང་པ་ *ta-rain* 1. *Sch.*: 'the breadth of a plain'. — 2. a medicinal herb *Med.*, in *Lk.* *Plantago major.*

ཐུང་པ་ *ta-ré* *Tar.* 20, 17, *Schf.*: 'the utmost limits', or it may be a p.n.

ཐུང་པ་ *ta-li* *W.*, **ta-li* *C.*, *Hind.* *बलि*, a tin plate.

ཐུང་པ་ *ta-lón* *W.* a sort of red cloth.

ཐུང་པ་ *ta-dál* *Sch.*: 'the end, the consequence; bad'; *Bhar.*: *shyés-bu ta-dál nyid* *Schf.*: homo nequam, a good-for-naught.

ཐག་པ་ *tag* 1. sometimes for *'tag*, *Glr.* — 2. distance a. relatively (prob. from *tag-pa* measuring-cord, surveyor's chain) only in: *tag-rin-ba* adj. and abstract noun, *tag-rin(-po)* adj., *W.* **tag-rin(-mo)* 'distant, a great distance, so *tag-rin(s)* a far country *Glr.*; with *dan* or *las* far from; *tag-mi-rin-ba* not far *Pth.*; *tag-rin(-po)-nas* from afar, from a distance *Thgy.*; *tag-nyé-ba* near; proximity; *W.* adj. **tag-nyé-mo*; *tag-é-tam* how far? *Cs.*; *tag-grü* v. *ta-grü*. b. absolutely, only with respect to time, in: *ma-tág* but just, just now, gen. with a verbal root, *leb ma-tág yin-pa* he that has arrived just now *Glr.*; *snar bñad ma-tág-pa* (the passages) that have been explained just now *Gram.*; as an adv. gen. *ma-tág-tu*, or only *ma-tág*, frq., e.g. *los ma-tág-tu* as soon as he had heard; *de ma-tág-tu* directly, immediately, in *W.* **ma-tág-tu*. — 3. *tag-tóg* v. *tag-tág*. — 4. *tag-yód-pa* v. *tág-pa* I.

ཐག་པ་ *tag-tág*, with **jhal-pa* *C.*, **ró-ré* to knock, *sgo* at the door.

ཐག་པ་ *tag-pa* I. rope, cord (in *Lk.* hempen ropes, as a foreign manufacture, are often distinguished from other ropes, by being called *ཐག་པ་*, *bal-tág* rope made of wool, *ral-tág* rope of goat's hair, *rtad-tág* rope of the long hair of the yak, *rtsa-tág*, or *pon-tág* *Glr.* rope of grass; *bdag-(kyé) tág-pa* chain, wire-rope, used as fetters or otherwise; **ras-tág* *W.* bandage; *tag-mig* mesh of a net *Sch.*; *tag-zó* rope-maker's work *Pth.* — *tag yód-pa* vb. a. (*tag yód-pa*, or *zád-pa* vb. n. or pass.) 1. to cut a cord, *bdag nyé-thu dan brá-tág bñad-pas bde* I am glad of having cut the cord (tie) which united me with my family *Mil.*; gen. with *re*, the cord of hope, e.g. *gró-bai ré-tág zad* the cord of the hope of going on a journey is cut off, i.e. the journey has been given up *Glr.*; *Schr.*: *ó-tag yód-pa* to wean (a child); *bló-tag-ród* deliberation is cut off, the matter is decided or resolved upon; hence frq. without *blo*: 2. to decide, resolve, determine, *rgyal-po bkron-bar tag-bñad* it was determined to murder the king *Glr.*; *kyod ynyis ná-la tsün-ma mi len tág-yód-pa-na* if you positively refuse to give me a wife *Pth.*; **tag-dád mi k'iput* *W.* I have no right to decide on that point; *tag-yód-pa byed-pa* to decide, pass sentence, give judgment *Mil.*; to be sure, decided, certain, ... *gróne-par 'tag-bñad-de* (cf. above) as it is quite certain that he has died *Mil.*; ... *yod tag-yód* there are certainly ... *Glr.*; *tos dar ón tag-yód* it is quite certain that religion will spread *Mil.*; *lái-bas tag-bñad-nas* being immovable in contemplation; with termin.: to know for a certainty, to understand or see clearly, *rdñ-séms zós-skur tag-yód-rñ* knowing one's own mind to be vain and frail (v. *zós-éku* sub *sku* 2) *Mil.*; *snán-ba séms-su* the visible world as a thought, as imaginary, i.e. as nothing *Mil.*; *tag-yód* certainty, surety, evidence, *ón-kyan tag-yód byed dgon* but one should know it for certain, one must be sure of it *Mil.*; *ltá-ba tag-yód-kyi mál-byor-pa* you, the ascetic, firm in meditation! *Mil.* — **tag-yó-ré-ré* *C.* resolute.

II. prob. = *dág - pa*, in *myiñ* (or *že*, or *bedm-pa*) *tág-pa-nas* with a faithful heart, with all my heart, heartily, *že tág-pai žu-ba Mil.* a sincere prayer or entreaty.

Note. In *tag-pa* and other words beginning with *t*, (e.g. *tan*, *to*), *d* sometimes takes the place of *t*, and this uncertainty in the use of the initial letter dates perh. from a time, when the aspirated pronunciation of the media first began to be adopted in C., and was not yet generally introduced.

ཐགས་ *tags* texture, web, *tags tóg - pa* to weave Dzl., *tágs-tag-mkan* col. for *tá-ga-pa*, also *tágs-mkan* Pth. a weaver; **eer-tág* W. thorn-hedge, fence consisting of thorn; *tágs - k'ri* (weaver's) loom Ld.-Glr.; *tágs-gra-bu* Cs., **tágs-kan-bu* W., spider; *tágs-ča* weaver's implements; *tágs-ynas*, *tágs - ra*, a weaver's place or shop Cs.; *tágs-brán byéd-pa Mil.*, **tag rán-če* W., to begin the warp.

ཐགས་ཐོག་ *tags-togs* impediment Cs.

ཐང་ *tan* 1. also *tán-ma Mil.*, *tán-bu Dzl.*

Ms., **tán-ka* W., flat country, a plain, steppe; also fig. like *žin*, *bde-žen-gyi tan* land of bliss *Mil.*; *tán-la* (from the house) into the plain or steppe, = into the open air Dzl.; *tán-la ltün - ba* to fall to the ground; **ma-tán* W. the unfloored bottom of a room; *gram-tán* a fenny or swampy plain Cs.; *span-tán* a green grassy plain or steppe, meadow, prairie; *byan-tán* the northern steppes or plains of Tibet (used as a noun proper); *bye-tán* a sandy desert or plain; *ol-tán* ground covered with (snail-) clover, pasture ground, grassy plain; *šag-tán* a gravelly plain; *tán-du byéd-pa* Cs. to lay waste, to make a desert of, *tán-du gyür-ba* to become a desert. — 2. Cs. price, value, perh. also amount; *rin-tán* id. Dzl.; *rin-tán-čan* dear, precious, *Mil.*; *yon-tán* 1. W. income, profit, 2. C. = *yón-tan* talent, natural gift, faculty; *lo-tán* yearly tribute, *yöd-pa* to fix, to order it Tar.; *zu - tán* (a person's) capability of eating *Thgy.* — 3. W. for *dwans* clear,

**nam tán* a cloudless sky, fine weather; **dan pi-ro tán-te yod* (the sky) was cloudless last night. — 4. potion *Med.* — 5. = *bka-tán*, order, command, (*bka*) *tán-yig* decree; *pad-ma-tán-yig* is the abridged title of a collection of legends about Padma Sambhava. — 6. (resin?) *tán-že* resin, gum, e.g. of fruit-trees. — 7. a very short space of time (the statements as to its length vary from five seconds to one minute and a half), a moment, a little while, gen. *tán yétig*, not seldom joined with *skad dig* and *yud tam*; *tán tam* id. Pth.; *šig-tán*, *bži-tán* one moment, four moments; *Lt.*, *tán-ré S.g.*, one after the other *Sch.* — 8. v. *tán-ka*. — In a few instances the meaning of *tán* is not quite evident.

Comp. *tán-krén* bastard *Sch.* — *tán-že* v. *tan* C. — *tán-štón* uninhabited, desolate; wilderness. — *tán-brú* *Sch.* 'cedar-nuts', perh. = *ko-nyon-té* q.v. — *tán-már* tar Cs. — **tán-ma-la-la-té* a small lizard Ld. — *tán-yži* market-price, **tán-ži šag* C. the market-price abates. — **tán-zi* W. fata morgana — *tán-rág* cedar (?) *Sch.* — *tán-šin* fir, pine.

ཐང་ག་, ཐང་ག་ *tán - ka*, *tán - ga*, resp. *žal-tán*, W. **sku-tán*, Tar. *tán-šku*, image, prop. of human beings, at present = picture, painting, in a gen. sense, also of landscapes etc.

ཐང་དགའ་ *tan - dkár* the white-tailed eagle *Sch.*

ཐང་ཐང་ *tan-tán* v. the following word.

ཐང་པོ་ *tán - po*, tense, tight, firm (= *tán-po?*); *tán-lhód* tight and loose; also tenseness fig. *Mil.*; *tán-ša yöd-pa* to strain, to stretch, *šöd-pa* vb. n. or pass. *Sgy.*, *Mil.*, C.; **žug-po tan-nam* C. are you well? — *rkan - tán - du* or *la* on foot, v. *rkan - pa* comp.; *tán ;čod-pa* to tire, to fatigue *Mil.*, *tán čod-pa* or *čad-pa* to be tired, wearied Pth.; **gom-tán lab-če (fú-gu-la)* W. to lead a child in walking, to teach a child to walk; *ša-tán-tán* to the utmost of one's power *Sch.*

ཐང་ཕྱེས་ *tan-próm* a medicinal herb *Med.*, *Wñ.* = *dha-tu-ra* thorn-apple (?).

ཐང་གི་ *tám-ga* v. sub *tán-po*; *tán-tín* v. *tán* comp.

ཐང་གི་ (*tád(-ka)*) 1. the direction straight forward, *sten dán og dán tád-ka táms-čád-du* upward and downward, and in every other direction *Stg.*; *sten-og-tád-ka* straight upward and downward *S.g.*; *po-brán-gi tád-ka* *pyin* they came straight towards the castle; *tád-ka-na* directly before *Thgy.*; *déi nub-tád-kyi* that which is situated to the west of it *Tar.*; most frq. *tád-du* c. genit. towards, in straight direction; over against; in presence of e.g. to assemble, to propound, to lay before one, to study under a professor *Dzl.*; exactly in the place of a thing *Tar.* 17, 1; *dai tád-nas čod Tar.* 159, 4 prob.: cut off only from the flesh; **tš'-kya, tš'-kan-la** *Ts.* straight on; *tad-dran-na* directly before *Wdn.*; **tad-nyá** *W.* over against, opposite, facing; *tád-so-na* = *tád-ka-na* *Mil.* — 2. *tád-ka* each for himself *Glr.* — 3. entire, whole, untouched, safe (integer) *Cs.* and perh. *Thgy.*

ཐང་གི་ frq. abbreviation for ཐང་གི་ཐང་གི་ *tams-čád*, whole, all.

ཐང་ *tán*, *Hind.* *चाद*, = *yug*, a piece of cloth.

ཐང་གི་ *tán-kór, tán-skór* *Lex.*, surrounding country *Sch.*

ཐང་ཐང་ *tán-tún* (*Schr.* *tád-tún*) a little *Sch.*

ཐང་པ་ *tán-pa* dry weather, heat, drought *Glr.*

ཐང་ *tab* 1. resp. *yoł-táb, fire-place, hearth, me-táb*, id.; also for stove, *lęags-táb* iron stove; *tab šor* 'the hearth is running over', i.e. the food placed on it runs over in boiling, a mis-hap the more serious, as the household god is offended by the evil smell caused thereby. — 2. v. sub *tán*.

Comp.: **táb-ka** *W.* fire-place, **táb-ka tsam yod** how many fire-places, i.e. households, are there? — *tab-kás* opening or mouth of a stove, furnace, or fire-place; v. also *Schl.* 249. — *tab-rnds* fire-place, furnace, oven *Cs.* — **táb-táñ** *W.* kitchen. — *tab-pyis*, *W.* **táb-pis** clout, dish-clout, wiper. — *tab-yčób* burnt smell. — **táb-*

*lās čó-kan** *W.* cook. — *tab-yyčg* kitchen-boy, scullion *Pth.* — *tab-tín* fire-wood, fuel. — *tab-lhá* deity of the hearth.

ཐང་ཐང་ *tab-tób* *W.* = *tom-tóm*.

ཐང་ཐང་ (*tab* (cog. to *stabs*), opportunity, chance, possibility, **tón-or čul-táb ma juñ** *W.* I had no opportunity of seeing or going; **tab čig nyi-rán-ne mi juñ-na** *W.* if you offer no chance, if on your part it is not made possible; *tab mi tub Dzl.* and col. I am not able, I cannot; *ydan-dráis-pai tabs med* I then shall lose the opportunity of meeting (the princess) *Glr.*; *brós-pai tabs med* there is not any chance of escape *Glr.*; *lám-la yčól-tabs med* there is no occasion for stopping or tarrying on the road *Mil.*; way, manner, mode, *klog-tabs* way of reading, e.g. Sanskrit; *rkún-tab-su* in a thievish manner, by theft *Stg.*; *rgyál-poi tabs yčón-ba* to give up the way (of life) of a king, to resign the crown *Dzl.*, *tabs yčg-tu* together, in company, jointly, e.g. to sit down with one another, to go together to a place, frq.; means, measures, *tabs byéd-pa*, *W.* **čó-čé, Kyón-čé** to use means, to take measures; *blo tabs štol-ba* to contrive means *Ma.*; *tabs stón-pa* to show means or ways, to give directions, to instruct *Glr.*; *šéó-tabs* livelihood, subsistence; *tabs zad* there is nothing else to be done *Glr.*; *xi-bai tábs-kyis* in a fair way, amicably, not by constraint or compulsion *Glr.*; *tábs-kyis* by various means, by artifice, cunningly, craftily: *tábs(-la)-mkás-pa, tábs-šes-pa*, *W.* also **táb-čan**, skilful, dexterous, clever, full of devices; *da bód-du gró-tabs gyis čig* now take steps, make preparations, for a journey to Tibet *Glr.*; *de yčón-poi tabs yčód-dam* is there a means of recalling those men to life? *tabs-čdg* *Mil.*, **tab-čdg** or **téb-čdg** vulgo, a shift, make-shift, surrogate; *tabs (dán) šes (-rab)* the mystical union of art and science, or (*Sch.* less correctly) of matter and spirit, cf. *Was.* (144).

ཐང་གི་, ཐང་གི་ *tám-ga, tám-ka* a seal, sign *Cs.*, v. *dám-ka*.

ཐུང་ཐུང་ *tam-tām* Sch. 1. also *tām-me-ba*, unconnected, scattered, dispersed. — 2. *tam-tām* (*byed*) -*pa* = *tām-pa*.

ཐུང་པ་ *tām-pa* (sometimes *tēm-pa*) complete, full, almost exclusively used as a pleon. addition to the tens up to hundred.

ཐུང་མ་ཅན་ *tams-cād* whole, all; added to the singular number: *rgyal-kīdms tams-cād* the whole empire *Gl.*; *lus tams-cād na* the whole body aches (opp. to one part of it); *bōd-kyi zans tams-cād* all the copper of Tibet *Gl.*; more frq. added to a plural (though usually in the form of the singular number): all (the persons or things), *de tams-cād*, rarely *dē-dag tams-cād*, all those; *tams-cād-kyis so-so-nas* all of them one by one, each.

ཐུང་མ་པ་ *tāms-pa* (= *tām-pa*?), *sa*, or *bye-tāms-su jug-pa* to suffer (a person or beast) to stick fast in the mud, in the sand (?) *Gl.* 84.

ཐུ་ *tau* *Wāi.* capsule (?), *Wts.* peach (?).

ཐར་ *tar* v. *tar-tōr*.

ཐར་ཐར་(ལ་) *tar-tōr(-la)* = *ta-ra-to-ré* (cf. *tōr-ba*); **tar dōs-se dug** *Ld.* sit wide asunder, not too close together! *tar byed-pa Mil.* to break to pieces, to smash, to crush.

ཐར་ལུ་ *tār-nu* a purgative *Med.*

ཐར་དཔག་ *tar-dpāg*, *C.* **tar-bāg**, *W.* **tibag** a large plate, dish, platter.

ཐར་བ་ *tār-ba* to become free, to be saved, **tar gos*, or *got* *W.* he must become free, *las* from; to be not hindered or prevented, to get through, to get on, to be able to pass, *čū-la* through the water *Mil.*; *zas mi* for the food cannot pass through *Med.*; to be released, acquitted, discharged, **fīm-na** *C.* by a court of justice; *tār-du jūg-pa* to set at liberty, to acquit, with *še* (col. **tas-tār-la tāi-wa**) to pardon (a malefactor), to grant him his life, frq., to let live (animals) *Mil.*; often in a religious (with or without *rdm-par*) to be d, viz. from the trans-

migration of souls; more frq. the pf. *tār-pa* 1. to be free etc., *lam tar* the road is free, passable 2 abst. freedom, liberty, happiness, eternal bliss, རྟོན་, *tār-pai rgyur gyur* it will be serviceable for (my) liberty; *tār-(pai) lam* the road to happiness (a common expression); *tār-mōd-kyi dmjēd-ba* hell without release. 3. adj. free, *tār-par gyūr-ba* to become free, *byēd-pa* to make free, to liberate, to save; *tār-sa* place of refuge, asylum *Thgy.*

ཐར་ *tal*, sometimes for *ta-ti*; *tāl-gyis v. tūl-ba* II. 3.

ཐར་པ་ *tāl-ba* I. abst. 1. dust (cf. *rdul*), ashes, and similar substances; *gog-tāl* ashes; **tug-tāl** ('soup-dust') roasted barley-flour *C.* — *tal-kār* a kind of elephant, *Cs.*, perh. the ash-coloured. — *tāl-čū* lye. — *tal-čén* ashes of the dead; also a sort of light gray earth, representing the former, and used for bedaubing the face in masquerades *Mil.* — *tal-tāg* *Ld.* unleavened bread. — *tal-mdōg* ash-coloured, cinereous. — *tal-pyāgs* broom *Sch.* — *tal-byi* the gray or cat-squirrel. — *tal-tād* a sort of salt *Med.* — 2. *bya-tal* dung of birds *Gl.*

II. vb. (*Cs.* also *tāl-ba*) 1. to pass, to pass by, **tal ču dug** *W.* he goes past, he does not come in; **zīm-pa tal ča dug**, he goes past the bridge, does not pass over it; to miss the mark, of an arrow or ball; *rba tal-tāl on* the waves flow past *Mil.* — 2. to go, stop, pass beyond, *lo tnā-bču tāl-nas* when the age of fifty has been passed *Wāi.*; **ču-tōd yīg tād-big tal** *W.* a little past one o'clock; *stō-ba-las tal-nas dmar-kin* *Thgy.*, prob. inclining from blue to red; to be in the advance *C.*; to project, to be prominent, hence *tal-tūn* different lengths, one object projecting beyond another; to play a prominent part, to take the lead *W.*; *tāl-čes-pa* to exceed the due measure *Sch.*; **ka tal-wa** to be forward in speaking, bold. — 3. to go or pass through, *brāg-la yar tal mar tal*, and *par tal tsur tāl-du grō-ba* to soar up and down before rock, and

vaded by the grateful feeling of sinlessness; this is the sixfold mental happiness of the Yogi.

ཁྱིམ་པ་ *tigs-pa* a drop, *tigs-pa re-ré-nas* in drops, by drops *Glr.*; *čar-tigs* a drop of rain; *γsér-tig-po* (sic) *Mil.* seems to denote a drop or globule of molten gold, which in this form is offered for sale by gold-washers.

ཁྱི་ *tū* v. *diñ-ba*.

ཁྱིམ་ *tib-pa* v. *tib-pa* and *γtib-pa*; *tib-tib* very dark *Sch.*; *byin-rlabs tib-tib* *Ph.* seems to imply the descending of a blessing upon a person; *tib(s)-po*, *mo* dense, ('s. or perh. nothing but obscure, dark, *nags Stg.*

ཁྱིམ་ *tim-pa*, also *štim-pa*, *γtim-pa* and *stīm-pa*, gen. with *la* or *ndān-du*, to disappear by being imbibed, absorbed; to evaporate, of fluids; of a snake: to creep away, to disappear in a hole; frq. of the vanishing of rays of lights, of gods etc.; to be melted, dissolved (salt or sugar in water); to sink, *dran-méd-du* into unconsciousness *Mil.*

ཐུ *tū* 1. num. fig: 70. — 2. **tū gyab-čs** *W.* to spit, with *la*, to spit at or on. — 3. often erron. for *mtu*.

ཐུམ་ *tū-ba* 1. also *tū-pa*, skirt, coat-flap *Glr.* — 2. rarely *tū-ba*, bad, o.g. wood *Mil.*; **gyal-tū** *W.* good and bad promiscuously; *sdug-benāi tū-ba* a bad accident *Thgy.*; malicious, wicked, vicious *Glr.* — 3. vb., v. *tū-ba*.

ཐུབ་ *tū-bo* **ལྷོ་** a chief; an elder brother, *Dzl.*, *Tar.*; *tū-mo* 's.: mistress, lady (?).

ཐུམི་ *tū-mi* p. n., v. *ton-mi*.

ཐུར་ *tū-ré* uninterrupted *Sch.*

ཐུའམ་ *tū-lām* a lump of metal *B.*; *W.* cannon-ball:

ཐུག་ *tug*, *C.* also **tug-pa**, c. accus. until, will, in reference to time and space; **dag zib-čū tug** for forty days; only col.

ཐུག་ལོམ་ *tug-lōm* *Sch.*: 'dreadful noise'; *Thgr.* *tug-lōm*; *Mil.* *tug-egrd* id.

བྱམ་པ་ *tug-pa* I. sbst. 'soup, broth, *bras-tug* rice-soup, *bag-tug* meal-soup, gruel, *ryga-tug* Chinese soup, a sort of vermicelli-soup *C.*; *tug-fäl* v. *fäl-ba*.

II. vb. 1. to reach, arrive at, come to, c. dat. or termin., *tsei mlar tug-pa* to reach the natural term of life *Dzl.*; to come or go as far as *Dzl.*; *rūs-pa-la tug-pa* to pierce to the quick *Dzl.*; *it-la tug tse Mil.*, *xi-bar tug-pa-la Lt.* when one is near death; ... *la tug-gi bdr-du* till, until *Dzl.*, *Tar.*, *Ph.*; *brān-la tug* he was just on the point of seizing her *Dzl.*; **add-da tug** *W.* going to kill; *it-la* (or *bedd-pa-la*) *tug-pa* often means deserving death (of culprits) *Dzl.*; *tse pō-ba-la tug kyan* though life is at stake *Dzl.*; in like manner *W.*: **lus drog dan tug-te ča dug** he goes at the peril of his life; *tug-yas* not to be reached, endless *Ca.* — 2. to meet, to light upon, c. *la* or *dan*, = *prād-pa*, esp. col. **nyi-rān-la tug-pa-la yon** *W.* he has come to see you; **tug yin** *W.* we shall meet again, = till we meet again! à revoir! *jag-pa dan tug-pa Mil.* to fall in with robbers; *γdon tug-pa = tug-pa*; *xi-la tug rui Mil.*, **ghā-la tug kyan** *C.* whatever may happen to me; *tug-čad* agreement to meet *Sch.* — 3. col. to touch, to hit or strike against, *W.*: *ī-ru tug-kan** here it touches, or strikes against; here is the rub; **lag-pa mi tug yin** I shall not touch it, I shall not come near with my hand; **dā-la tug kyan ma tug** *W.* do not even touch it!

བྱམ་པ་ *tugs*, resp. for *myin*, *γid*, *sems*, *bedm-pa*, *blo* etc., and whenever mental qualities or actions are spoken of in respectful language, v. below. 1. heart, breast, in a physical sense, gen. *tugs-ka*; *tugs-kyi spril-pa* the incarnation of a deity, originating in a ray of light which proceeds from the breast of that deity *Glr.* — 2. heart, in a spiritual sense, mind, soul, spirit, will, v. below; design, purpose, intention, *abyin-pai tug zlog-tu joel* we beg to desist from the intention of giving *Dzl.*; understanding, intellect *Glr.* (v. *sgam-pa*); *tugs-*

su tsád-pa = *kón-du tsád-pa*; *túgs-su byón-pa* to be kept in mind, in memory *Mil.*; also = *yid-du ón-ba* ni f.; cf. *gró-ba*. — 3. *túgs-la btágs-so* v. *dgags-pa*. — 4. for *túgs-rje* or *bka-drin*, *túgs mdzad-pa* to grant or show a favour *Dzl.* — 5 in the phrase *túgs mi tsáb-pa*, with the genit. of the inf., it is used without ceremonial distinctions for to venture, to risk, to dare *Dzl.*

Comp. *túgs-ka* v. above — *túgs-mkyén* resp. for *mñon-les* *Mil.* — *túgs-krúgs* resp. for *kón-krúgs* *Ma.* — *túgs-dgóns* = *dgóns-pa* II.; *túgs-dgóns ytón-ba* = *beambló ytón-ba* to muse, meditate, reflect *Mil.* — *túgs(-su) gró-ba* resp. for *yid-du ón-ba* to be agreeable; agreeable, pleasant, delightful; pleasure, delight, ... *la* in (a thing) *Mil.* — *túgs-rgyál* resp. anger, wrath, indignation *Mil.*, *túgs-rgyál bžens* anger arises, is roused. — *túgs-nán* grief, sorrow, affliction *Dzl.* — *túgs-žes-pa* resp. for *yid-žes-pa* to believe. — *túgs-rje* prop. respectful word for *myiñ-rje* pity, commiseration, compassion; gen. grace, mercy, generosity, *na-la túgs-rje(s) yzigs* pray, look graciously upon me! *Mil.*; even thus: *sd-bon žig túgs-rje yzigs dgos*, pray, be so kind as to send me some seeds! *W.* — *túgs-rjes džen-pa*, *túgs-rje mdzad-pa* id. — *túgs-rje-čan* gracious, merciful, generous. — (*lha*) *túgs-rje žen-po* the All-merciful, *Awalokitešwara*. — *túgs-dám*, prop. resp. for *yi-dám*, 1. oath, vow, solemn promise, e.g. *bád-ba* to take (an oath), to make (a.vow). 2. a prayer, a wish in the form of a prayer, = *amón-lam*. 3. contemplation, the act of contemplating a deity (cf. *agóm-pa* and *agráb-pa*); meditation in general, *Mil.* frq., *túgs-dám žel* meditation increases, proceeds successfully; devotion. 4. a deity, a tutelary god or saint, a patron *Gl.* — *túgs-nyid* v. *sems-nyid*, sub *sems*. — *túgs-múg* resp. for *yi(d)-múg* despair. — *túgs bád-ba*, *mi bád-ba*, v. *bád-ba*. — *túgs-yzigs-pa* to be cautious *Sch.*; v. however *yzigs-pa*. — *túgs-brat-ba* love, affection of the heart, compassion, resp. for *myiñ-brat-*

ba, frq., *túgs-brat-bar dgóns-pa*, *yzigs-pa*, with *la*, to look upon compassionately, to remember in mercy. — *túgs-ráb* *Sch.* = *des-ráb*. — *túgs-rús* *Mil.* = *myiñ-rús*. — *túgs(-kyi) srds* *Mil.*, *Tar.*, spiritual son, an appellation given to the most distinguished scholars of saints.

ཐུང་ *tsun-na* three years old, of animals *Sch.*

ཐུང་ *tsun-ba*, col. *tsun-nu*, *Ld.* "tsun-as", short, relative to space, time, quantity of vowels etc.; *tsun-nu gro-ba* to become shorter; but the word is not so much used as 'short' is in English; *yid tsun-ba* *Dzl.*, *spro tsun-ba* *Wds.* passionate, hot-tempered, hasty.

ཐུད་ *tud* cheese made of buttermilk, or of *žur-pe*, butter and milk *Ld.*, *Gl.*, *Ptk.*; *o-túd* milk-cheese, made of curd, or of milk coagulated with runnet.

ཐུན་ *tsun* I. a regular amount, a fixed quantity I. of time, a certain length of time, as long as a man is able to work without resting, a shift, six, four, or three hours; *Schf.* translates *Tar.* 67, 17 even by one hour; a night-watch, *mel-tse tsun* for the night-watch is over *Dzl.*; *tsun bžin rnal-byor* the meditation of a whole day *Mil.*; "tsun tsád-žs" *W.* (the cock) announces the watch (by crowing); *tsun bzui-ba* *Ptk.* prob. to have the watch; *nam-gyi gñi-tsun-la* at or about midnight; *sród-kyi gñi-tsun-la* *Mil.* prob. id. — 2. a dose of medicine *Med.* frq. — *tsun-log?*

II. in sorcery: bodies or substances which are supposed to be possessed of magic virtues, such as sand, barley, certain seeds etc., *tsun-dži* a hole in which such substances are concealed; *tsun-rd* a horn to carry them; *tsun ród-ba* to revive a charm *Mil.* nt.

III. one who collects, a gatherer (from *tsu-ba*), *žin-tsun* one who picks up or gathers sticks *Mil.*; *rta-tsun* a gatherer of grass, *mye-tsun* a gatherer of ears of corn *Cs.*; *tsun-zór* reaping-hook, sickle *Sch.*

IV. *tsun*, or more frq. *tsun-món(s)*, I

daily, what is done or is happening every day; common, general, *diao-grub tun-mois* earthly goods, as well as intellectual endowments, considered as common property, but not spiritual gifts; *tun-mén, tun-mois* *ma yin-pa* unusual, uncommon, not for every body; **dag-la dag tun-moi do** take good care to live together in harmony *W.*; *tun-moi-du* or *su* in common, in company, jointly; *tun-moi* by itself is also used as adv., = *tun-spyer*, in general.

ཐུབ་པ་ *tub-pa* (ཐུབ) I. vb., c. accus., sometimes c. dat., 1. to get the better of, to be able to cope with, to be a match for (an enemy), to be able to stand or bear (the cold etc.), to be able to do one harm, to get at one, *dag-gis ma tub-dzi* as the poison could not do him any harm *Dzl.*; to be able to quench, extinguish, keep off e.g. fire, hail *Gr.*; *rtan-gyis mi tub-pa* invincible, not to be overcome; *nan dgu tub-pa* to be able to subdue every thing that is bad *Ld.*; to have under one's command or control, to keep under, e.g. one's own body; to be able to bear, e.g. *mis tub-par dka* (water from a glacier) is not easily borne by man, i.e. does not agree with him *Med.*; *ras rkyas tub-pa* to be able to bear a simple cotton dress *Mil.*; *lo bryga tub-pa* to live to (the age of) a hundred years, frq. — 2. with a supine or verbal root, to be able, col. the usual word, in B. gen. *nus-pa*; cf. *ytub-pa*.

II. shet 1. ཐུབ་པ་ a mighty one, one having power and authority, *da-kyas-tub-pa* Buddha; a wise man, a sage, a saint in general, ཐུབ་པ་. — 2. symb. num. for 7.

ཐུབ་(ས་) *tum(s)*, also *tum-pa* *Ca.*, *tum-po* *Sch.*, 1. cover, covering, wrapper, of a book or a parcel; *rgyab-pa* *Sch.* to put (a cover round a thing), to wrap up; **dag-pa** *C.*, *W.*, **adi-pa** *C.* to take off (a covering); *tum-dan* having a cover. — 2. a parcel wrapped up (in paper etc.); *bru-tan-tum* *béas* together with a small parcel of tea.

ཐུབ་པ་ *tum-pa* 1. v. *tum*. 2. v. *nyid*.

ཐུབ་པ་, ཐོས་པ་ *tum-bu, tsm-bu* a large spoon, a ladle; *rag-tum* a brass ladle, *zais-tum* a copper ladle.

ཐུར་ *tur* 1. *Ca.* a declivity (?), prob. only adverbially: down; *tur-lam* a downhill road; *tur-la, tur-du* down, downward, *gró-ba* to go down, *nub-pa* to sink down; *ngo tur-du betán-te* head down, head over heels *Stg.*; **ti-pi tur-la sub-de** *W.* to uncock one's cap. — 2. v. *tur-mgo*, and *tur-ma*.

ཐུར་མགོ། *tur-mgo* 1. the tip of a spoon, *tur-mgo* *team* as a measure *Mil.* — 2. also *tur-mgo* halter, **tur-gu dag-de** *W.* to bridle, to bit (a horse); **tur-la ten-de** *W.* to strive, to struggle against; to rear. — *tur-lag* the rein, *tur-mta* the end of the rein.

ཐུར་བྱ་, ཐུར་བྱ་ *tur-bu, tur-ru* foal, colt, filly.

ཐུར་མ་ *tur-ma*, *W.* **tur-man**, 1. spoon. — 2. Chinese chopsticks. — 3. a pole *Dzl. W?*, 4. — 4. a whole class of surgical instruments *Sg.*

ཐུབ་ *tul* 1. egg (acc. to Cunningham a Cashmiri word), *tul-ta-gir* pancake. — 2. v. *dul-ba*, also substantively: *tul de min* besides this way of converting (people) *Pth.*; *tul dag-tu jug-pa* *Tar.* 25, 16 to keep a tight hand over a person, to discipline one; *tai-gi tul dda-ba* *Ld.-Gr.* to clear land for tillage, *ni f.*

ཐུབ་པ་ *tul-pa*, *Ca.* also *tul-po*, dress made of the skins of animals, a coat or cloak *Mil.*; *lag-tul* dress of sheep-skin, *ra-tul* dress of goat-skin, *tul-bu* the common sheep-skin dress; **tul-dan** *W.* wide, not fitting close or tight.

ཐུབ་པ་ *tul-ba* 1. pf. to *dul-ba*, to tame, curb, check, restrain, *Mil.*: *nda dré-rnams tul-nas* the goblins having been subdued by me; *las nyon-mois tul-ba dka* it is difficult to check a sinful deed *Mil.*; participle: tamed, civilized; converted. — 2. to roll or wind up *Ld.*

ཐུབ་པ་ *tul-le* *Ld.* impressive, nearly the same as *tur-re*.

ཐུབ་པ་ *tub-pa* 1. bad = *tub-ba*, prov.; 2. v. *tub-ba*.

वे ते 1. for *tē-mo*; 2. num.: 100.

वेह्वा *te-rōg* scruple, doubt, uncertainty, hesitation, occasionally used for *te-tōm*.

वेव *tē-ba*, C. also **tē-ba**, pf. *tes* Sch., the col. syn. of *ytōgs-pa*, seldom in B., 1. to belong, appertain to, c. *la*. — 2. to occupy one's self with a thing, to meddle with, to interfere, c. *dan* (= *dri-ba*); *tē-mkan* belonging together, c. *la*, belonging to a thing; **ma-tē-a** W. for *ma-tē-bar*, = *ma-ytōgs-par*; *te-rég* the connexion or relation of ownership, *dī-la yāb-kyi te-rég med* to this my father has no claims Mil. nt.

वेव, वेव *tē-bo*, *te-bōn* W. thumb, v. *tēb-mo*.

वेव *tē-mo*, col. *tē-tae*, diminutive *teu*, resp. *pyag-tē* seal, signet, stamp, **tē-tae gyāb-čē*, or *nān-čē** to seal, to stamp; *sa-tē* Tar. 79, 12(?) ; **tē-tae lag-kōr tūn-wa** to engage, to bind one's self by a seal in some common concern.

वेव *te-tōm* doubt, scruple, uncertainty, perplexity, *te-tōm skyes*, *byed* (W. **čō*), *za*, *te-tōm-du gyur* I am doubtful; *te-tōm za-ba-rnams* scrupulous, irresolute persons Pth.; **te-tōm mān-po rag** W. I am in great perplexity, I am quite at a loss; *te-tōm zig dri-ba* to utter a doubt Dzl.

वेव *te-rān* v. *teu-rān*.

वेव *te-ré* col. straight, upright, firm; smooth, without folds or wrinkles; *te-ré tūn* C. draw (the carpet) smooth.

वेव *te-rēl* W. incomplete, defective, unfinished, *te-rēl-la lus son* (the loaf) is not whole, there has already been cut from it.

वेव *te-li* v. *ta-li*.

वेव *tēg-pa* l. sbst. वाय, 1. vehicle, carriage, riding-beast, *rtas tēg-pa-la* *zon* he mounted on horseback Dzl.; *tēg-pa tīa-bryā* *čāms* he procured five hundred conveyances (horses, elephants, carriages) Dzl.

2. for attaining to salvation, *tēg-pa yum* three conveyances are generally mentioned, but in most cases only two are specified, viz. *tēg(-pa) dman(-pa)*, *हीनवाय*, and *tēg(-pa) tēn-po*, *महावाय*, gen. called 'the little and the great conveyance or vehicle', by means of which the distant shore of salvation may be reached. Yet mention is also made of a *sāds-kyi tēg-pa*, *मन्त्रवाय* *mantrayāna*, e.g. Tar. 180, 18. For more particulars about these vehicles, and other more or less confused and contradictory notions, the works of Köppen and esp. *Wassiljew* may be consulted.

II. vb. 1. to lift, raise, hold up, support Mil., Glr.; hence *Kri-tēgs* leg of a table Sch.; *tēg-kūg* C. knapsack, travelling-bag. — 2. to raise, set up fig. *čād-gād* to raise a loud laugh Mil. — 3. most. frq. to be able to carry, *ji tēg-pa* as much as you are able to carry Dzl.; *mi tēg-tād yčig* as much as one man is able to carry Tar.; esp. with a negative: *ma tēg* he was not able to hold him up Dzl.; *mī-tēg kūr* to carry what is too heavy to be carried (by ordinary muscular strength), to strain one's self by lifting, Med.; to endure, tolerate, stand, *tēn-rāms-kyi nan ma tēg-par* not being able to stand their urgent demands Mil.; to bear, to undergo without detriment, *skyid tēg adug tēg* to be able to bear good fortune and ill fortune. Cf. *tēgs-pa*, *tēgs-pa*. —

वेव *tēn* 1 *tēn-rō* Mil., **ta-tēn** Ld., the dead body of an animal killed by beasts of prey. — 2. **tēn-la** C. down, downward, e.g. **kyūr-wa*, *yūg-pa*, *bōr-wa**, to fling down.

वेव *tēn-po* Pth., *tēn-bu* Sch., **tēn-kān** W., lame, hobbling, limping.

वेव *tēns* time, times, *tēns tīa* five times Pth.; *dbugs-tēns čig-la* in one breathing, at a stretch; without intermission Pth.

वेव *tēn* 1. a little while, a moment — 2. v. *tēn-pa*.

वेव *tēn-pa* tax, duty, impost Sch.

ཐེན་ *teb* 1. for *tem*, full *Glr.* — 2. for *tebs* *Glr.*, *C.* — 3. *teb-mo*, *teb-chen* the thumb, *teb-chen* the little finger; v. *mla-bon*.

ཐེན་པ་ *tebs pa* series, order, succession *Sch.*, *tebs-rs byed-pa* to do successively; *tebs-pa* v. *tebs-pa*.

ཐེན་པ་ *tem-pa* I. 1. threshold, *rgd-l-ba* to cross it *Glr.*; *sgo-tem* door-sill, threshold; *yd-tem* head-piece of a door-frame, lintel, *ma-tem* sill, threshold *Glr.*

— 2. staircase, stairs, flight of steps, *tem-akds* id.; **tem-so* *W.* step, stair; *tem-rim* *Cs.* 1. the several steps of a staircase.

2. rank, dignity. — *rdo-tem* stone staircase; *kor-tem* winding stairs *Cs.* — II. 1. to be full, complete, *zla-dus tem-pa dan* when the time of the months was fulfilled *Glr.* frq.; *dag ydg ma tem-pa-la* one day being still wanting *Glr.*; *brgya tem-pa* v. *tem-pa* *Glr.* — 2. *W.*: to be sufficient, enough. — 3. to receive (?) *Sch.*

III. *Sch.* = *tem-pa*, tax, impost, tribute.

ཐེན་བྱ་ *tem-bu*, *tem-tsan* stopping, closing, shutting up; a stoppage *Sch.*

ཐེན་མཁའ་ཡིག་ *tems-yig* *Sch.* memorial.

ཐེན་རང་ *ten-ran* *Glr.*, *te-bran* *Li.*, *te-ran* *Ma.*, a sort of demons.

ཐེན་ *ter* 1. bald, bare, *pyi-ter* *Thgy.* a bald head; a bald-headed person; *ter-ter* *C.* flat. — 2. = *te-re* (?) *pyi ter nan* gog strong and hale outside, decayed within *Mil.*; *ter-zag-pa* = *ridag-pa* *Thyr.*

ཐེན་འབྲས་ *ter-bum* *Sch.* 1000 000 000; *ter-bum-chen-po* 10 000 000 000.

ཐེན་མ་ *ter-ma* a kind of thin woollen cloth, a flannel-like fabric, *le-ter* made of shawl-wool, *bal-ter* of common wool.

ཐེན་ཤེལ་ *tel* for *le-li*, *rag-tel* *C.* a plate made of latten brass.

ཐེན་པ་ *tel-ba* *W.* frq. = *alab-pa* to arrive, cf. *tal-ba* II., 4.

ཐེན་མེ *tel-se* *Sch.* and *Wis.* a seal, stamp, = *to-ter*.

ཐེན་པ་ *te-pa* *Sch.* pf. to *te-ba*; = *tes-bein* *Li.*?

ཐ་ *to* 1. num. for 180. — 2. register, list, catalogue index; *to-bri-ba* to register,

to make out a list or catalogue *Schr.*; *alab-to*, *byan-to* account of receipts, *don-to*, *bud-to*, *skyag-to* account of expenditures; *bidin-to* account of money or goods lent out; *nyd-to* account of goods bought, bill; *lo-to* calendar, almanac; *dei lag-tu prin-bor-to* list of orders or directions given to him (lit. laid down in his hands); *dei rgyad-la tob-to* a list of things which his relations shall receive.

ཐོ་གར་ *to-gar* *Pth.*; acc. to *Sch.* the *Turkomang*; *Tar.* 18, *Schf.*: *Tukhara*, name of a people in the northwest of India; prob. the *Tegarmah* of the Bible.

ཐོ་ཅོ་ *to-cho* *Mil.*, a foolish joke, unbecoming a sensible man.

ཐོ་ཕྱི་ *to-pyi* *Schr.* love (?) in *Pth.* it seems to signify the sky.

ཐོ་བ་, བཞོ་བ་ *to-ba*, *mla-ba*, a large hammer, *to-bas rdun-ba* to hammer, to forge; *rdo-to* a stone hammer, *hin-to* a wooden hammer, mallet; **to-chen* 1. an ordinary hammer. — 2. the cock of a gun. — 3. a soldering-stick. *Lh.*

ཐོ་འཇམ་པ་ *to-tsam-pa* to scorn, scoff, jeer, sneer at, vex, insult, mock, c. *la*, by words *Dzl.*, also by actions *Dzl.*; *snan-tud to-tsam-pa bzod-par ysol* pardon our having sneered at you before! *Mil.*; also *mla-mtsam-pa*, *-btsam-pa*, *-brtsam-pa*.

ཐོ་ཡར་ *to-yar* stone pyramid, heap of stones (cairn).

ཐོ་རངས་ *to-rans* 1. dawn, break of day, early morning, *to-ran-(kyi) dus-su* early in the morning; 2. the following, the next morning, c. genit.; both also adverbially: *de dan myal-bai to-rans* on the morning after having met him.

ཐོ་རེ་ *to-re* *W.* to-morrow (*B.*, *C. sai*).

ཐོ་རེ་བ་ *to-re-ba*, *tor-tad* *Cs.*: a few; *Mil.*, *tog-re-tad* a little while.

ཐོ་ལུས་ *to-lum* v. *tu-lum*.

ཐོ་ལོ་ *to-lö* 1. to-lö *debs-pa* to spit, c. *la*, at or on *Pth.* (cf. *tu*). — 2. button *C.* — 3. *to-lö dkar-po* *C.* chalk. — 4. *to-le-rgyal* *Mil.*?

ཐོག་ལོག་ to-lóg C. mule, hinny.

ཐོག་ *tóg* I. what is uppermost 1. roof, *tóg babé-pa* to cover with a roof, to roof (a house) frq.; *tóg gél-ba* id.; also fig. to complete, to crown a thing *Mil.*; **tóg-sa nda-če* W. to roof, to finish a roof by beating and stamping down the earth or sods, of which the covering consists; *tóg-rdzis ytón-ba Mil.* id.; also fig. to impress, c. genit., *Mil.* — **tóg-kar* W. the opening for the smoke in a roof. — *tóg-can* having a roof, **tóg-yog* W. under cover. — 2. ceiling; *yá-tóg* ceiling, *má-tóg* floor of a room. — 3. story, *dgu-tóg* having nine stories or floors, frq. — 4. in a general sense: *tóg drén-pa Mil.* to be at the head, to lead, direct, govern; *tóg-kar*, W. **Ka-tóg-la**, on, upon, *Kyág-tóg-kar* on the ice *Glr.*; *tóg-tu*, and *tóg-tóg* adv. up, up to; above; *yán-tóg-tu* in the uppermost place, quite at the top, *Glr.*; postp. c. genit. (or accus.) 1. on, upon, e.g. to lay on, to place upon *Ptk.*; *semu tóg-tu tji-bar byün-nas* lying heavy, weighing heavily, upon one's mind *Glr.*; *nas tóg-tu byün* my heart was smitten (by that); that has touched, has grieved my heart *Mil.*; *tóg-tu kel-ba Mil.*, vb. act. to it. 2. above *Glr.* 3. towards, in the direction of, e.g. running towards, *mai tóg-tu Dzl.*; *yá-tóg*, *má-tóg* ad. above, below, or up to, up stairs, and down, down stairs *Mil.* 4. to, e.g. to send to *Dzl.* 5. *dmag-tóg* at the head of the army, or only with the army. 6. during, as long as, throughout; whilst (*tóg* gen. without -*tu*), *dgun-tóg* throughout the whole winter; **dir á-ku sem tser tóg** whilst her husband is here in great anxiety *Ld.*; *bgros-tóg* during the walk. Cf. also *na-og*, *pi-tóg* as subst.: morning, evening, forenoon, afternoon W. 7. directly after, *bhos-tóg* *ḍ-ma* fresh milk, *S.g.* (s.l.c.). — *tóg-nas* 1. above, more than, **lo naab-ky tóg-ng ma lus** *Ld.* they remained, i.e. lived not more than fifty years. 2. on the part of, *Thgy.*, analogous to *gyégo-nas*.

II. thunderbolt, lightning; *tóg dan ér-ba*

lightning and hail, *tóg-ér-gyi ynod-pa* damage done by the elements; *tóg babé-pa* lightning descending, *rgyab-pa* striking, *tóg-babé-tu byón-pa* to arrive, to approach quick or suddenly like lightning *Tar.*, resp.; *tóg-gis ynod-pa S.g.*, *tóg bab-ets* *ḍi-ba Do.* to be killed by lightning.

III. 1. fruit, produce, *dkar-tóg* v. *dkar-po*; *ḍin-tóg* produce of the fields *Dzl.*; *lo-tóg* a year's produce; *ḍin-tóg* produce of a tree or other plant, fruit; *yar-tóg* this year's crop *S.g.*; *tóg-púd* first-fruits, as an offering; *tóg-ḍas* id.(?). — 2. W. fortune, wealth, property, **nal-li tóg** property in money, cash in hand; (*s*)*pi-tóg* common property, property belonging to a community.

IV. in *ma-tóg(-tsé)* for *ma tóg*, col. and *Thgy.*, s.l.c., v. *tóg*. Cf. also *tóg-tág*, *tóg-ma*, *tóga-pa*.

ཐོག་ལོག་ *tóg-tág*, prob. augmentative of *tóg*, v. *tóg-tu* 6, also *tág-tóg*, during, as long as, throughout; quite, *mānāp tóg-tág-tu* all night long; *nyi-ma-yétg-gí bár-du tóg-tág* during a whole day; *lam tóg-tág gán-ño* the roads were quite full (of snow) *Dzl.*

ཐོག་མ་ *tóg-ma* what is uppermost, 1. the upper end, the uppermost place, *grál-gyi tóg-ma-la* *ḍég-go* they sat down in the first, or uppermost, place *Dzl.*; gen. 2. origin, beginning; *tóg-mai sañs-rgyis kun-tu-bzán-po* Adibuddha Samantabhadra, so a deity is called, by which a prayer has been appointed that is supposed to be particularly efficacious; *tóg-ma ḍo-rigs mṭó-ba* of noble birth, as regards his origin *Dzl.*; *tóg-ma btsás-pai tsá-na*, *tóg-ma btsá-nas*, *tóg-ma skyés-nas* already at his birth, from his very birth *Dzl.*; *tóg-ma mál-pa-nas*, *ḍus tóg-méd-nas* time out of mind, from eternity; *tóg-ma-nas* from the very beginning; of itself; as a matter of course *Dzl.*; *btsábs-pai tóg-tág-la* as soon as they began to fill up *Glr.*; *tóg-mān-bar-ḍu* at first, later, in conclusion (lit. in the beginning, end, and middle) *Ld.*; most frq. *tóg-mar* 1. at first, first, the Lat. primum,

primo, and primus. — 2. postp. c. genit. before, with respect to time *Mil.* — *tog-drañs-pa* *Pth., Glr., Sch.:* 'at first, begun'; our Lama explained it by 'to lead, to guide', v. *tog* I, 4.

ཐོག་ཐོད་ *tog-tod* *W.* story (of a house); *tog-so* *Mil.* nt. id.

ཐོགས་ *togs* v. *dogs-pa*, and *dogs-pa*.

ཐོགས་པ་ *togs-pa*, c. *la*, to strike, stumble, run against (like *tug-pa* v. 3); to be hindered, impeded, delayed, frq.; *mī kyī gñi - lañi dogs-pa mēd - du* without being hindered by men, dogs, or anything else *Mil.*; *togs-pa-mēd-pa*, *togs-mēd*, *togs-brdugs-* (or (b) *rtug-*) *mēd-pa*, རྒྱུ་མཚན་ not hindered, unimpeded, unchecked; all-searching, all-penetrating.

ཐོང་ *ton*, *ton-dōi* a plough.

ཐོང་པ་ *tōn-ka* *Mil.*, *ton-ya* *Mig.?*

ཐོང་པ་ *tōn-pa* I. Cs. a ploughman. — 2. Cs.: 'a ram that is castrated, wether; *ra-ton* a castrated he-goat'; according to my authorities, however, *tōn-pa*, and *ra-tōn* signify a ram and he-goat one year old, *ton-tser* and *ra-tser* being the feminine forms (?) — 3. *tōn-pai lo* *Mil.* the years between childhood and manhood, juvenile years, *Sch.* *tōn-po*, cf. *Kyōg-ton*.

ཐོང་ཕུ་ *tōn-pu* mane of the camel *Sch.*

ཐོངས་པ་ *tōns-pa* *Mil.?*

ཐོད་ *tod* I. Cs. a head-ornament, crown; gen. the usual covering for the head in the East, turban, *la-tōd* *Glr.* id.; *dbu-tōd* resp.; *ad-yig tōd - du bcñis - pai ka* the letter k having for a crown the letter s: ཐོད་ *Zam.* — 2. — *tog* I.: 'go-tū' C. over or above the door; *ka-tōd-la*, *ka-tōg-la*, *ka-tōd-la*, up, upon *Ld.* — 3. threshold, *yā-tōd*, *mā-tōd* = *yā-re*, *mā-re*. — 4. v. *tōd-pa*. — 5. *tod-rgyal* *ñā-ba* (*ton?*) *Mil.*, acc. to the context: angry, wrathful. — 6. *tod-tōd* v. *su.* ཐོད་པ་ *tōd-pa* 1. skull, cranium; skull of a dead person, death's head; *tod-akām* a dry skull, *tod-rñon* a fresh skull *Thgr.*;

tod-krag a skull filled with blood *Thgr.*; *tod-pōr* a drinking-cup made of a skull. — 2. col. forehead, brow; *tod - rtsā* vena frontalis *Lt.*; *tod-ñis*, *tod-kēbs*, *tod-brgyān*, turban.

ཐོད་ལོ་མོར་ *tod-lo-tōr* *Lex.* alabaster; *Tar.* 67, 18 *Schf.* — ལཱ་ཏི་ཡཱ་, chalk.

ཐོན་ *ton* v. *tōn-pa* and *dōn-pa*; *tōn-pa* C. also: good, fair, beautiful; *smrd-bar tōn-pa* eloquent.

ཐོན་མི་ *tōn-mi*, or *tū-mi sam-bhō-ṭa* n. of the minister that was sent to India by king Sronbtsansgampo, in order to procure an alphabet for writing.

ཐོབ་ *tob* 1. v. *tōb-pa*. — 2. v. *debs-pa*.

ཐོབ་ཅུ་ *Schr.*, **tob-ṭe*, *tob-ṭi*, *teb-ṭu* C., button (v. *tob-ti*).

ཐོབ་པ་ *tob-pa* I. vb. (synon. to *rnyed-pa*, and exclusively in use in *W.*) 1. to find, frq. — 2. to get, obtain, *ñas tob* *H.*, *ñā-la tob* col., I find, I get; *tob-par gyār - ba* id.; to partake of, to come to, *dūd-pa* faith (to come to the faith) *Mil.*; to obtain, to get possession of, to subject to one's power *Dzl.*; *da-drāg tob-mtār* *Gram.*: after (words) that have got a *da-drāg*; *sañs-rgyās*, *rgyāl-po*, *bdāg-po*, *tōb-pa* (lit. to get the Buddha etc.) to become a Buddha, a king, a lord; **ṣag - dzōd tob - ṭe* *W.* to become frq. (cf. *rgyāl-po*). —

II. sbst. that which has been got or obtained: the sum, result, of a calculation etc. *Wñi*.

III. **tōb-ṭe(s)* *W.* adj. that which is to be got or received, e.g. **būlon tōb-ṭe-si būn-yig*: a list of demands to be called in, of money owing.

Comp. *tob-rgyāl byed-pa* to rob, pillage, plunder (?) *Sch.*; *tōb-ṭā* the share which one gets C. — *tob - tān* Cs. 'income, revenue'; more accurately: that which falls to one's share, as a reward or pay, for work, services etc., e.g. bits of cloth or silk, which a tailor may keep for himself. — *tob-nōr* 1. share, quota. 2. quotient. — *tob-blō* C. desire, *bkūr-sti tōb-pa* ambition *Schr.* — *tob - tsir* (lit. the turn of getting,

receiving) claim, right; duty, due, *tōb - tsir* *ād - la yod* I have a claim, a right to it *W.*; **tōb-tsir tān-rs** *W.* to give each his share in his turn (prop. acc. to the due turn). — *tōb-rim* *Gl.* id. — *tōb-yig* repository, index. — *tōb-eröl* prob. = *tōb-fair*, right of succession *C.* — *tōb-dā* *C.* contest, quarrel, strife; scramble, e.g. for money thrown among the people.

ཐོབ་བུ་ *töm-bu* = *tüm-bu*.

ཐོབ་པ་ *tōms-pa* v. *tōms-pa*.

ཐོར་ཁོང་ *tor-kōd*, or *tor-yōl*, a Mongol tribe,

ཐོར་མགོ་ *tor-mgō* v. *tur-mgō*.

ཐོར་ཚོ་, ཐོར་རྒྱལ་ *tor-čōg*, *tor-tsūgs*, (also *do - kēr*) a plaited tuft

of hair, toupet, *Lex.*: *čō-tui tor-čōg*; *tor-čōg dar sna lia* *bcins Pth.* he bound his tuft of hair with a silk string of five colours; prob. = *ytug-tōr* q.v.; *tōr-to*(v) *Lex.* id.

ཐོར་པ་ *tōr-pa*, also *tōr-pa* *Med.*, the small-pox *Sch.*; in *Sit.* *tōr - ba* signifies pimple, pustule, but the usual word for this is *arin - tōr*, and in *W.* **pul - tōr** has a similar meaning, whereas *tōr-bu* *Med.* denotes a whole class of diseases, comprising dyspepsy and cutaneous disorders. — *dmur-tōr* measles *Sch.*

ཐོར་པ་ *tōr-ba* 1. v. *tōr-ba*. — 2. v. *tōr-pa*.

ཐོར་བུ་ *tōr-bu* single, separate; *Tar.* 120, 19: *prā - mo tōr - bu - pa* separate little works, books *Sch.*

ཐོར་མོ་ *tōr - mo* the growing fat of cows, goats etc. in consequence of sterility *Sch.*

ཐོར་པ་ *tōl-ba* 1. v. *tōl-ba*, pf. to *rtōl - ba*, what has come forth, what has been raised, elevated(?) *Sch.* cf. *tol - tōl* *Māg.*; *tol-byān* to arise, to begin, suddenly *Sch.*

ཐོར་པ་ *tōs - pa* 1. vb. to hear *B., C.* (*W.* **tōr-čē*), *rgyāl-po zig-gi ytam tōs-sam*, or only *rgyāl-po zig tōs-sam* *Dzl.* have you heard of a king? *brōs-so zēr-bai ytam rgyāl-poi snyān-du tōs-so* it came to the king's hearing that he had escaped. *Gl.*

— 2. adj. *mān-du tōs-pa* far-famed, renowned, frq.; *ma tōs - pa* unheard of; *tōs - gröl* the title of a book which is read to the soul of a deceased person (**ig-dhōl* *C.*, **tō-dōl* *W.*), and the full title of which is: *tōs-pa tadm-gyis gröl-ba tōb-pai* *čos* a doctrine by the hearing of which a man is instantly saved *Thgr.*; *tōs-čūn* *Mil.* hearing little.

trig-trig the creaking of shoes.

ཐྱག་ *twag* *Ld.* the sharp sound, the crackling, which is heard, when a branch of a tree is breaking off; cf. *tsa-rāg* and *lūm*.

མཐའ་ *mān* *Cs.*: the lower part of the body, *mān-gōs* a vestment for it, a sort of petticoat (acc. to others: toga) worn by Lamas.

མཐའ་ *mā* (cf. *tā-ma*) 1. end, ending, i. relative to space: edge, margin, brink, brim, of a well *Gl.*, skirt of a forest, gen. *mā-ma*; limit, bound, border, confines, frontiers, *mā skōr-ba* to go round the confines (of a place); *mā-las dār-pa* exceeding all bounds, very great, e.g. *shug-bśānl* *Thgr.*; used even thus: *rgyāl-po bžugs-pai mā-la* *bakor* to walk round him that sits on a throne *Gl.*, po.; adverbially: *dē-mā* round this (mountain) *Mil.*; *mā dbus kün-tu* in the whole country (in the frontier districts and in the central parts); *māi rgyāl-kams* neighbouring or border-country; *mā* id., e.g. *mā bži* the four border-countries, i.e. all the surrounding territory, frq.; *māi nor* the treasures of the border-country *Gl.*; *māi dmag* border-war.; in the Tibetan part of the Himalaya mountains *mā* denotes in a special sense Hindoostan; — in grammar: termination, *na ma ra la zēs-rnams mā-can* words ending in n, m, r, l; *ga-mā* a final g. 2. relative to time: *bakl-pai mā* *Dzl.* the termination of a Kalpa; *dus-māi* me the conflagration at the end of the world, the epyrosis; in a more general sense: *mā nān-pas* as this will end badly; *mā yig-tu* *Wāi.* and *Tar.* 4, 7 *Sch.*: on the one hand, in part, in a certain degree, in some respect; *Sch.*: 'schlechthin' (?) —

mta-yödd-pa final or definitive sentence or judgment *Sch.*; *dei mta yöd-pai phyir* in order to settle it definitely, viz. by counter-proof, *Gram.*; *yän-dag-mta* the true end, i.e. objective truth *Was.* (297); the rest, remainder, *re-dögs-kyi mta span* having given up also the last remnant of fear and hope *Glr.*, cf. *mta-dag*; *mta-ru*, *mtar* 1. towards the end, towards the boundary or the neighbouring country; at the end etc.; *mtar tög-pa* to reach, to attain to the end, *frq.*; *tsei mtar tög-pai* grants the number of those that reach the (natural) end of life *Dzl.*; *mtar-tug-pa-méd-pa* inexhaustible *Dzl.*; *mtar-pyin-pa* (rarely *mtar-kyil-ba*) id.; also absolutely as subst. *mtar-pyin-pa* a perfect, a holy person, a saint; *mtar-ton-pa* id. (?) *Mil.*; *mtar-byed-pa* to give a work its finish *C.*; (*Sch.*: 'to destroy, demolish'?) 2. adv. lastly, finally, in conclusion *Dzl.*, *Thgy.*; perh. also to the very last, wholly, altogether. 3. postp. with genit. after, behind, *rgyal-räbs sum-bryädi mtar* after 300 royal generations *Glr.*; *sd-mtar hin*, *hin* is to be written after a final s, *Gram.* — 2. aim, purpose *Cs.* — 3. system, opinion *Tar.* 107, 4 *Schf.*, perh. for *grub-mta*.

Comp. and deriv. *mta-klas-pa* *Cs.* — *mta-med-pa*, yet v. *mtas*. — *mta-ekör* circumference, perimeter, v. *dpag-tödd*. — *mta-köb* v. *kob*. — *mta-grü* *Glr.* 42? — *mta-rgyas* very wide *Schr.* — *mta-lcags* frame, of a mirror etc. *Schr.* — *mta-lag Med.*? — *mta-rten* final consonant *Gram.*; *mta-rten-med-pa* ending with a vowel *Gram.* — *mta-tig* boundary line *Sch.* — *mta-tög-täg* unceasing (?) *Sch.* — *mta-dag* several, sundry; all, *frq.*; *masi-tsig mta-dag* the plural sign *mta-dag* *Gram.* — *mta-drans* *Gram.*? — *mtä ma* the end, *gräl-gyi mta-mai ba-mo* the girl at the end of the row (opp. to the middle or the other end, not necessarily to the beginning, like *myäg-ma*); border, hem, seam, of dresses *Dzl.*; *den mton-ba mta-ma* to-day we see (him) for the last time *Glr.* (*tä-ma* would be more correct, like *Dzl.* 702, 16). — *mta-mal-pa*

sometimes for *ta-mal-pa*. — *mtä-mi* borderer; neighbouring people. — *mtä-med-pa*, *mtä-yas-pa* infinite, endless. — *mta-yab Wän.*?

མཐུང་ mtar 1. v. *mta*. 2. for *tar*.

མཐུང་རྒྱུ་ mtar - *skyöl* the bringing to an end, carrying through, persistence, perseverance *Mil.*

མཐུང་གྱིས་ mtar-gyis by turns, successively, *Dzl.*; by degrees, gradually.

མཐུང་ཁྲ་ mta-klas, *Zam.* — འཕྲེན་, border, limit? cf. *mta* compounds.

མཐིང་ mtiñ acc. to *Cs.*: 'indigo', and 'mtiñ-hin indigo-plant'; acc. to a Lama from Lhasa however: 1. mountain-blue (which is found, together with malachite, in the hills near Lhasa). — 2. from the resemblance: indigo-colour (whereas indigo as a substance is *rams*), and esp. a light sky-blue, azure; cf. *mtön-mtiñ*.

མཐིང་འིལ་ mtiñ-ril, *Las.* a certain bird; *Sch.*: a sort of wild duck; acc. to *Ptk.* a smaller bird.

མཐིུ་ mtiñ v. *mtou*.

མཐིུ་ mtil 1. bottom, of a vessel, of the sea; floor, of a room *Glr.*; foundation, of a house. — 2. the lower side of a thing; inner or lower part of a thing, *lag-mtil* (resp. *phyög-mtil*) the palm of the hand; *lag-mtil-na* in the closed hand; *lag-mtil gan* a closed handful; *rkai-mtil* (resp. *zabe-mtil*) the sole of the foot; *lham-mtil* the sole of a shoe; *mtil bñi* the palms of the hands, and the soles of the feet. — 3. the background, the far end, of a cave, a tunnel etc. — 4. *C.*: the centre, the principal or chief part, of a town; the principal place, chief city, capital, of a country.

མཐུ་ mfu 1. power, force, strength, of the body, of the mind, of Buddha, of a prayer, of witchcraft etc.; ability, power or authority to do a thing; *mfu dan ldän-pa* strong, powerful, efficacious, able etc., *mfu-méd* powerless, feeble, unable; 'mi za tu mi' *C.* I must eat it; *begrub-mi-nus-mfu-méd-la* son we must be able to fulfil it *Mil.*; *mfu-*

zig-gis by an extraordinary manifestation of power or strength *Dzl.*; *klui mtu yin* that is an effect of the *Lus*, is produced, comes from the *Lus Sty.*; *mtus* by virtue of, *frq.*; *mtu-stobs* = *mtu*. — 2. magic, witchcraft, *mtu* *jin-ba* *Mil.*, *mtu dōbs-pa*, **táb-čē* *W.*, to practise witchcraft, to injure a person by magic spells, to bewitch *Mil.* and *col. frq.*; *mtu ser brtad ysum-po rdzogs-par* *bsalabs* conjuring, raising tempests, exorcising ghosts, all these things I have learned thoroughly *Mil.*; *mtu-bo-čē* high-potent, high and mighty *Tar.*

མཐུག *mtug* *v. tug*.

མཐུད་པ་ *mtud-pa* *v. tud-pa*.

མཐུད་པ་ *mtún-pa*, also *tún-pa*, to agree, to harmonize; agreement, harmony; agreeing etc., 1. in a general sense, *c. c. dan*, . . . *yin-par don mtún-no* they agree in the opinion of her being . . . *Glr.*; *mtún-par byéd-pa* to make agree, to bring to an agreement, to make consistent, *mtún-par gyur-ba* to be made agreeing or consistent *Glr.*; *dgóns-pa yčig-tu mtún-pa* unanimous; *lhai lugs dan mtun god-like* (in deeds) *Glr.*; *rigs mtún-pa* of equal birth; *lo mtún-pa* of the same age, contemporary; *blo mtún-te* being of the same mind, similarly disposed, *čos byá-bar* with respect to religion *Glr.*; *ka mtún-par* with one mouth, *gros mtún-par* with one accord, unanimously, as one man; *grabs mtún-pa* to live in harmony; — to be adequate, corresponding to, *e.g. yid (dan) mtún-par*, resp. *tugs dan mtún-par*, to one's wish, as one could desire = *yid bzin-du*; *nad dan mtún-par* corresponding to the disease, fit or proper for the disease. — 2. in a special sense 1. viz. *yid dan*, to be wished for, desirable, particularly in *mtún-rkyén*, *v. rkyén*; also: to wish, to like, to delight in, *kyed-rnams-kyis mtún-pai rdzas* things wished for by you, desirable to you *Mil.*; 2. with or without *yčig-la yčig*: *mtún-nas* whenever they (the two nations) lived in peace with each other (opp. to *kón-nas*) *Glr.*; *mtún-*

pas rjam byéd-pa to converse amicably *Glr.*, to enter into negotiations of peace *Glr.*; *mtún-par byéd-pa* 1. *v. above*, 2. to caress, to fondle, to dandle *Glr.*; *šin-tu mtún-par yod* they are on the best terms with each other, are making love to each other *Glr.*; *mtún-po badad dug* *col. id.*; *mtún-po byéd-pa* to be kind, affable, condescending *Mil.* (opp. to being proud, cold, reserved); *ryga bod nyis mtún-on* there will be a good understanding between China and Tibet *Glr.*; *mi mtún-pai pyogs tams-čad-las rgyal-ba* to gain the victory over all the hostile parties; *mtún-gyur-gyi yi-ge* *C. letter of recommendation*; *mtún-čan* *W. gentle, peaceful*.

མཐུར་ *mtur*, also *mtúr-mgo*, *v. tūr-mgo*, halter, *rtu-mtur* *Lex. id.*; *mtur-tág* rein, reins *Sch.*; *mtur-mtá* the end of the reins, *e.g. to place them into the hands of another*.

མཐུས་ *mtus* *v. mtu* 1.

མཐོ་བ་ *mtó-bo*, *col. mté-bón*, *mté-čén*, *mtéb-mo* (*v. also té bo*), thumb, *rkán-pai mté-bo* the big toe; *mtéb-čün* the little finger, the little toe *Glr.*

མཐུ། *mtcu* 1. a little hammer; 2. *mtcu-čün* the little toe.

མཐོ་བ་ *mtó* 1. a span, from the end of the thumb to the end of the middle finger when extended; *mtó yál-ba* or *yál-ba*, *W. *táb-čē*, to span, to measure by the hand with the fingers extended; *mtó gán*, *mtó ré tsam* a span (in length), *mtó do two spans*. — 2. *v. mtó-ba*.

མཐོ་བ་མ་ *mtó-gón* a little triangular receptacle into which the likeness of an enemy is placed, to whom one wishes to do harm by witchcraft *W.*

མཐོ་རྒྱལ་ *mtó-rgyab* earnest-money *W.*

མཐོ་བ་ *mtó-ba* 1. to be high; highness, height; high, lofty, elevated, *B. (cf. mtón-po)*, *frq. fig*; *rigs čé-zin mtó-ba* - *ste* being of high and noble birth *Dzl.*; *dé-las mtó-ba* more elevated than that, surpassing, surmounting that; *c. accus. or instrum.*, high

as to (stature, rank etc.) *mtó-na* when I am high, when I rise; *mtó - ba rñón - pa* to lower what is high, to bring down, to humble, frq.; *nu mto-mtó byds-pas dma-dmá byuñ* the more I was aspiring, the more I was brought low *Pth.*; *shyín - pa mtó-bu Stg.* was explained: gifts or alms bestowed from a sincere heart. — 2. *hammer*, v. *to-ba*; *mtó - po - tog* a stone used as a hammer *Cs.*

Comp. *mtó - kyad* height, highness *Dzl* — *mtó-dogs Pth.* (together with *gyo-sgyú*, and *j'rag - dog*) perh. mistrust, suspicion; **tón - dod - čan** *W.* ambitious, aspiring, aiming at things too high. — *mtó - spyód W.* a haughty manner. — *mtó-dmān* 1. *Cs.* high and low, uneven; also *Schr.* 2. height, *mtó-dmān mayām-pa* of equal height *Glr.* — *mtó-śān(s)-pa* v. *to-śān-pa*. — *mtó-ris* heaven, abode of the gods, paradise, Elysium.

མཐོང་ག་ *mtón-ga Sch.*, *mtóns-ka Pth.*, chest, breast, *mtón - ga - nas dzin-pa* to seize by the breast *Pth.*

མཐོང་པ་ *mtón-ba* to see, 1. vb. n. to have the power of vision, often with *mig(-gis)*; *mtón-bar gyúr-ba* to obtain the faculty of seeing, to recover one's sight; *mtón-bar byéd-pa* to make (the blind) see *Dzl.*; *mig - gis nye mtón riñ mi mtón* he sees only when the object is near, not when it is far, he is short-sighted *Med.*; *nye-mtón* short-sighted *Sch.* — 2. vb. a. 1. to perceive, by the eye, to see, to behold, *bód - kyí ri mtón-bai ri* an eminence from whence one can see the mountains of Tibet *Glr.*; *mi yžán-gyis mtón - sar* (a place) where one can be seen by others; *de bú-mos mtón-bar mdzud-do* he made it visible to the girl, he made her see it *Dzl.*; *mtón-ba žig yól-nu* if there is one that has seen it, if there exists a witness *Dzl.*; *de mtón-ste šen* seeing this, I came to know, i.e. from this I saw, I perceived; *mtón tos dran reg*, frq., the seeing, hearing, touching, thinking of (e.g. a form of prayer, or magic formula); *ma ŋón-bar*, (or *ŋón-ba*) *mtón-nas* as he saw his mother coming. 2. with accus. and

termin.: to regard, consider, take (or, *Thgy.*; *rdzus dkar sér-por mtón Lt.* taking white things for yellow ones. 3. to meet, find, catch. 4. to know, understand, perceive (mentally) *Mil.* 5. col. to undergo, suffer, endure, misfortunes, pain etc. (cf. *stonpa* 4), *mi mtón mtón-ba* to suffer what is not to be suffered, not bearable nif., cf. *ltá-ba*.

Comp. *mtón-kun Cs.* 'a window', prob. for *mtóns-kun*. — *mtón-agom-čan Thgy.* was explained: one who instantly knows and understands every thing he sees(?) — *mtón-ŋkor*, *mtón - mta*, the reach of sight, range of vision *Cs.*, **tón-ŋkor - la bor** *W.* do not take them (the horses) farther than you can see them; the horizon *Cs.*; *mtón-dug* ('eye-poison') evil-eye *Sch.*; envy, grudge, jealousy. — *mtón-snāñ* v. *snāñ-ba*. — *mtón-byéd* that which sees, the eye *Cs.*; the substance which is the source of vision, a species of gall, བཞེ་བཞེ་མེ་ *Med.* — *mtón-lām* the path of obtaining the power of sight, a mystical state *Was.* (139) — *mtón-lugs* the way of beholding, of viewing a thing; notion, idea, opinion = *snāñ-ba*, *mtón-lugs řām-du byuñ* three different opinions were forming *Glr.*

མཐོང་ས་ ལྷ་མཐོང་ས་ *mtóns, rgya-mtóns* 1. an opening for the smoke in a ceiling or roof, also *mtóns - kun*. — 2. also *mtóns - ka*, pavilion, platform, open gallery, on a flat roof *Glr.* (*Cs.*: 'impluvium, or the opening in the middle of a square building', for which, however, the Tibetan word seems to be *kyams* or *kyams-mtóns*).

མཐོང་ས་གྲྭ་ *mtóns-ka* silk ornaments on the borders of a painting *Cs.*

མཐོང་ས་པ་ *mtóns-pa Cs.*: to lose one's senses; perh. *śōms-pa*.

མཐོན་གྲྭ་ *mtón-ka*, or *mtón-ga Lex.*; *Cs.* 1. azure, sky-blue (?). — 2. n. of a flower. — 3. *Glr.* one of the five celestial gems; *mtón - ka čén - po* another of these gems. —

མཐོན་པོ་ *mtón-po* high, elevated, *B.* and col. (cf. *mtó-ba*), of water deep, of the voice loud, of weight and measure full, of rank high; **čós - škad tón - po** *W.* high-

sounding words, pompous style; **lāg-len tōn-po* W. highly skilled, well practised. — *mtōn-mtū* 'the high blue (thing)' viz. the hair of the head of Buddha, always represented as of a light sky-blue.

མཐོལ་བ་, འཇམ་བ་ *mtōl-ba, tsol-ba*, to confess, to avow, *nyēs-pu Dzl.*; *mtol tsāns* (cf. *gyod-tsāns*) confession, acknowledgment, *mtol-tsāns byēl-pu Dzl.* *mtol tsāns-pa* to make confession, to confess, which acc. to Buddhist doctrine involves atonement and remission of sins.

མཐོལ་བ་ *mtos* 1. *Ld.* high, elevated, **im-ni sañ tos ma len** do not take more than is right! — 2. *Mil.*?

འཇམ་བ་ *tsag-pa*, pf. *btags*, fut. *btag*, imp. *tog*, 1. to grind, *rañ-tāg-gis* in a mill *Dzl.*, *gro* wheat, *ñiyē-mar* to flour; to reduce to powder, to pulverize, by means of two stones (cf. *ytun*); to mash. — 2. to weave, *snām-bu* cloth; *tsāg(-pa)-po*, *tūg-mkūn* a weaver; *dar-tāg-bi-mo* the daughter of a silk-weaver *Glr.* — *tsag-stān* loom *Sch.* — *tsag-rdō* mill-stone, grinding-stone(?) *Sch.*

འཇམ་ཅ་ *tān-po Wdu.* a bodily defect or deformity, prob. *tān-po*.

འཇམ་ *tsad* liking, pleasure; will; joy, v. the following article.

འཇམ་བ་ *tsād-pa* I. 1. to be pleasant, agreeable, well-pleasing *cdp.*, *ṣuā de kun ñin-tu sēms-la tsād-pa zig byūn* all these sayings have pleased me very much *Mil.* — 2. (not governing a case) to please, to be acceptable, to be considered as good, to be (generally) admitted, *mi tsād-par mēōn* I see that (this reading) is not generally accepted *Zam.*; *ñes-puān tsād-do* it occurs also in this form *Zam.*; *mi-tsād-de wrong!* *Was.* (294); to be fit, proper, suitable (syn. to *os-pa*), *sens zār-ba mi tsād-la* as it is not proper to call it soul, as it cannot fitly be called soul *Mil.* — 3. a familiar word, very freq. used, in W. almost the only word for *dyā-ba* and *dōd-pa*, **sem tsād-de** cheerfully, joyfully *W.* *tsād-gyū mēl-pu tsan zig-la* prob.: as he became angry *Mil.*; **sēm-mi nūn-nr tsād*

*soñ**, also **tiñ* (q. v.) **tūg-pu-ne tsul-soñ** *W.* I have been heartily glad; *tsād-tsūt-dra yan Mil.* thought apparently rejoicing; **mā tsād-tsād** *W.* I am very glad of that; **sem tsād tsūg-ñe** *W.* to make glad, to exhilarate; **ñi-heb-bi zō-la mi tsād-da** *W.* does your honour not like curdled milk? **tsād-kān** *W.* willing, ready; **yā-ru tsād-na soñ** *W.* go wherever you like; *tōg-pu tsād* let us turn back *Glr.*; *rañ-ni tsād-la* voluntarily, spontaneously.

II *Sch.* = *tān-pa*, *tsād-lān* = *tsān-po*.

འཇམ་ *tsun bad*, *tsun-dré* a demon *Sch.*

འཇམ་བ་ *tān-pa* (cog. to *brtān-po* and *tūn-po!*) *Cs.* also *tsād-pa*, firmness, constancy, in *Lxx.* explained by *nān-tam*: *mi tsān-po* a steady, resolute man *Cs.*

འཇམ་བ་ *tsāb-pa* to combat, to fight, in a battle; to quarrel, to dispute, to brawl; *kā-tsāb dan tsāb-pa* to struggle with a snow-storm *Mil.*; *tsāb-mo mēd-zāñ ñi-bu* to die peaceably, without a struggle; *tsāb-pa dūm-nu* when quarreling (persons) are reconciled; *kā-tsāb Cs.* a fighting with the mouth, altercation; *lag-tsāb Cs.* a fighting with one's hands, a close fighting, a scuffle (*Sch.* gesticulation?); *tsāb-krol Lxx.* dispute, contest; *tsāb-krūg* prob. id.; (*Lxx.* *མཐུག* weapon?); **tsāb-ñhāb** *C.* weapons, arms; *tsāb-ñās* ammunition, requisites for war *Schr.*; *tsāb-brdāns, ā-kui tsāb-brdāns* the quarreling and thrashing of my uncle *Mil.*; *tsāb-mo* quarrel, fight, row, fray, battle, *B.* and col. freq., *tsāb-mo byēl-pa B.*, **ñō-ñr** *W.*, to quarrel, fight etc.; *tsāb-mō sprōd-pa* to fight a battle, to join battle *Glr.*; *tsāb-zōb* a dry cough *Sch.* — *tsāb-rtsōd* altercation, quarrel, brawl, freq. — *tsāb-yu* antagonist, *Kyōd-kypis nai tsāb-yu byēl dgos* thou must contend with me *Glr.* — *bdūd-moi tsāb-yu* a termagant, a she-devil to struggle with *Mil.*; *ñās-skabs-kyi tsāb-yu* the antagonists of life, i. e. the family and relations a secular man has to struggle with *Mil.* — *tsāb-rigs* intrenchment, breast-work, fortification *C.*

འབྲུག་ལྷ་པོ་ *láb-bu* a cricket *Sch.*

འབྲུག་ལྷ་པོ་ *lám-pa*, pf. *lams*, 1. to seize, to lay hold of, to grasp, to take a firm hold of, esp. with the teeth (dogs), or the jaws (serpents *W.*); to sting (of bees *W.*); to embrace, **rkañ-pa lám-ê* *W.* to put one's arms around a person's feet, as a supplicant; to grasp intellectually, to comprehend (?) *Glr.* — 2. to gnash, so one's teeth; to shut closely, *ka* one's mouth, frq. — 3. to join, unite (vb. n.), *grógs-su*, *grógs-por Sty.*, in friendship, *byd-bar* in an act, an undertaking *Dzl.*

འབྲུག་ལྷ་པོ་ *lál-ba* v. *tal-ba*.

འབྲུག་ལྷ་པོ་ *lás-pa*, *Lex.* = *mkégs-pa*, hard, solid; *bag-čags rgyud-la* *las* prob.: inordinate desire has taken a firm hold of your minds; *sa-lás Sch.* strong, robust, sinewy; *á-lás-te*, and *á-lás-kyi bag-čags Pk.*?

འབྲུག་ལྷ་པོ་ *tig-pa* 1. vb. n., pf. *tigs* to drop, to fall in drops, to drop from, *krag-ma tigs-par Lt.* without any blood dropping out. — 2. vb. a., pf. *btigs*, fut. *btig* to cause to fall in drops, to instil etc.

འབྲུག་ལྷ་པོ་ *tiñ-slád Cs.* a term of blame or abuse; *Lex.*

འབྲུག་ལྷ་པོ་ *tibs* a cover, covering; *tibs-og tud? Sg.*

འབྲུག་ལྷ་པོ་ *tibs-pa*, pf. *tibs* and *ytibs* (cf. *ytibs-pa*), to gather, of clouds, storms; *ná-bun btñ-du tibs-par gyúr-to* (all the Buddhas) came drawing nearer like clouds of mist *Glr.*; to condense, vb. n. *ñón-ññ táma-cád dgi-bai tñl-du tibs* all the trees afford a delightful shade *Glr.*; *byin tibs* drowsiness overcomes me; po. and fig. to grow dark or dim, *tñ-pa* consciousness *Med.* — *tibs-po* dark, close, dense.

འབྲུག་ལྷ་པོ་ *tim-pa* v. *tim-pa*.

འབྲུག་ལྷ་པོ་ *ti-ba* 1. adj. v. *tu-ba*. — 2. vb., also *tím-pa*, pf. *tus*, *btus*, fut. *btu*, imp. *tus*, *btu* (*Cs.*), to gather, collect, pick up, *ñin, mñ-tog*, frq.; *tus-mi* an assemblage of men, council, *Cs.*

འབྲུག་ལྷ་པོ་ *tñn-ba*, pf. *tñnis* (*Cs.* also *btñis* I have drunk out), (fut. *btñn Cs.*), imp. *tñni*, (*Cs.* also *btñni* drink out!), *W.* **tñn-ê*, to drink, frq.; to suck, to smoke (tobacco), to eat (soup); to be soaked, drenched (cloth) *Dzl.*; *ñoms-pa tñn-ba* to drink one's fill *Dzl.*; *ño-tñnis, o-tñnis* suckling baby; *ño-tñni duñ-ña* during the time of giving suck *Med.*; *tñnis-pa tñm-gyis* immediately after drinking *Thgy.*; *tñnis-so* they were engaged in drinking *Glr.*; *tñn-du rñn-ba, W.* **tñn-čóg*, drinkable; *btñn-ba* sbst. drink, beverage, *bzd-ba dai btñn-ba, bza-btñn* (*W.* **zabtñn*) meat and drink, frq.; *btñn-ču* water for drinking-*Mil.* —

འབྲུག་ལྷ་པོ་ *tñg-pa, mtñg-pa*, adj. and abstr. sbst., *tñg-po* adj, thick, *mta-tñg* thicker toward the margin or edge *Mñg.*; gen. of woven stuffs, opp. to *sráb-pa*; *sráb-tñg* 1. thin and thick, 2. thickness relatively; also consistency, of liquids, opp. to *slá-ba Med.*; dense, *nags*, frq.; sound, heavy, *nyid tñg-po* a sound sleep; strong, *bag-čags tñg-po* a strong inclination *Mil.*

འབྲུག་ལྷ་པོ་ *tñd-pa, mtñd-pa* to make longer by adding a piece, to piece out, to prolong, *ñu-dñ W.* a sleeve; *skye-ba tñd mi dgos* he has no need of adding a re-birth, a new period of life *Pth.*; *tñd-ma* 1. addition, prolongation, **eróg-gi tñd-ma tñn-ê* *W.* prolonging life (by medicine, careful nursing). — 2. aid, assistance, subsidy, e.g. to a needy betrothed couple; also a gift of honour, a present, offered to a departing benefactor or respected Lama *W.*; *dmag-tñd* subsidies; auxiliary troops. — 3. help, assistance in general.

འབྲུག་ལྷ་པོ་ *tñn* gatherer, *ññ-tñn* a gatherer of wood, *rtñ-tñn* of grass.

འབྲུག་ལྷ་པོ་ *tñb-pa*, pf. *tñbs*, fut. *ytñb*, imp. *tñb*, *btñb*, *W.* **tñb-ê*, to cut into pieces, v. *ytñb-pa*.

འབྲུག་ལྷ་པོ་ *tñm-pa*, pf. *tñms*, *btñms*, fut. *btñm*, imp. *tñm*, *btñm*, *W.* **tñm-ê*, to cover or lay over, to put over, to

coat, *zānā-khis* *Glr.*; to wrap up, to envelop, v. *ytüm-pa*.

འབྲས་པ་ *tums* barren, sterile; addled (eggs); *blo-tums* stupid *Lex.*

འབྲས་པ་ *tur* supine of *tu-ba*.

འབྲས་པ་ *ful-ba* to rise, to spread, of smoke, vapours, perfumes, *ga-pur ful* it smells of camphor *Lex.*; *rdul mi ful-bar byā-pai* *ög-tu* after having laid the dust *Dzl.*; *la-lās bdug-spōs ful* some persons were spreading perfumes *Pth.*

འབྲས་པ་ *tégs-pa* *Cs.* to set out on a journey. (To me only **tāg-čē** *W.* is known.) 1. to pack up. 2. to depart. It prob. signifies the same as *tég-pa*, *dégs-pa* to lift, raise, take up, cf. *yāi btāg-čes*, or *dégs-pa* to shift, to change, lodgings, to remove; *tég-kāg* carpet-bag, knapsack.

འབྲས་པ་ *tēn*, perh. only another spelling for *tēn*; *Sch.* has *tēn-la bōr-ba* to throw away as unfit, and if that be correct, it may serve to explain both significations mentioned under *tēn*.

འབྲས་པ་ *tēn-ba* *Cs.* to be lame, to go lame, cf. *tēn-po*; also adj.: *bsu-mkhan byiu tēn-ma cig kyañ med* not even a lame chicken came to meet me *Mil. nt.*

འབྲས་པ་ *tēn-pa* 1. to draw, to pull, *gyen-la* up, upward, *mdün-du* forth, out; *par ten tsur ten* they pulled to and fro, this way and that way *Pth.*; *nur-gyis* by jerks, by little and little *Glr.*; *yōl-ba tēn-pa* a curtain drawn before *Glr.*; **u tēn-čē** *W.* to draw breath, to breathe; in *W* esp. used for to draw out (a cork) to take off (a pot-lid), to draw or take away (a pot from the fire). — 2. to stop, to stop short, to wait, *tēn-pa bzai* it will be advisable to stop, to wait. — In *W.* also = *rten-pa* to lean, recline, repose on. — **gōr-la tēn-čē** *W.* to form on a lathe, to turn. — *Sch.*: *tēn-kyér* forgetting and remembering (?).

འབྲས་པ་ *tēb* overplus, extra, supernumerary, *gos-tēb* a supernumerary dress *Lex.*; *mal-gos tēb-khis tūm-pa* to wrap up in an extra blanket *Lex.*; *bag yčig tēb* one,

day over, or too much; *tēb-pa* to have too much (?) *Sch.*

འབྲས་པ་ *tēbs-pā*, pf. *tēbs*, (prop. the passive or neuter vb. to *dēbs-pa*, but often not differing from it, v. *dēbs-pa*) 1. to be thrown, strowed, scattered, *ad-bon Mil.*; to be afflicted with, befallen by, *nād-khis* a disease, frq., also with *lās-la* *Glr.*; *lan tēbs-pa* to answer; *yal tēbs-pa* to be explained minutely; to be understood perfectly *Thgr.* — 2. *W.* to be hit or struck (= *kēs-pa*; **i-ru tēb son** I have been hit here (stung, bitten etc.); **tēb cūg-te ton** put it down, hitting (the right place), i.e. put it just in its proper place; **mi tēb-čē** not to hit the mark, to miss the aim; **ma tēb** the blow did not strike home; even of a prayer is said: **tēb**, it has hit, it has been heard. — 3. *Cs.* in a general sense: to take, seize, hold fast; *tēbs-čib* *Cs.*: 'a tailor's instrument for holding fast cloth etc. in sewing; a thimble'; but the latter is undoubtedly to be spelled *mteb* (or *tēb*)-*čib*; v. *čib*.

འབྲས་པ་ *tēms-pa* *Cs.*: 'to shut, comprise, cover, include; v. *tams-pa*'; the *Lex.* have only: *nan-čags-tēms*, and *tēms-nān* v.e. In *W.* it is 1. vb.n. to *tams-pa*: **tāg-pa tēm** my hand has been squeezed in, **tēm-čei čā-lag** a thing (e.g. a machine) giving chances of being squeezed. — 2. to suffice, = *kyéd-pa*, *ldān-ba*.

འབྲས་པ་ *to-tāms-pa* v. to etc.

འབྲས་པ་ *tōg-pa* *Cs.* = *ytōg-pa*, *Sch.* also = *tāg-pa*.

འབྲས་པ་ *tōgs-pa* pf. and imp. *tōgs*, 1. to take, to seize, to take up, a knife, a sword *Dzl.*, provisions in order to distribute them *Dzl.*, esp. to carry *Dzl.* and elsewhere; *rōl-mo tōgs-pa* *Glr.*, *Tar.* 21, 16, prob. to carry musical instruments (or to make music?); = *tōb-pa* to receive, **mis lus tōgs re-ré*, or *tōgs tsād** all that have received human bodies by the metempsychosis *C.*, *W.* — 2. = *dōgs-pa* with *pan*, frq., v. *dōgs-pa*; *Tar.* 159, 16 = to call.

འཕྲོ་པ་ *tón-pa*, pf. and imp. *ton*, vb.n. to *dón-pa*, in *W.* very freq., in *B.* less so, = *byñ-bu*, 1. to come out, to go out. **dáy-sa kón-pa-ne ton** he is just coming out of the house; *kun yñir fón-te* all coming out *Mil.*: to remove (from a house or place), to leave, **ton-čág** *W.* the last farewell; to depart, to emigrate; *ču pñi-gar tón-na* when I shall be beyond the river *Mil.*; more carelessly: **yul tón-na, lün-pa tón-na** *W.* when one has passed through, the village, the valley; **dün-du tón-čé** to step or come forth (from the crowd etc.); to rise, arise, originate, v. *anyin-rás*. — 2. for *ón-ba*, to come, esp. *Bal.* — 3. to come from, to proceed from, to have origin, *bod ko-rün-nas tón-pa yin* these are products of Tibet itself; hence: to occur, like *on-ba*, *tsñ-pas kñr-nas ton dug* (these goods) occur as imported, are imported; *rig-pa-can min ton yin-te* known as being acute, sagacious.

འཕྲོ་པ་ *tób-pa*, v. *tób-pa*.

འཕྲོ་པ་ *tóm(s)-pa*, *tóm(s)-pa*, to be dim, dull, clouded, of the senses and the understanding, **nyid tón-čé** *W.* to slumber, to doze, **nyid yñir-čé** id.; *ngo-(bo) tom* consciousness is clouded or darkened, by intoxication, disease *Med.*; also of religious darkness *Pth.*; **nyig tom-tón ča dug** *W.* he is dazzled (by the brightness of the sun); *ldon-ñin tóns-par gyur* having become blind *Dzl.*

འཕྲོ་པ་ *tor* fragment, of a book *Tar.*, cf. *tór-bu*.

འཕྲོ་པ་ *tór-ba*, pf. *btor*, fut. *γtor*, imp. *tor*, 1. prop. vb.n. to be scattered, of leaves by the wind *Dzl.*, to fly asunder, to be dispersed; to fall to pieces, to decay, of the body after death *Mil.*; to burst, of a gun; but also vb.a.: *mé-tog tór-ba* to strew flowers *Ghr.*, *Dzl.*; *tór-fun* libation *Ca.*, *ču-tór* libation of water *Sch.*; cf. *ytor-bu*. — 2. *W.*: to have notches, flaws, of edge-tools.

འཕྲོ་པ་ *tól-ba* v. *mtól-bu*.

དྲ

དྲ *da* 1. the letter d, originally, and in the frontier districts also at present, pronounced like the German d, i.e. not quite so soft as the English d; in *C.* as initial aspirated and low-toned, dh; as final letter half dropped, and changing a preceding a, o, u into a, v, u; as prefix in *Kh.* and *Bal.* = γ, not differing from the prefixed g. — *da-drag* is a term used by grammarians, for the now obsolete d as second final, after n, r, l, e.g. in *kund*, changing the termination *du* into *ru*; *no*, *ro*, *lo* into *to*; *num*, *ram*, *lam* into *tum*. — 2. num. figure for 11.

དྲ *da* 1. gen at the head of a sentence: now, at present, just, esp. before the imp. mood: *da kar-dän-la soñ* just go to Kardang! directly, immediately, forthwith, instantly; in narration sometimes (though rarely) for then, at that time. — 2. in col. language after the emphatical word of the sentence: it is true, to be sure, indeed, **loni da yod nul med** time I have, it is true, but no money.

Comp. *da-ko* *Sch.* = *da*. — *dä-ši* a little while ago, lately. *Mil.* and col. — *dä-ča* in future, henceforward. — *da-nyid* the present time; but just now. — *dä-ta(r)*

དཀའ་ *dá-ka*

5

དགའ་ *dág-pa*

1. now, at present, *dá-zi-nas dá-lta pán-la* from lately till now *Thgy.*; *dá-ltai* (or *dá-ltar-gyi*) *bár-du* until now; *dá-ltai spyód-lam* our course of acting during this life *Glr.*; *dá-ltar-gyi byá-ba*, or *diñs-po* a person's experience or actions during the present period of his life *Dzl.*; *da-lta-nyid-du Glr.*, *da-lta-rán Mil.*, *Pth.*, instantly; *dá-lta-ba Cs.*, *dá-ltar-ba Gram.*, *dus dá-lta-ba* the present time, presence; the present tense 2. *W.* hereafter, afterwards, **dág-sa mi gos, dāl-ta ton** I do not want it now; give it me afterwards. — *dá-ste* henceforth, from this time forward *Dzl.* — *da-dún* (frq. pronounced and spelled *da-rún*) v. below. — *da-dé Glr.* and *C.* now. — *da nán* this morning. — *dá-ni* 1. now, 2. henceforth *Glr.* *da-pyi(n)-cad Dzl.*, *da-pyis Glr.* henceforth. — *dá-byun* a man of yesterday, an upstart. — *dá-tsam* about this time. — *da-tsun* henceforth *Pth.* — *da-yzód* but now, but just, not until now. — **da-ráns C.* — *da-nán.* — *da-rún, da-dún* still, still more, *da-rún ton* give still more! *da-rún légs-par yún-bar* zu please, explain it more in detail *Ma.*; still longer, once more, *da-rún yañ* again and again, over and over again; **da-rún tsá-big ma tsar** *W.* it is not quite finished yet. — *da-rés* (*Sch.* also *da-ré-ba*?) 1. now, now at least, but for this time (opp. to *sián-cad, snar, pyis*) *Mil.* 2. *W.* formerly, heretofore (opp. to *da now*). — *dá-lo* this year, in this year.

དཀའ་ *dá-ka* horse-shoe, **dhá-ka gyáb-pa** to shoe a horse *C.*

དཀྱི ནྤཱི *dá-zi (stá-zi?)* sickle hook, for cutting off briars *Lh.*

དཀྱུ ནྤཱུ *dá-zu* mercury *Med.*

དཀྱིལ ནྤཱིལ *da-trig* a medicine *Med.*

དཀྱིལ ནྤཱིལ *da-drág* v. the letter d.

དཀྱིལ ནྤཱིལ, ནྤཱིལ ནྤཱིལ, ནྤཱིལ ནྤཱིལ *da-prág, dwa-prág, da-tel, orphan.*

དཀྱིལ ནྤཱིལ *dwa-ba* a plant *Med.*, yielding an acrid drug; *da-tsód* id. (?); *da-ryód*, and *da-yyün* are two species of this plant, the

former of which is considered to be of greater virtue *Wdi.*

དཀྱིལ ནྤཱིལ *dá-bag* v. *tá-bag, tar-bág.*

དཀྱིལ ནྤཱིལ *da-bér* v. *ta-bér, mda-bér.*

དཀྱིལ ནྤཱིལ *da-byid* lizard, *Med.*; *Ler.* = *skyin-gór.*

དཀྱིལ ནྤཱིལ *dá-ra* col. and sometimes *B.* = *dár-ba* buttermilk.

དཀྱིལ ནྤཱིལ *da-li* several low-growing kinds of *Rhododendron.*

དཀྱིལ ནྤཱིལ *dag* 1. sign of the plural, eleg. for *rnams*; often added to the pronouns *de* and *di*, and sometimes to numerals; also in the combination *dag-rnams*. In translations of Sanskrit works it denotes the dual number. — 2. *ná-dag, Kyéd-dag*, seems in *Mil.* often to be used for *ná-lta-bu-dag* my equal, or equals (another reading is *ná-lta, v. lta* 2). — 3. *W.* col. = *da*, esp. in the compounds **dág-sam, dág-sa** now; also certainly, it is true (v. *da* 2) *Mil.* — 4. v. *dág-pa*.

དཀྱིལ ནྤཱིལ *dág-ka* is said to be used in *Ts.* for *dé-ka*.

དཀྱིལ ནྤཱིལ *dág-ñi* *Lh.* mint, aromatic plant, *Mentha Royliana.*

དཀྱིལ ནྤཱིལ ནྤཱིལ ནྤཱིལ *dag-ga-dog-gé* *Ld.* for *dog-dóg.*

དཀྱིལ ནྤཱིལ *dág-pa* (prop. pt. of *dág-pa*), clean, pure; cleanness, purity; as adj. also *dág-po, W.* **dág-mo**; *dág-par gyúr-ba* to become clean, *dág-par byéd-pa* to make clean, to cleanse, to purify, *dág-par krú-ba* (*W.* **dág-mo ñu-ñe**) to wash clean; more frq. fig.: **ka ma dhag** *C.* impure, incorrect, vulgar pronunciation, cf. *sgra* 1; *rigs ma dag* impure blood or kindred; com. pure with regard to religion and morals, (also — holy, sacred, relative to lifeless objects), *lus tsan nag dan yid-kyi las yóns-su dag-pa* quite pure in word and action *Dzl.*; *lus dag sems dag dbán-po dag*, also *lus-yañ* etc. id.; *dág-par tsab-bu* to lead a pure, a virtuous life; *smón-lam dag-pa* is stated to mean a sincere prayer *Glr.*; *rdam-par dag-pa* quite pure, most holy, frq.;

hence *nam-(par) dag(-par) rtsi-ba*, or *mdzad-pa* is used for: to justify, in a scriptural sense, by *Chr. Prot.*; *mi* or *ma-dag-pa* impure; impurity, *bkrus-na mi-dag-pa med-do* when they have bathed they are quite clean *Dzl.* — Adv. *dag-par*, e.g. *krü-ba* v. above; *dag-tu* assuredly, certainly *Lt.(?)*; *dag-gis* purely = quite, entirely *S.g.(?)*; **dag-mo* *W. id.*, **dag-mo brag-če* to burn completely, **dag-mo za-če* to eat all, to consume entirely. — *yän-dag-pa* *Skr.* ཡལ་པ་ *Trigl.*, actual, real, *yän-dag-par* *ču yin* in reality it is water *Dzl.*; more frq. construed thus: *de yin yän-dag-na* if it is really that, *btsön yän-dag-na* if you are really willing to sell it, *dod yän-dag-na* if you really wish it, *kyöd-la yod yän-dag-na* if you really have *Dzl.*; *yän-dag-pa dan bdén-pai tsul bžin-du* in truth and in reality *S.O.*; *yän-dag-pa ni bden-pa-ste* since that which is real is true *S.O.*; *yän-dag-pa-nyid* reality *S.O.*; *dge-bai čös-rnams yän-dag-par blän-ba* to assume, to adopt, virtuous habits earnestly *Stg.*; *yän-dag-par rdzogs-pa* really accomplished *S.O.*; *yän-dag-par ltä-ba* to be orthodox, v. *dge-ba bču*; *yän-dag lam* the right way, = *tär-lam Mil.*; *yän-dag-dön* seems to be = *nes-dön Mil.*, but *yän-dag dön-du nyér-ba* to aim at, to aspire to, truth *Mil.*; *yän-dag-pai dön-la jüg-pa* to be pious *Thgy.* —

Comp. *dag-brjöd* orthoepy *Cs.* — *dag-tér-ba*, *dag-tér byéd-pa* *Sch.* to clean, to cleanse; *Tar.* 189, 22; *dag-ster(-čér)mdzad-pa*. — *dag-(pai) smañ(-ba)* *Schr.* 'good opinion'(?), prob.: a pure, sound view or knowledge *Glz.*; in *Mil.* it has a similar meaning; **dhag-nän jön-wa* *C.* to lead a holy life. — *dag-žin* holy country *Sch.* — *dag-yig* orthography; *snön-gyi-dag-yig* the older orthography; *brda-däg = dag-yig.*

དག་པ་ dag-pa, *W.* **dag-če**, v. *täg-pa*.

དང་ dan, postp. c. accus. with (Lat. cum), *na dan* with me (often with the addition of *bčäs-pa*, *lhan-yčig*, *mnyäm*, q.v.), e.g. to go, speak, play, quarrel with; *bud-med dan nyäd-ba* to lie with a woman; in

some cases it must be omitted in English, or rendered by other words, as: *grön-kyér dan nyé-ba*, *rün-ba* near the town, far from the town; *de dan drä-ba* equal to that. Some particular ways of using *dan* are the following: 1. for and, *yer dan drül dan lèags-la-sögs-pa* gold, and silver, and iron, and the other (metals). The *shad* is here always put after *dan*, which shows that in the mind of the Tibetan *dan* never ceases to be a postposition; it can therefore be used only for connecting nouns and pronouns. In enumerations it is employed in different ways, and often quite arbitrarily, e.g. after every single noun or pronoun except the last one, or also after the last; it is used or omitted just as the metre may require it; or when a sum is mentioned, in the following manner: *byün-ba bži ni: sa (dan) ču (dan) me (dan) rtun dan bžio* the four elements: earth, and water, and fire, and air, four they are; or, esp. in col. language, thus: *sa dan yčig, ču dan ynyis* etc. — 2. distributively: *žag dan žag, lo dan lo*, day by day, every year; *kyim dan kyim-na Tar.* every one in his house. — 3. after a personal pronoun col. almost like a sign of the plural: *na dan ynyis-ka* we two, both of us. *na dan tsän-ma* all of us. — 4. after the inf., and in *W.* after the gerund in *gin*, *nyi-ma šär-ba dan* at sun-rise, as soon as the sun rises, when the sun rose; *lo bryga lön-pa dan* when a hundred years had (or shall have) passed away, after a hundred years; *smrás-pa dan kyim-du soñ* with saying so, he went home, is gen. translated: he said so and went home, and so frq. in narration; *W.*: **šüg-ča ton dan** with a whistling, **tön-gin žig dan** at beholding. — 5. after an imperative for and, *sgo rduns žig dan de-dag zoñ-no* knock at the door, and they will come *Dzl.*; *yid-la byos žig dan bäd-do* give heed, and I will explain it to you *Stg.*; or it is used in the following manner: *lēgs-par sems žig dan ma nór-ram* consider it well; have you not made a mistake there? *nyon čig dan snön-dus-na* listen to me!

དང dan

ད

དད་པ་ dād-pa

Now, there was in olden times etc. *Dzl.* and elsewh., frq.; *lon zig dan ná-la dbán yod* do take it! I have the power, you know, i.e. I shall answer for it *Dzl.*; in more recent times it is used (also when not followed by any other words) as an imperative particle = *zig*: 'da zo dan' *byas-pas* saying 'eat!' *Glr.*; 'da ltos dan' *yeunís* 'now just see', he said *Mil.*; even after *zu*, which in its application is like a verb in the imperative: 'yśún-ba zu dan' *zes zér-bas* saying 'pray, teach (us)!' *Mil.* — 6. In *W.* *dan* is used improperly for the instrum.: 'bér-ku dan dūn' strike with the stick! and for by or through with respect to persons: 'yóg-po dan śab-śób zer' he cheats me, tells me a lie, through his servant.

དང dan 1. meadow *Lh.* — 2. *dan*, or perh. better *tan*, (cf. *tin*), 'tan tán-čé, or tan čó-čé, tan śan čó-čé', to read in a singing or drawing manner *Ld.* — 3. *dán-du lén-pa*, c. lu, to submit, yield to, comply with, *Glr.*, *Tar.*; c. accus submissively to put up with (*Sch.* and *Wts.* are hardly right).

དང་ག, དང་ཁ་ dān-ga, dān-ka, 1. appetite, *dān-ga gag* my appetite is gone, *mi bde* is bad, *Med.* and *Mil.* (*Sch.* 'the will?'). — 2. *C.* for *dām-ka*.

དང་པོ dān-po 1. the first, with respect to number, time, rank, *dān-poi rtan de sus zer Pth.* who spoke (raised) the first rumour? who was it that first got up the rumour? *dān-poi nyin-par* on the very first day; *na-tód dān-po-la ynd-pa* being still in the prime of life *Wñ.*; the former, he that is mentioned before another, *dān-po ynyis* the two first named *Thgy.*; the former, the earlier, he that precedes another in point of time, = *śid-ma*, opp. to *pyi-ma*, *śog-ma*, the latter. — 2. the first thing, part etc., *nyin-moi dān-po-la* at the beginning of day, at day-break *Tur.*; *dān-po-nyid-du* in the first place, before the rest, above all, before every other thing *Thgy.*; *dān-po-nas* from the very beginning *Thgy.*, *Tar.*; *dān-por*, and very frq. *dān-po* adv., firstly, in the first place; at first, in the beginning. — *las-dān-po-pa* a beginner, *las-dān-po-pai dūs-su* as long

as he is only a beginner *Thgy.*; *las-dān-po-pai byis-pa* like *νήπιος* (child) in the *N.T.*, *Mil.*

དང་བ་ dān-ba 1. to be pure, *nām-mka dān-nas Mil.*; gen. adj. pure, clear, *bras dān-ba* picked rice *Lt.*; of inclinations, dispositions, feelings: *sēms-dan kīn-la rab dān-ba* full of love towards all creatures; *dye-sēms dān-ba* a pure, sincere disposition to virtue *S.O.*; most frq. devout, pious; devotion, faith; *dān-bai sēms* id. (in *W.* often confounded with *yden-ba*). — 2. *lay dān-ba* = *dār-ba*, v. *darba* II. 2.

དང་ཅེ dān-tse *W.* a field-terrace.

དང་ར་ dān-ru (spelling dubious) stable, for cattle, *C.*, *W.*

དང་ལ་ dān-la 1. *Sch.* 'a tract of land abounding in springs'. — 2. n. of a high mountain pass, north of Lhasa, called *Tantlu* by *Huc* II., 231.

དང་སྒང་ dān-s-pa, *C.* also 'dān-po', pure, clean, clear, = *dan-ba* I., of air, water; *ynam-dān-s* a clear sky, fine weather (*W.* 'tan'); *dān-s-smug* reddish gray *Sch.* — *dān-s-ma* 1. the chyle, *Sak.* རྩ, concerning which Brahmanical and Buddhist physiology has led to a great many fantastical ideas, *Med.* frq.; also fig., mostly in an obscure and unintelligible manner. — 2. *Sch.*: 'the spirit, the soul', a signification not found hitherto in any book, but acc. to a Lama's statement the word denotes the soul, when purified from every sin, and to be compared to a clear and limpid fluid, in which every heterogeneous matter has been precipitated. — *dān-s* is also not seldom met with erroneously used for *dān-s* and *mdān-s*.

དད་པ་ dād-pa 1. secondary form of *dōd-pa* to wish *Dzl.* and elsewh.; hence in compounds: *skom-dād* thirst, 'tāgs-dād-dān' fond of dress or finery (cf. *dogs-pa*) *W.*, and in similar expressions. — 2. to believe (cf. རྩ) in a religious sense, more significant than *yid-čes-pas* and including a devotedness full of confidence, like *πιστεύειν* in the *N.T.*; also subst. faith, more fully *dād-*

pai seems, and adj. faithful, believing, *yón-bdag*, *dát-pa* the faithful giver of alms *Mil.*: more fully *dád(-pa)-čan*, *dad-lđán*; *ma-lid-pa*, and *dad-méd* unbelieving; often with *mos* or *gus*: *kun dad-dad-mos-mos-su*, *dág-pa-la* *Mil.*; *dad-čün-gus-par* *gyur-ba* *Glr.*; *dad-pur* *gyir-bu*, *dát-pa byél-pa* to become faithful or believing, to believe, frq.: *dát-bzin-du* full of faith; *dad-brtson* for *dád-pa dan brtson-griis* *Tar.* — Note. **mi žig-la dát-pa tob** *W.* col. a man becomes a believer, *v. tob-pa*; but *Tar.* 35, 1 *jiags-pa Dhi-ti-ka-la dát-pa tob* means: he was brought to believe by hearing the Reverend Dhitika.

དན་དྭ *dán - da*, and *dan - róg*, medicinal herbs *Med.*

དན་དྭ་ཁྱི་ *dán-du-ti*, or *dan-dúl*, *Ld.* a sieve, gen. consisting of perforated leather and a wooden frame; *rás-dan-dal* a sieve made of cloth (inst. of leather).

དན་མོ་ *dán-mo* (spelling?) the female of the ibex, and of the musk-deer.

དམ་ *dam* (a root signifying bound, fast, fixed, from which the following compounds, as well as *sdám-pa*, are to be derived), *abst.*, also *dam-tsig* and *yi(d)-dam*, resp. *tugs-dam*, a solemn promise; vow, oath, confirmation by oath, like *bden - tsig*; *dam brá-ba* 1. to promise, 2. the act of promising, the promise; also *dám-bca* *Mil.* and *col.*; *dám-bca búl-bu* resp. to make a promise, e.g. *ni báb - pai* not to descend *Mil.*; to promise solemnly *Mil.*; hence *yi-dam*, and (more popularly) *dám - bca* the sacrament (*Chr. Prot.*; *dam bčas-pa* a promise made; *dam nrün-bu*, *dám-lu ynús-pu*, or *nye-bar byéd-pa*, *dám-bčas-pa spyod-pa*, *dám-bčas-pa bzin-du byéd-pa*, *dám-bčas-pa dan mi gdl-bu*, to keep one's promise; *nyáms-pa* to break (a promise, a vow); *dam-nyáms-kyi láa - rmas* violations of duty; *dám - lu dōgs-pa* to exorcise demons etc. *Glr.*, *Pth.*, but only by gentle persuasion, which induces them to promise to do no harm anymore, not by magic power (so it was expressly stated by a Lama); *dám-la jōg-pa* *Tar.* 125 id. (ni f.); *dám-čan*, *dam-tsig-čan* *Mil.* bound by an oath etc.; *dám-ču*

prob. water which is drunk in taking an oath 1th.

དམ་ཁྱི་ *dám-ka* *Glr.*, *dám-ga* *Wts.*, *dám-ga* *Čs.*, a seal, stamp, resp. *piyag-dám*, esp. for the seals of Lamas; *dám-ka rgyáb-pa* to seal, to stamp; *Kyi-dam* v. *Kyi*; *dám-rgyá* = *dám-ka* *Tar.*; **dam-čüg** *W.* seal of a Lama, used as an amulet.

དམ་པ་ *dám-pa*, acc. to the explanation of a Lama: bound by an oath or vow, consecrated; but *Lex.* render it by དམ་པ་ i.e. = *mčog*, thus *Dzl.* 23^v, 4; 22, 9, and *Čs.*: noble, brave, excellent, which is prob. also the sense of the word when compounded with *čos*, *skyes-bu*, and other words. Its usual rendering, however, is 2. holy, sacred, *blá-nu dām-ča*, *skyes-bu dām - pa*, a holy Lama, a holy man, and most frq. *dám-pai čos*, *dám-pa čos*, *dám-čos*, the holy doctrine, the holy religion of Buddha. Yet, in the interpretation of passages the original meaning (noble, excellent) ought to be resorted to much oftener. So also *pyōg-mo dām-pa čig* *Glr.* signifies an excellent, a favourite female slave, but not exactly a holy or a faithful one.

དམ་པོ་ *dám-po* 1. strong, firm; tight, narrow, of fetters etc.; gen. adverbially *dam-du*, e.g. to bind, to lock up, to seize firmly, securely. — 2. of laws, commandments, severe, strict, exact.

དམ་དུམ་ *dám-düm* various *Sch.*; yet cf. *dum*.

དར་ *dar* 1. 1. silk, *dár - gyi* of silk, silken; *nyal-dár* resp. for *ka-btāgs* *Čs.*; *rgyai nan dar* fine Chinese silks *Thgy.* — *dar-dkár* white silk *Glr.* — *dar-skúd* silk-thread; *gos-méd dar-skúd* *dra* stark naked *Ma.* — *dar - gós* silk dress, *Čs.* also silk-stuff. — *dar-čün* a bunch or fringe of silk *Čs.* — *dar-čen* *Ld - Glr.*, acc. to *Schl.* = *ka-btāgs*, yet cf. the significations given sub I. 2. — *dar-tág-mk'an* a silk-weaver; *dar-tág-bu-mo* *Glr.* the daughter of a silk-weaver. — *dar-pón* = *dar-čün*. — *dár-bu* a coarse kind of silk *Čs.* — *dar-bubs* a whole piece of silk-stuff rolled together. — **dhar-ma-rē** *C.* 'neither silk nor cotton', half silk half

དང་རྒྱས་གླིང་ *dar-rgyas-glin*དཔལ་བ *däl-ba*

cotton; acc. to others velvet. — *dar-dmân-pa* raw silk *Schr.* — *dar-tsôn-pa* a dealer in silks, a silk-mercator. — *dar-záb* the finest silk, frq.; a piece of such silk. — *dar-yáb* a silk fan. — *dar-yüg* a narrow ribbon-like piece of silk-stuff *Glr.*, *Mil.* — *dar-lin* = **dhar-ma-ré**. — *dar-nám* the lower border of a silk dress *Glr.* — *dar-(gyi) srin(-bu)* silk-worm. — 2. a cloth, made of whatever material; flag *Wes.*, sail (v. *gyór-mo*); *gyar-dár* a hoisted flag; *mdun-dar* a little flag fixed to a lance; **ru-dhár** (‘military banner. — *dar-töög* little flags fixed on houses, piles of stones. and the like (v. *Schl. Buddh.* 198). — *dar-po-čé* 1. a large flag fastened to a flag-staff; 2. flag-staff, mast. — *dar-tsó* a military division, squadron *Sch.* — *dar-nin*, *dar-bér*, prob. flag-staff.

II. ice, icy plain; *dar čigs* ice is forming; also substantively = *dar, mtsó-la dar-čágs* *btab Mil.* — *dar-zám* ice-bridge. — **dar-jár** (‘clinging to the ice’?) *W.* a dark-gray aquatic bird.

III. v. *dar-yétig*, *där-ba*, *där-ma*.

དང་རྒྱས་གླིང་ *dar-rgyas-glin* v. *do-rje-glin*.

དང་སྒྲ་ *där-nga* walnut.

དང་གཟིག་ *dar-yétig* (col. also *dal - yétig*), a little while, a moment; *dar-yétig lón-pa-na* after a little while *Glr.*; adverbially: for a little while, for a moment *Mil.*: directly, instantly, in a moment *Mil.*; *där-tsam* *Sch.* id.

དང་དྲིར་ *dar-där* humming, buzzing *Mil.*; wailing, lamenting *Pth*

དང་རྩ་ *dar-rdó* grinding-stone for Indian ink *Sch.*; *bdär - rlo* would perhaps be more correct.

དང་པོ་, དང་མོ་ *där-po*, *där-mo*, col. for *däl-po*, *däl-mo*, v. *däl-ba*.

དང་བ་ *där - ba* I. sbst., also *dä - ra*, *dar*, buttermilk, *dar-yár* fresh buttermilk.

II. vb. 1. to be diffused, to spread, of influence, power, opinions, diseases, *čes dár-ba* to gain much ground, to increase exceedingly *Lt.*; *där - du jüg - pa* (act.) to extend, enlarge, e.g. academies *Glr.*; *dar-*

gud spreading and decaying, increase and decrease; **dhar-po** C. grand, magnificent, of a feast, drinking-bout. — 2. with *lag*, to take in hand, to put hand to a work. c. *lu Dzl.*; also *dän-ba*.

དང་མ་ *där-ma* 1 the age of manhood, manly age, prime of life, gen. reckoned from 30 to 50, but acc. to *S.g.* from 16—70; *där-la búh - pa*, or *där - báb*, a person in the prime of life, frq.; *där-gán* col. id.; *där-yöl* a person beyond that age. — 2. a man, and *där-mo* a woman in the prime of life.

དང་མོ་ *där-mo* v. *där-po*, *där-mu*.

དང་སྒྲ་ *dar-smán* v. *dar-tsar*.

དང་ཙམ་ *där-tsam* v. *dar-yétig*.

དང་ཚོལ་ *dar-čöl* *Sch.* ‘groin’(?).

དང་(ས)རྩ་ *dar-(n)tsur* *Wili.* = *dar-smán*, *alum Sch.*

དང་ཡཀ་ *dar - ya - kan* a medicinal herb *Med.*

དཔལ་ལམས་ *däl-yáms* *Mil.*, *rims-däl* *Mil.*, epidemic disease, plague, or perh. n. of a particular disease.

དཔལ་ཅིག་ *däl-čig*, col. for *dar-yétig*.

དཔལ་ཤྲོག་འཕྲུག་པ་ *däl-tóg jug-pa* to attack and disperse an enemy *Sch.*

དཔལ་བ་ *däl-ba*, *däl-bu*, slowness, ease, quietness, leisure (opp. to haste, hurry, vehemence), **dhal-ica* (or *dhal - bu*) *yi'-dham** C., have you time? *däl-ba čig - gi skabs-su* when he happened to have nothing to do *Dzl.*; *däl-bar düg-pa* to be disengaged, unemployed; *däl-ba bgyad* the eight conditions of rest, the state of being free from the eight *mi-kóm-pa*; to these belong the *byor-pa čüs*, i.e. ten goods or blessings which, in part, are but more particular definitions of the eight rests, yet include also other blessings; hence both together are called *däl - byór čöo - bgyad* (another instance of this peculiar way of reckoning v. sub *nyin - mtsán*). As these various conditions are partly characteristics of ‘humanity’, and attainable only by human

beings, they might be denominated 'the (eighteen) specific blessings of humanity'. Often they are also used directly for 'condition of humanity, or of human nature', this kind of existence being, from a religious point of view, the best and most desirable. *rnyed-dhāi dāl-ba mi lus*, and similar expressions frq. occur (Cs. has calmness, tranquillity of mind, evidently mistaking it for *rnal-byor*). *dāl-ba, dāl-bu, dāl-po, dāl-mo, W.* also **dāl-can**, quiet, calm, of the mind, the water; gentle, of the wind; slow, lazy; **de-gyis** *dhāl-wa*, or *de-pa dhāl-wa* C. phlegmatic disposition. — Adv. *dāl-bar* (v. above), *dāl-gyis, dāl-bus*, slowly, softly, gradually, e.g. to draw, opp to *drag-tu*; *dāl-groi rgyun* *bzin* like a stream flowing gently and softly; *mi-dāl-bar Dzl.* incessantly.

དཔལ་མོ་ *dāl-mo* chine, loin.

དཔལ་བཅོང་ *dal-btsón* (spelling dubious), **dal-tson tán-čé* W. to carry on compulsory trade. This is frequently done by Eastern rulers, who in time of personal need make a sale of goods, compelling people to buy at fixed prices.

དི་ *dī*, num. fig.: 41.

དིག་རེ་ *dī-gar-čé* is said to be a provincialism, and secondary form of *yi-ka-rtsé*, n. of a town near Tashilunpo.

དིག་མ་ *dī-mar* Sch.: 'a certain worm or insect'.

དི་རི་རི་ *dī-ri-ri* buzz, murmur, hum, low confused noise, as of crowds, of a number of praying people, of wailing prisoners, of birds on the wing *Glr.*

དིག་ *dīg*, the Persian ديبكى, a large kettle, washing-copper, brewer's copper.

དིག་པ་ *dīg-pa* 1. Cs. a stammerer, also *ka-dig*, cf. *dig-pa*. — 2. C. reeling, staggering, intoxicated.

དིང་དིང་ *din-din, gād-mo din-din* Tar. 158, 4 prob. an onomatopoeic word, *Schf.* 'laughing aloud'.

དིང་སང་ *din-sān* = *den-sān*.

དུ་ *du* 1. num. fig.: 71. — 2. for *tu* (q.v.) after final *n, d, n, m, r, l*. — 3. how many? *balde-nas zla-ba du lon* how many months is it ago that he came? — *du-dū* how much, how many each time? *dū-žig* how much about? *dū-ma many, žag dū-ma* many days; *dū-mar pye* it is divided into several (parts) *Wdn.*; *lan dū-mar* many a time, often Cs.; **dū-ma rākka** C. col. a great many, very much (perh. 'devilishly much', from *rākka*).

དུ་བ་ *dū-ba* (cf. *dūd-pa*) smoke, *ful*, or *gyen-du pyur* smoke rises *Zam.*; *dū-ba-pa Sp.* very poor people that pay but a trifling tax, proletarians (prop. 'smoke-people' that have nothing but the smoke of their fire). — *du-ba-mjug-rin* a comet. — *du-žag C.* the smoke or vapour hanging over towns and large villages in the morning.

དུག་ *duḡ* poison, *duḡ blud-pa* to administer a poisoned potion to a person, to give him poison to drink; *duḡ-mi-ynód-par gyur* he becomes proof against poison *Dom.*; *čü-lu duḡ debs-pa* to poison the water *Pth.*; *duḡ ysum* in a moral sense, *dod-čags, yti-mug, že-sdān*; sometimes *duḡ lña*, five moral poisons, are mentioned.

Comp. *duḡ-can* poisonous. — *duḡ-rynén* an antidote Cs. — *duḡ-mda* a poisoned arrow. — *duḡ-sbrül* venomous serpent. — *duḡ-méd* not poisonous. — *duḡ-žog* poisonous paper *Mil., Pth., Gtr.* — *duḡ-sel* that which neutralizes a poison Cs. — *duḡ-srūn* a preservative against poison Cs.

དུག་ཏི་ *duḡ-ti* (or *duḡ-ste?*) *Ts.*, so, thus, in this manner, also *nüg-ti*.

དུག་པོ་ *duḡ-po*, esp. *Ū* (= **ču-pa** *Ts.*, **gon-čé** W. coat, garment, dress *Mil.*

དུག་མ་ *duḡs*, esp. in medical writings; it seems to denote 1. heat: *Tar.* 31, 21 *tsad-pai duḡs-kyis* by the glowing heat of the day *Schf.*; *S.g.*: *čui dri duḡs rlāns-pa* *čé* the water (i.e. urine) has a strong smell and emits much heat(?) and vapour; *Lt.* 77, 4. 5; 72, 4; 5, 5; 5, 4; 7, 10. *čui rigs šin-tu duḡs-pa Mng.* adj.? — 2. revenge, grudge, rancour, **duḡ kór-čé, duḡ-*

*lân lôn-čē** to take vengeance, to revenge one's self.

དུགས་པ་ *dugs-pa* W. 1. to make warm, to warm, *mé-la* at the fire, e.g. one's hands, a plate. — 2. to light, to kindle, **me dug-čē** to light a fire; **kân-pa me dug son** the house has begun to burn, has caught fire; **zā-čē dug tār-kān** burnt food, a burnt meal; **dug-ŋi** a burnt smell.

དུའི *dui* 1. a tortoise shell, *dui-rdō* a petrified tortoise shell *Cs.* — 2. a shell, both small shells, worn as an ornament (*skye-dui-prén* necklace of shells), and more particularly the great trumpet-shell, which is sounded on certain occasions; it is usually of a pure white, hence *dui-dkār* 1. trumpet-shell, 2. white rose *Cs.*, *dui-so* snow-white teeth *Pth.*, *dui-ru* snow-white horns *Mil.*; a trumpet-shell wound to the right (*gyās-su Kyil-ba*) is regarded as valuable as it is rare *Glr.* — 3. trumpet, tuba, *dui būd-pa* to sound, to blow a trumpet; *krim-dui* judgment-trumpet, trumpet used in courts of justice, *čos-dui* church-trumpet, trumpet used in religious ceremonies, *dmag-dui* war-trumpet, *lās-dui* hunting-bugle; *rkañ-dui* a trumpet or cornet made of a hollow thigh-bone; *zani-dui* a copper trumpet, a bass tuba eight feet long; *dbañ-dui* a similar instrument, but of less dimensions; *rwa-dui* a trumpet of horn, *rag-dui* a brass trumpet. — 4. skull (?) *Sch.* has: *dui-čen* 1. skull, 2. = *rkañ-dui*; in *Glr.* Brahma is called *dui-ŋi tor-tsoḡs-čan*.

དུའི་ཤེ *dui-še* constant, continual *Dom.*; *dui-ne-ba* *Thgr.* id.

དུའི་འུ *dui-dui* staggering, reeling, tottering, wavering *Sch*

དུའི་པན *dui-pān*, *C.* **dhuñ-pén**, basin.

དུའི་ཡུའ་ *dui-ŋyā* *Pth.*, 100 million *Sch.*

དུའི་པ་ *dūns-pa*, secondary form of *ydūns-pa*, love, *dād-pa* *dan dūns-pa* *zig skyā-te* *Mil.*, frq.; *yid-dūns* = *myiñ-brtse-ba*, frq.; **dhūn-bhu** *C.* love, **tū-gu-la dhūn-bu jhē-pa** cf. *yēts-pa*.

དུའི་པ་ *dūd-pa* I. sbst. (cf. *dū-ba*, and the Pers. دود smoke, *W.*: **kân-mig dūd-pa mā mēd-kān dug** there comes very little smoke into the room. — *dūd-kā* *Sch.* 1. having the colour of smoke, dark-gray. 2. family, household. 3. chimney (?). — *dūd-ku* *Sch.* 'liquid soot'; prob. soot mixed with water, smut; *Lt.* compares morbid evacuations or matter ejected from the stomach with *dūd-ku*. — *dūd-bāl* soot *Sch.*, prob. flocky soot. — *dūd-būn* a cloud of smoke *Cs.* — *dūd-rtsi* soot, smut *Cs.* — *dūd-lām* chimney.

II. vb. 1. to tie; to knit, to knot, v. *mdūd-pa*. — 2. pf. of *dūd-pa*, stooping, bent, hence *dūd-gro* quadruped, beast, animal, opp. to man that walks erect *Sty.*

དུའི་པ་ *dūn-pa* great diligence, assiduity, *dūn-pa drāg-po*; **dūn-čan** very diligent *W.* (cf. *dūn-pa*, and *rtun*).

དུའི་པ་ *dub-pa*, vb. to be or get tired; adj. tired; sbst. fatigue; *mi dub-bo* they do not get tired *Dzl.*; *nāl-ziñ dub-mas* *Glr.*; *lus dan iag yid dub* *Pth.* he is tired in body, mouth, and soul, i.e. he has no strength for doing, saying, or thinking anything good. — *dub-čan* tiresome *Cs.* — *dub-rgyu* anxious, sorrowful *Sch.*

དུའི་པ་ *dubs*, *Stg.* frq.: *nyé-ziñ dubs nyé-bar* acc. to the context it might mean: very probably; but the word seems to be little known.

དུའི་པ་ *dum* a piece, frq.; as a measure or certain quantity of meat, v. *yzugs*; *dum-po* a large piece *Cs.*; *dum-bu* a small piece, frq.; *dum-bur* *ŋcōg-pa*, *ŋcōd-pa*, *byed-pa* to break, to cut to pieces. — *dam-dum* several small pieces or things *Cs.*; perh. = *dum-dum* *Ld.*, e.g. *yul dum-dum*, or *gron dum dūm* several scattered farms, hamlets or villages, which have together one common name.

དུར་ *dur* tomb, grave, *dūr-du* *ŋyug-pa*, *dzūd-pa* (*Cs.* *dēbs-pa*) *(s)kūn-čē** *W.*, to bury; *dur rkō-ba* to dig a grave. — *dūr-rkun* grave-robber, plunderer of tombs. — *dūr-kun* grave, tomb. — *dūr-krod* acc. to etymology denotes a cemetery, burial-

ground, but in Tibet it signifies a place to which corpses are brought to be cut into pieces for hungry dogs and vultures, this being considered a very honourable mode of burying (or rather disposing of) dead bodies, *Köpp.* II, 322. These places of course are haunted by demons and foul spirits; *dür-krod-pa* an ascetic living at such a place, *Burn* I, 309. — *dür-rgyas* the last food which a dying man eats. — *dür-sgam*, *dür-sgron* coffin. — *dür-rdo* tomb-stone *Cs.* — *dür-spyan* jackal. — *dür-fun* barrow, tumulus, mound, cairn. — *dür-byan* epitaph *Cs.* — *dür-tsun*, *dür-tsod*, food offered to the dead *Cs.* — *dür-mtsél* a place for burning dead bodies *Sch.* — *dür-ari* a grave-devil, a sort of sepulchral vampire.

དུར་བ་ *dür-ba* 1. subst. weed, weeds, *Sch.*

ུ — 2. vb. to run *Mil.*, *dür-te rgyü-gu* to run towards a place or object, to hasten to, *zäs-la dür-ba* to hasten to dinner, *lās-la* to work (.: cf. *nam-dur-can*).

དུར་མིན་ *dur-bin* W., the Persian دیرین spy-glass.

དུར་བྱ་ *dür-bya* a paring-axe; a hoe *Sch.*

དུར་བྱི་ *dur-byid* a purgative root, prob. = *tär-nu* *S.g.*, acc. to *Wdh.* = *tri-byi-ta* (sic), prop. त्रिभुजा, *Ipomoea Turpethum*.

དུལ་བ་ *dul-ba*, prop. pf. of *dul-ba*, soft, of the skin etc.; tame; gentle (temper), easy (disposition), mild; also subst. softness etc.; *dul-po*, *W.* **dul-mo** id., but only adj.; *ma dul-ba* untamed, rude, *Dzl.*; **ardb-ka* (or *kā-po*) *dul-mo** *W.* soft- or tender-mouthed; tame, manageable, tractable. *Tar.* 11, 14 a better reading prob. would be: *dbañ-po dul-bai brjid* a splendour that dazzles the senses.

དུལ་མ་ *dul-ma* a kind of water-colour made of pulverized gold and silver, for painting and writing.

དུས་ *dus* 1. time, in general, *dus-kyi Kör-lo* v. *Kör-lu*; *dus-kyi* means also: happening sometimes *Mil.*; *dus adv.*, for a while, for some time *Lt.*; *dei düs-su*, *dus*

de tsā-na, *dé-dus*, *dus ser*, at the time, at this time; *dus de-nyid-du* then immediately, directly afterwards; *dān-poi dus nyid-du* in the very first time; *dūs-su*, or *dus-dūs-su*, *dus ya-ré*, sometimes, now and then; *de dān dus myim-du* simultaneously with that *Glr.*; *dus yig-tu* or *la* at one and the same time, together; *dus-ig-na* (erron. *yig*), also *dus re* (or *nam*)-*zig-gi tse*, *dus-re* (-*zig*), once, one day, some day; *dus lan-ig* id. *Glr.*; *dus yi-gi zig-na* some future day; *dus yān zig-na* another time; *dus ci tsam-na* at what time? when? *Glr.*; *dus(-na)* after a genit., inf., or verbal root = when, after, *zag ynyis soñ dus* when two days had, or will have passed *Mil.*; *ña bū-moi düs-na yin-te* when I was still a girl *Glr.*; *ngü-dus med* the time of being satisfied never arrives *Mil.*; *btsä-dus-te* as the time of giving birth has come *Lt.*; frq. with *bub-pa*: *bday dü-l-bai düs-lu bab* the time of my conversion has come; sometimes *düs-la sleb Lt.*; col.: *dus sleb* the time is come; *gro-bai dus debs-pa Dzl.*, *byed-pa* frq., to fix a time for going, also thus: *nam gro-bai dus byed-pa Dzl.*; *dus kūn-tu*, *dus rgyün-du* always; almost pleon. in: *dus dü-nas* henceforth, from this time forward *Mil.*; *de dān dus dzom* as to time it coincides with that *Glr.* — 2. the right time, proper season; for is expressed by the genit. of the inf. (cf. above: the time of my conversion); *düs-su* at the right or proper time, e.g. for paying off *Glr.*; *dus ma yin-pu* the wrong time; *dus ma yin-par*, *dus-min* unseasonably, not in due time; esp. too soon, prematurely, e.g. to die; *dus-ma-yin-pa spön-ba* to abstain from doing unseasonable things. — 3 *dus ysum* the three times, viz. *däl-tai*, or *dä-ltar-gyi*, *däs-pai*, and *ma-düs-pai*, frq., thus in *dus ysum-gyi sās-rgyüs* the Buddhas of the three times; often also with special reference to metempsychosis, the present, the former, and the future period of life; with respect to the times of the day: morning, noon, evening; besides *nyin-dus ysum*, also *mtsān-dus ysum* occurs. —

དུས་ *dus*

ད

དེ་ *de*

4. **season.** Here Tibetans, of course, distinguish the four seasons of the temperate zone, *dpyid* spring, *dbyar* summer, *ston* autumn, *dgun* winter; but in books, originally written in India, either three are counted, *tai* - *dus* hot season, *grān* - *dus* cold season, *čār-dus* rainy season, or more accurately six: *dpyid* (བསལ་) spring, i.e. March and April, *soṣ-ka* (གཤམ་) hot season, May, June, *dbyar* (བཞེ) rainy season, July, August, *ston* (གར་ཏ་) damp season, September, October, *dgun* - *stōl* (ཤིན་ཏ་) first part of winter, November, December, *dgun-smāl* (ཤིན་ཏ་མཐོག་) last part of winter, January, February. — 5. **conjunctures, times, circumstances,** **dus dé-mo** W., **dlu* - *dī* (*sa-jām*)* C., *dus-kyi* *krūg-pa mēd-pa* Ld.-Glr., *dus bzān-po* Dom., peace. — 6. a particular period of time, as distinguished from others, an age, ལུག་ (= འུག་ ལུག་), *yar-lān*, or *rdzogs-lān* (རྩོད་ལ་ ལ་) *yar-rābs*, or *ysum-lān* (ཡུམ་ལ་) *rtsoł-lān*, or *ynyis-lān* (ཡལ་ལ་) *anyigs-mu* (འཇམ་མཁའ་), to be compared to the four ages of Greek mythology. — 7. **year** Lt. — 8. **symb. num.: 6.** — Note. *dus byed-pa* also signifies (cf. 1 above) to fulfil the time, *tsei dus byed-pa* to die, to perish, also to commit suicide Dzl. frq.; *čē-bai dus byed-pu* id. Wān. — *dus dzin-pa* to take the day-service upon one's self (?) Dzl. མཆོད་པ་, 3.

Comp. *dus-skabs* v. *skabs*. — *dus-čēn*, -*bzān*, -*stōn*, **festival**, *byed-pa* to keep one. — *dus-mčōd* v. *mčōd-pa*. — *dus-sbyor* (མ་མོ་རྒྱུ་) 'judicial astrology', *dus-sbyor-pa* an astrologer. — *dus-me* comet Cs. — *dus-rtai-bu* (མཆོད་པ་) 'the counting of time'. — *dus-tsig* Sch.: 'dus - *tsig* *rsār* - *ba* new, fresh provisions, 'produce of the year' (?). — *dus-tsigts*, *dus-mtsams* 1. period, epoch; 2. **season** Cs. — *dus-tsođ* 1. space or measure of time. 2. often for *dus*, *de*. *dus-tsođ-kyi mi-rnams* the men of that time or period, *dēi dus-tsođ-la* at that time; also for hour. — *dus-zin* Sch.: 'time of depravity'. — *dus-bzān* v. above *dus-čēn*. — *dus-rābs* 'wave of time' i.e. ebb and flood, the tides, Stg.

— *dus-lōy* a year yielding no crops, a sterile, bad year Pth.

དེ་ *de* 1. num. figure: IO1. — 2. affix of the gerund, for *te*, after a final *d*.

དེ་ *de* demonstrative pron. (in B. gen. placed after the word to which it belongs, in col. language before it, even without the termination of the genitive) **that, that one**, opp. to *di* this, this one, yet with occasional exceptions. 1. when words or passages are literally quoted, the Tibetan begins with *di-skad* or some similar expression, and places a *čēn* or *dē-skad* after it. *di*, in such a case, corresponds about to 'the following', *de* to 'such', or 'thus', (cf. *τοῦτο* and *τόδε*). But elsewhere *di* may also refer to what has been said before, e.g. in a reply: *tsig di ni bdēn-pa yin-nam* is this word (that has just been said) true? Dzl. In the context of a narrative, however, *de* is usually employed. — 2. It frq. stands in the place of the definite article **the**: *ju de lōy-ste sōn-āo* the father went back Mil.; esp. after adjectives and participles, where it adds to perspicuity: *γζόν-nu de na-rē* the younger one said Mil.; *siōn-la sōn-ba de* he that has gone on before Mil.; *dēi dōn-du, dēi pyir(-du), čēd-du, slāl-tu*, therefore, on this account, for this reason; *dēi lōy-tu* under that, after that, afterwards; *dēi dūs-su, tsē(-na)* there, then, at that time. — 3 he, she, it, for *kō*, which in classical style is not in use. — 4. for *dēi*, in *de-pyir*, *de-dus*, (abbreviations of *dēi pyir-tu*, *dēi dūs-tu*, v. above). Plural: *dē-dag*, *dē-rnams*, *dē-tso*.

Comp. and deriv. *dē-ka*, *dē-ka*, the very same, *ysu čē-ka ŋa yn* the very same snow-leopard (you saw) was I myself Mil.; *dē-ka ltar* just so Thgy.; *dē-ka yod* (in answer to a question) indeed! yes, yes! to be sure! Mil., C., frq.; *dē-ka lags* Mil., id.; *de kyed lags* Pth., oh, this... is you?! — *de-kō-na*, *de-nyid*, col. *de-rān*, the very same, cf. *kō-na*; *de-nyid*, and *de-kō-na-nyid* are also abst.: essence, nature Thgy.: *néms-kyi de-nyid* the essence of the soul

Mil. — *de-snyid* so many. — *dé-lta*, *dé-ltar* (-du, or -na) so, *pa ni dé-lta ma yin-te* as it is not so with the father *Sty.*; *dé-lta-bu* of that kind, quality, or manner, such, esp. in *B.* — *de-dé* = *de*, but more emphatic, exactly that; *de-de-bzin-no* yes, so it is! **dhén-la*, *dé** *C.* = *dé-lta* etc. — *dé-na* therein, in that place, there, here. — *dé-nas* from, thence, from that place; afterwards, then, at that time, very frq. — *dé-pa*, *dé-ma* *Cs.* one of that place, sect, religion etc. — *dé-bas* 1. after a comparative, then that; 2. also *dé-bas-na*, *dés-na*, *dés*, therefore, consequently, now then (*ḍi*) *B.* frq. — *dé-bo* = *de* *Cs.* — *dé-tsam* so much; *dé-tsam-na*, *dé-tsa-na*, then, at that time. — *dé-tzug*, *W.* gen. **dé-zug**, so, thus. — *dé-bzin* (-du) according to that, thus, so; frq. for it, *dé-bzin-du yndū-no* he allowed it *Dzl.*; *dé-bzin nō-ies-nas* perceiving it *Glr.* — *de-bzin-nyid* (མཐུག་པོ་) essence, *Was.* (272), identity (297), like *chos-nyid* and some other similar expressions, = *ston-pa-nyid*, *Trigl.* fol. 20. — *dé-zug* = *dé-tzug*. — *dé-yañ*, *dé-añ*, 1. this, or that, too; he also. 2. namely, to wit, viz., preceding specifications and detailed statements, sometimes also after a gerund, in which case it cannot be rendered in English. — *de-rag* directly, immediately *Sch.* — *de-rān* = *de-kō-na*, *de-rān yin* that is just the thing! exactly! to be sure! col. — *de-rin* *B.* and *C.* to-day, *de-rin-gi* of this day. — *dé-ru*, *der*, 1. into that, therinto, into that place, thither, that way. 2. in that, therein, in that place, there, frq. — *dé-la* to this, to that; in, on, or at this; thereat, therewith, thereto, thereon; about that, concerning that; thereof, therefore. — *dé-lus* from, out of, from that; after a comparative and *yañ*, than that. — *de-srid* to such a length of time.

དབ་ *dé-ba* a medicinal herb, *Med.*

དོ *den*, also *diñ*, to-day, *den-nas* from this day forward *Mil.*; *den pyin-cād* or *ḥād* *Dzl.* id.; *den-gi dūs* the present time or age; *den-sān* to-day and to-morrow; now-a-days; *den-sān lha-rje* the physicians

of the present day *Wdn.*; *den-dus smān-pa* *Lt.* id.

དོ་བ་ *dén-ba*, pf. and imp. of *dén-ba*, to go, to go away; *déns-pa* seems to be the same form: *so-sōi yñās-su dēns Mil.*, *rān-sar dēns-so Pth.* they went each to his own place; *nām-mkar den Mil.* prob. it melted away, dissolved into air; *sōr-mo-rnams dēns nūzād-pa* to turn the fingers upwards (?). *Schr.* *dēns-pa* to ascend.

དོ་བ་ *déd-pa*, pf. of *déd-pa*.

དོ་བ་(པ་) *déb(-ma)* poultice, cataplasm, applied to sores and inflamed parts of the body *Sch.*

དོ་བ་ཐོར་, བཏེར་, ཐོར་ *deb-tér*, -yter, -stér, tibetanized form of the Persian *دختر* documents, records, catalogues, registers, lists, books; *deb-tér-pa*, *deb-tér-mkan* *Cs.* keeper of the archives or records, recorder, archivist, librarian; *déb-kan* chancery, government office *Schr.*; *déb-yig* cover, envelope, stitched book *Sch.*

དོ་མ་ཅི་ *dém-tsi* (perh. *bu-nan*), a small, narrow bridge, foot-bridge *Lh.*

དོ་འང་ *déaṅ*, v. sub *de*.

དོ་འྲོ་(ར་) *déu(-re)* one day, some future time, *Dzl.* frq.; *deu ... deu ... now ... now*, at one time ... at another time *Mil.* (*Tar.* 165, 18 is prob. an incorr. reading).

དོ་ *der*, for *dé-ru*, esp. as adv., then, at that time; *der zañ*, *der bas* *Cs.* that is all, there is nothing more, finis.

དོ་སྒྲ་ *des* 1. instrum. of *de*; *des ḥog* with that it is enough, that will do *Sch.* — 2. for *dé-bas*, v. de comp.

དོ་སྒྲ་པ་ *dés-pa* (*Cs.*: 'fine, brave, noble, chaste; a title'; occurs frq. in *Dzl.* as a commendable quality of women.

དོ་ *do* 1. num. figure: 131. — 2. two, a pair, a couple, used only in counting, measuring etc.: *ḥo do re* two drams of each *Med.*; **tā-bag do** *W.* two platefuls. — 3. this, *Schr.*: *do-nyi dōn-du*; gen. only in *do-nub* this evening, to-night *Mil.*; *bdag do-nub sān-gi mi l*, a man only for to-day and to-morrow *Mil.*; (*Cs.* also *do-ḥag*, *do-*

དོ་ཀེ་(ར) *do-ké(r)*

5

དོགས་པ་ *dōgs-pa*

mōd to-day. — 4. an equal, a match; a companion, associate, *W.* **yā - do** fellow, yoke-fellow, mate, comrade, consort; *do-zla* 1. id. *Mil.*; 2. party in a lawsuit(?); **dō-da pān-tān zēb cē'-pa** *Cs.* seems to mean: carefully to investigate (the right of) both parties; *do - med* unequalled, matchless; **dho-med zan-po**, *C.*, *W.*

དོ་ཀེ་(ར) *do-ké(r)* = *tor-tsūgs* *Lex.*

དོགས་པ་ *do-gar-kā* *W.* light-blue.

དོགས་ *do-gāl* importance, weight; important, weighty *C.*, *W.*; **dho-ghāl mi jhē'-pa** *C.*, **do-gāl mi zō-čē** *W.*, to treat lightly, to make light of, to slight; **dī tsig-po dho-ghāl mi dūg** *C.*, this word is unimportant, of no consequence; *do-gāl-can* important, of consequence *Cs.*

དོད་རྒྱ་ *do-dām* commission, charge, superintendence; **dho - dhām jhē' - pa** *C.*, **do-dām kūr-čē** *W.*, to have the superintendence, direction, or charge of a business, to have the keeping of a thing; *do-dām-pa* 1. a commissioned, authorized person, overseer etc.; 2. bishop *Chr. Prot.*

དོ་པོ་ *dō-po* a load, for a beast of burden, cf. *dos*; **do-gōm** *W.* saddle-cloth, housing; *do-lōgs* the load on one side of a sumpter-horse, half a load, *do ya-yēig*; *do-nōn-pa* the equalizing of the load, by increasing or lessening it on one of the sides.

དོ་བ་ *dō-ba* 1. Jerusalem artichoke *Sik.* — 2. secondary form of *sā-ba* c. accus., to be a match for, to be equal in strength etc., to cope with *Mil.*; **brog dhañ dhōn-da re** *C.* his life is at stake (*da?*).

དོ་བོ་ *dō-bo* *Med.*, prob. = *dō-ba* 1.

དོ་མོད་ *do-mōd* to-day, this day, v. *do*.

དོ་ར་ *do-rā* *Mil.?*

དོ་རེ་ *do-ré* v. *do* 2.

དོ་ལྷ་ *do-lā-lā* *Hind.* a thick shawl or wrapper *W.*

དོ་ལྷ་ *do-lā* *Cs.* n. of an ornament hanging down from the shoulders; *Schr.* *mu-tig-gi do-lā* pearl-necklace; *Mil.* id.

དོ་སེ་ *do-sé* (from *tsē?*) now, at present *Bal.*

དོག་ *dōg* col. an auxiliary vb., acc. to Lamas of *W.* and *C.* = *rtōg-pa*, but of different pronunciation (*W.* **dōg**, *C.* **dhog**). It seems to correspond to the expressions: as far as I know, as much as you know, to your knowledge etc. So a person may be asked: **yōg - mo me bar dōg - gu(m)** has your maid-servant, for what you know, lighted a fire? whilst, if the servant herself were asked, the question could only be: **me bar-ra(m)*, or *bar tsar-ra(mi)**.

དོག་ *dōg* subst., in *B.* mostly *dōg-pa*, 1. bundle, clew, skein, e.g. of wool, weighing about two pounds, as much as one can hold conveniently with the hand or twist round it (*tag-dōg*). — 2. capsule, *ār-dza-kui* of the cotton plant. — 3. ear of corn *Lex.*; *Col.* more in use: *dōg-dōg* a larger piece; *tsā-ra dōg - dōg*, lump-sugar (opp. to ground sugar); clod, clump, lump, loaf, **dōg-dōg zō-čē** *W.* to form loaves; or in general: to press, to press together, to crush, to crumple; a piece of wood, a log *W.* (differing from *rdog*); **dūg-gu-dōg-ge** *Ld.* broken in pieces, e.g. *kā-ra*.

དོག་པ་ *dōg-pa* 1. v. *dōg* subst. — 2. adj. and subst., narrow, narrowness; *dhig - po*, *dōg-mo* adj.; *dōg-pai ynas-las tsar-ba* *Wdn.*; fig. *ān-tū dōg-par gyūn-to* they were kept within narrow bounds *Gl.*; **fim dhōg-po** *C.* strict administration of justice.

དོག་ལེ་ *dōg-le* an iron pan with a handle *C.*, *W.*

དོགས་པ་ *dōgs-pa* 1. vb., to fear, to be afraid of, to apprehend, gen. with the root of the pf tense, which in earlier writings is placed in the instrum. case: *nyēs-pa byūn-gis mi dōgs* *Dzl.*; whereas *Gl.*: *ser byūn dōgs-pai dūs-su* (fearing) when a hail-storm is threatening; *Tar.* 188, 9: *rygal-srid ma zin-gyū(s) dōgs-te* being afraid (the prince) might not be able to govern; *ma zin dōgs-pas* *Gl.* fearing lest he should not finish

the matter; *γsò-mkan ma byuñ dōgs-nas* *Glr.* fearing that no deliverer would make his appearance; hence for that not, lest and similar expressions, *bu mis mñón-gis dōgs nas* that his son might not be seen by the people *17h.*; *ze-sdññ lais dōgs túr-re gyis* be on your guard lest anger should arise, take care not to grow angry! *Mil.*; *gos dōgs-pai lēibs* dusters to prevent (things) from getting dirty *Lex.*; *γzán-gyis γsál-bar iēs-kyis dōgs(-na)* using distant allusions, so that the drift of a speech is not at once clear and intelligible *Gram.*; rarely with the supine: *dé - ðag bág - tu.* or *brós - su dōgs* fearing lest they should become faint-hearted or take to flight *Dzl.* — 2. sbst. apprehension, fear, scruple, *dōgs-pa skyes-te Dzl.*; also *dōgs skyes-te Glr.*; *dōgs bañl-ba*, *dōgs γsòd-pa* to remove doubts or apprehensions *Tar.*; *dōgs ðpyod ni dōgs γsòd - do* examining a scruple is as much as removing it *Sch.*; *re-dōgs* hope and fear (things which a saint ought to be no longer subject to) *frq.*

དོང don 1. a deep hole, pit, ditch, an excavation deep in proportion to its breadth, e.g. a trench in fortifications, *Glr.*; *sa-dón* id.; *ču-dón* a well, a deep cistern; *me - dón* a fiery abyss, pool of fire *Dzl.*; *Sch.* proposes to use it also for crater. — 2. depth, deepness, profundity; *dón-čan Cs.*, **dón - po* W.*, deep; *dón - mēd* not deep, shallow *Cs.* — 3. v. *dón-ba*.

དོང་མ don-ga n. of a tropical climbing plant, and of a sweet-tasted lenient purgative *Med.*

དོང་པ don-pa padlock, *ññ-pa γjug-pa* to put a padlock on.

དོང་པོ, རྩོང་པོ don-po, ldon-po 1. tube, any hollow cylindrical vessel, — *pu-ri*; *dón-bu* a small ditto; *spa-dón* a tube etc. of bamboo, *ññ-dón* a tube etc. of wood; *lāags-dón* of iron; *māda-dón* a quiver, *dón-ba Glr.* id.; *dón-mo*, *ldón-mo* a small churn, — *gur-gúr.* — 2. a shuttle, made of a piece of bamboo.

དོང་ཙ don-tse, *Sch.* also *dón-tse*, *dón-rtse*, piece of money, coin, *γsér-gyi* gold

coin *Dzl.*; esp. a small coin, used (like penny) proverbially for a small sum, *Dzl.* 202, 9; 20, 6.

དོང་མེ don-zil(?) *W.* *Corydalis meifolia.*

དོང་མེ don-ze wasp *Cs.*

དོང་ dod an equivalent, **ñul mēd-na dod ñig tob gos* W.* if you have no money, I must receive an equivalent; *dei dod ñi-dra yod* what is the equivalent, what shall we get for it? *Mil.*; *bu-dód* adoptive son, *ñēd-kyi bu-dód mzdod* pray, suffer yourself to be adopted by us *Mil.*; *skaul-dód* verbal equivalent, synonym, translation *Lex.*; *dód-du* as an equivalent, as payment, for, instead of, at, e.g. at a moderate price; *kyód-kyis ñai stōbs-kyi dod mi pēr Glr.*, gen. **mi ñm** *Cs.*, you cannot cope with me in strength, you are no match for me.

དོང་པ་ dód-pa to project, to be prominent, gen. with *bur - du*; also elongated (Botany) *Wñi.*

དོང་ don (Skt. दण्ड), resp. (at least in some of its applications) *zabs-don Pth.* 1. sense, meaning, signification, *gō-ba* to understand, *γgrēl-ba* to explain; *don rnyed-par dka-bai yig - brú* letters the meaning of which is not easily understood *Glr.*; *don mi ðug* that makes no sense; *ññi don ñi yin* what does that mean? *ñal ni kai don yñ:* 'ñal' signifies the same as *ka*; *ðpe bñi don ñai ñai mγur* a psalm, containing four parables, together with their explanation, as being the fifth (part) *Mil.*; *rññ-gi-sññs-la don gyis* refer the signification, make the application, to your own soul *Mil.*; . . *kyi dón-du bñad*, it is explained in the sense of . . ., as having the same meaning as . . . *Gram.*; *don mññn* no they agree in this sense, on that point, they say so unanimously *Glr.*; *don dē-la sññs* think over this sense, i.e. over the meaning of this significant example *Mil.*; *ñu-dón* application, petition, request; contents, *Tar.* 45, 19.; also opp. to *ññig* (word, form); *ños-byuñ-na spriti-ma zer-ba ðug-ste don mññn* in the *ños - byuñ*, it is true, he is called Spritima, but the contents (i.e.

the things related about him) agree, are the same *Glr.*; *niés-don*, and *drân-don* v. *niés-pa*. extr.; *idea*, *notion*, *conception* *Was.* (283); as the heading of a chapter or paragraph, e.g. *sdig-pa dag-pai don* of the expiation of sin. Rarely in a subjective sense: *don-méd byis-pa* thoughtless children *Mil.* — 2. the true sense, the real state of the case, the truth, (cf. *d n-dâm*), esp *dôn-la*, sometimes also *dôn-gyis* *Tar.* 102, 12, in truth, in fact, really *Glr.* and elsewh.; to speak the truth *Thgy.*; *dôn-la bltû-na* col. id.; also for: true! surely! indeed, forsooth. — 3. intent, purpose, design; profit, advantage, *dii don cî yin* what is your meaning and intent (of doing that)? *soi-sdû-bai don med Dzl.* going on is to no purpose; *don med bân-du* without seeing the use of it, without understanding the purpose *Wdn.*; with the genit. of the noun: the profit, advantage, the good, of a person, *mii don byéd-pa* to promote a person's welfare; esp. with reference to holy men, *gro(-ba) don byéd-pa* to work for the welfare of (all) beings, very frq.; of priests col.: to act officially, to sacrifice; gain, profit, v. *nyér-ba*; in a concrete sense: some particular advantage, prerogative, good or blessing obtained, frq.; *jan-pai don* a useful thing, *bdé-bai don* a gift of fortune, *nyéd-pa* to obtain it; *dios-grub mîd-gi don* the excellency of the highest perfection; hence *dôn-du* postp. c. genit. 1. for, for the good or the benefit of; 2. for the sake of, on account of; c. genit. of inf. in order to, that; 3. rarely: in the place of, instead of, against, for, *zas nór-gyi dôn-du tsôn-ba* to sell food for money *Mil.* — 4. in a general sense: affair, concern, business, *rañ-(gi) don* one's own affairs, one's own interest (cf. n. 3); *žun-(gyi) don* the interest of others; also meton. for disinterestedness *Mil.* (*Ssk.* དཀའ་དོན); *don mât-bas* on account of much business, (syn. *brê-bas*) *Dzl.*; chief or main point (ni f.), *yo-ba-riy-pai dôn-rnams mdor slû-ba* to sum up the principal points of medical science; *žus don ysûm-la dâs-te* religion being reduced to three main points (*lus, nag, yid*)

Glr.; *don sgrub-pa*, or *grub-pa* to settle an affair, to obtain one's end, to attain to happiness. — 5. in anatomy *don lia* are: the heart, lungs, liver, spleen, and kidneys *Med.*; cf. *smad*. — 6. document, *čad-don* a written contract, agreement; *če(d)-don* a letter (to an inferior person).

Comp. *d in-can*, *don dai ldân-pa* 1. useful, profitable, expedient, e.g. *tsig Thgy.* 2. enjoying an advantage. 3. having a certain sense. — *don-mtun* a merchant *Cs.*; *dpal dai ldân-pai don-mtun-dag* most honourable merchants! — *don-dây* 1. *Sch.* business, affairs (?). 2. col. = *don* 1. *don-dâm* (པར་མཁའ་), the true sense, subjectively: good earnest, col. *W. yâis-pa man don-dâm yin* it is not (said in) jest, but in good earnest; objectively: *don-dâm-par dbyer-méd* in truth, (after all, upon the whole, in the end), it is all the same *Gram.*; *don-dâm rmdm-par niés-pai čos Glr.* prob. = *don-dâm-pai bdên-pa* absolute truth *Was.* (293); in later times = *ston-pa-nyid* *Trigl.* 20; *Mil.* — **don-dâs** *W* (lit. འཇམ་མཁའ་) = *čed-dôn*?

དོན don num. for *bdân-ču*, *don-yici* etc. 71, 72 etc. to 79.

དོན་པ་ dôn-pa for *tôn-pa* *Glr.* in one passage, prov. in *C.*

དོན་དོན་ dob-dób, dob-dób *smrû-ba* to talk stuff, nonsense *Sch.*

དམ་ dom the brown bear; *dôm-bu* 1. *Sch.* the cub of a bear, 2. *Cs.*: a species of black dogs, resembling a bear.

དམ་དམ་ dom-dôm *Cs.*: ornamental fringes hanging down from the neck of a horse; *Wdû*: *mê-tog rtû-yi dom-dôm dlu.*

དམ་ར་ dôm-ra screen, shade for the eyes and the like *Sch.*

དོར་ dor a pair of draught cattle; *gluñ-lór* a yoke of oxen

དོར་བ་ dór-ba v. *lór-ba*.

དོར་མ་ dór-mu breeches, trousers, *dor-fün* short breeches, *dor-riñ* long drawers, trousers *Cs.*; *snam-dor* from *snam-bu*; *dór-rtu* 1. that part of the breeches which covers the privy parts, v. *rtu*; *yûgs-sa-moi dór-rtu* des *yzu srûñ*, *rmâ-la jan* *Wdû.*, the

middle part of a widow's drawers prevents epilepsy and heals wounds. — 2. *W.* = *lór-mu*?

དོ། *dol* 1. *net*, esp. fishing-net, **tám-pa** to spread, to fix it (*C.*, *W.*; (*nja*)-*dól-pa* a fisherman, cf. *ṛlól-pa*. — 2. *W.* *stew-pan*. — 3. *dol* *ṣcól* - *pa* to split, to cleave *Sch.*

དོ། *dos* a load (of a beast of burden) that has to be carried by compulsory service, without being paid for; *Kal-dós* id.; *ja-dós* a load of tea carried in this manner; *dow gél-bu* to load (on), to pack, *dos bōgs-pu* (not *ṣiāg-pa* (*C.*)) to unload; *dōs-pa* a conductor of such loads (*C.*, *dos-dpon* the leader of a caravan of such loads; *dos drag-pa* 1. *Mil.* prob.: **hard compulsory service**; 2. perh. also: **severe in exacting it**, e.g. a feudal lord.

དུ་ཅི། དུ་ཅི་ *drā-ṣi*, *drān-ṣi* *Pur.* a flat basket.

དྲ་པ་ *drā-pa* a small copper coin, used in the western part of the Himalaya, a thick **paisa**, of the value of half a penny.

དྲ་བ་ *drā-ba* I. sbst. རྒྱུ་, 1. grate, lattice; **net, net-work**, *lūs-la* *drā-bar brel* (the veins) are spread throughout the body like net-work *S.g.*; *rūs-pai* *drā-ba* the frame-work of bones, the skeleton *Thgy.*; *od-zér-gyi* *drā-la* a pencil or aggregate of rays of light (lit. lattice-work of rays) *Glr.*; *dra mig* id., esp. col.; *lāgs-(kyi)* *dra(mig)* iron railings; grate; gridiron; *ryyā-dra* wooden rails, fence (*C.*, *W.*; *dra-(ba)* *ṣiyed-pa*) *Lex.*, *Glr.* 'half-lattice', technical term for a kind of silk ornament; *drā-ba-ṣan* latticed, grated; *dra-lag-drā-lag-ṣan* having many forked ends or branches, of the horns of a stag. — 2. a bag made of net-work (*C.*, *dra-ṣiāl*, *dra-ṣūn* id. — 3. the web of water-fowls.

II. vb., pf. *dras*, *W.* **dē-ṣe**, to cut, clip, lop, dress, prune, pare (leather, cloth, paper, wings etc. with knife or scissors); also fig.: *ṣai nūn-nas drās-te* borrowing (a syllable) from the father's name *Glr.* (twice); cf. also *Tar.* 107, 13; **tēb-dhe-pa** (*C.*) one that cuts the strings (of a

purse) on his thumb, i.e. a cut-purse, pick-pocket; *gōs-drās* cloth cut out for a garment (*C.*); *dras-ṣyāul* scissors *Sch.*; *dra-grī* (*C.*): 'a tailor's knife used for shears'; *drāi* (sic) *ro Sch.*, **ṣe-rūg*, *ṣa-ṣe** *W.* clippings, outtings, remnants.

དྲ་མ་ *drā-ma* experienced, practised, learned *Sch.*; so perh. *Pth.*, where however *bra-ma* and *tra-ma* is the usual form.

དྲ་བ་ *dra-zu*, or **dra-su** *W.* a small pan with a handle; a ladle.

དྲག་ *drag* 1. *W.* the post; any parcels or goods conveyed by post, the *Hind.* डाक. — 2. expedient, profitable, of use, *ṣūl-ba drag-gam* will it be of any use, well-applied, if I give? *Mil.*; *ṣi byas kyañ ma drag* whatever I did, it was of no use *Pth.*; *na ṣi-ltar byās-na drag* what course will it be expedient to take? what shall I do best? *Pth.*; **ṣi dhag, ghañ dhag** *C.* what is right? what is expedient? *nād-pa drag-pas* *ṣog* it is sufficient, if the patient is getting better *Mil.*

དྲག་པ་ *drag-pa* 1. noble, of noble birth *C.*, **drag-po** *W.*; *mi drag-pa*, or merely *drag-pa*, a nobleman; *drag-riys* nobility, gentry; *drag-par byed-pa* to raise to nobility, *drag-par gyūr-ba* to become a nobleman (*C.*); *drag-dos* an inferior officer or magistrate (*C.*). — 2. gen. *drāgs-po*, *W.* also *drag-ṣan*, (*Ssk.* རྒྱུ་, རྒྱུ་) strong, vehement, violent *ṣu drag-pa* a rapid river, violent current; *brtson-grus drag-pa bdd-pa* or *din-pa drag-pa* unbending, unwearied application; *skad drag-pa* a powerful voice; *Krims drag-pa* a severe punishment; *myiñ-ṣje drag* yearning compassion; strong, forcible, of expressions or language; moreover an epithet of terrifying deities, particularly of Siwa (*Ssk.* རྒྱུ་), *drag-mo* fem.; *ṣi rgyas dbaū drag* v. sub *ṣi-ba*. — Adv. *drag-tu* vehemently, violently, e.g. to pull, to lament, to implore; hastily, speedily, e.g. to come *Wdū.*; *drāg-por*, e.g. *drāg-por bēad-de bklāg-pur byao* in reading a marked stop should be made *Gram.*; *ha-ṣan mi-drāg-pur* very gently, softly; *drāg-gia*, *dād-pa* to believe firmly *Mil.* — 3. *drāg-pa* pos-

sessing a quality in a high degree, *duy-drag-pa* *Stg.* very poisonous. — 4. symb. num. 11.

Comp. *drag-nád*, v. *dreg-nád*, *gout*. — *drag-rtsal-čan* = *drig-po*, of deities. — *drag-zán* **strong and weak**, e.g. the relative force of sound *Gram.*; also **high and low**, with respect to rank. — *drag-ñul* **frightfulness**, *drag-ñul-čan* **frightful, terrible, powerful**; **cruel**, frq., yet chiefly with respect to the power manifested by gods and sorcerers. — *drag-yæd* lit. 'cruel hangman', a terrifying deity v. *Schl.* 111, 214.

དྲམ་པ་ *drags* adv. **very, much, greatly, mainly** *drags Mil.* **very much**; adj. **much, strong, intense**, *bza-btun-drags* eating and drinking a great deal *S.g.*; *drán-drags* an intense, most vivid, remembrance of a person *Mil.*, an ardent longing or desire; *dga-drags-nas* being very happy, highly rejoiced *Pth.*, *C.*; *gyod-drags-nas* feeling deep repentance *Mil.*; *bsteñ-drags-na* if one continues it too long *S.g.*

དྲམ་ *drañ* a kind of bear *Sch.*

དྲམ་པོ་ *drán-po* (མཐར་ཐུག་) **straight** 1. not deviating from the direct course, not crooked or oblique, *tig*, *lam* etc. frq.; *lus drán-po jóg-pa* to sit straight; **ka búñe dān-po dō-dē* *W.* to place a thing straight or upright again; **téd-la dān-po* *W.*, horizontal. — 2. **right**, e.g. *lam*, opp. to *lóg-pa*. — 3. **sincere, honest, upright, truthful**, *drán-poi ran-bzin-čan-gyi pñir* because they have an upright character *Dzl.*; *las drán-po* good actions, righteous deeds, opp. to *rtsub-po* violent, unjust *Stg.*; *krima drán-po* 1. a just sentence, righteous judgment, opp. to *log-pa*. — 2. applied to men, with regard to their acting according to justice and the law (v. *krima*); *čós-drañ-po* honest, upright, with respect to religion and the divine law; also *drin-po* alone, whenever it is not to be misunderstood, may be used for our just. — *drañ-por*, *tsig drán-por smrá-ba* to be candid, to speak the truth, frq. *drañ-don* v. *ñes-pa* extr.

དྲམ་པ་ *drán-ba* 1. abstract noun to *drán-po*. 2. pf. to *drén-pa*.

དྲམ་པོ་ *drañ-arón*, ལྷ་མི, 1. a holy hermit, an order of men, introduced from Brahmanism into Buddhism. These saints are looked upon partly as human beings, partly as Dewas, and at any rate as being endowed with miraculous powers *Dzl.* frq. — 2. At present the Lama that offers *sbjyñ-sreg* is stated to bear that name, and whilst he is attending to the sacred rites, he is not allowed to eat anything but *dkarzas* (v. *dkar-po*). — 3. symb. num.: 7.

དྲམ་པོ་ *drán-dri lh.* the beam of a pair of scales, *llind.* ལཱ་མེད་

དྲམ་པ་ *drán-pa* I. vb. ལུ, 1. to think of, c. accus., with or without *yiñ-la*, gen. to think of past events, to remember, recollect, call to mind, *drin* benefits, v. *drin*; *byün-ba-rnams* that which has happened *Glr.*; more emphatically: *rjes-su drán-pa* frq.; but also *dkon-mčög drán-pa* to think of, to remember, God; *sdüg-po yón-ba de ma drán-pa yin* do not think of, do not trouble yourself about, future evils *Mil.*; *bskyis-par mi drán-no* I do not recollect having taken anything on credit *Dzl.*; *drán-pa tsám-gyis* as soon as one thinks of it, quick as thought *Thgr.*; *so-só-nas...* *drán-par gyis sig* every body should think of... *Dzl.* (the simple imp. seems not to be used); (*rjes-su*) *drán-par byéd-pa* also: to remind of, to put in mind of, to revive the memory of, = *drán-du jüg-pa*, *drán-skül byéd-pa* *Lex.* — 2. to become conscious of, to recollect, *rmi-lam* a dream *Pth.*; *drán-par gyúr-ba* to recover one's senses, to be one's self again *Dzl.*; *čian mi drán-pa* insensible *Dzl.*; *mi drán-pai jóg-tu* after they had become insensible *Dzl.* — 3. to think of with love or affection, to be attached to, to long for, *ā-ma* for the mother col.; **dran-śem* *W.* love, affection, attachment; *drán-mčög-rje* dearest Sir! *Mil.*

II. subst. ལུ་མི, ལུ་མི, 1. remembrance, recollection, reminiscence; memory frq.; *drán-pa ysal-po* a retentive memory. — 2. consciousness, *stor* is lost; *tugs drán-méd-du tñm* to lose one's senses, resp. *Mil.*; *drán-méd-du brgyil-pa* id.; *drán-pa rnyéd-*

pa to recover one's senses *Pth.*; *γρό - ba* id.; *dran-dzin-méd-pa* being out of one's senses (with joy) *Glr.*; **self-possession, consideration, dran-mél** without consideration, inconsiderate; *séms-can smyon-pa-dag dran-pa so - sdr rnyel* insane persons regained the respective faculties of their minds *S.O.*, *drán-pa γζúis-pa* prob. quickness of apprehension, good capacity; *drán-pa nyáms-pa* weak-minded; *dran-yóól, dran-ldán,* remembering, being in one's senses *Ca.*; *dran-ðes* for *drán - pa dan ðes - rub Mil.*; **dhem - pa mañ - po ko - la ðar** *C.* he is uneasy, troubled, full of scruples and apprehensions.

དྲལ་ *dral* 1. v. *liam - mo*. 2. v. *dral - ba*.
3. for *gral*.

དྲལ་ཙེ་ *dral-tse* a kind of courier or messenger *Ca.*

དྲལ་ *dras* v. *dra-ba* II.

དྲི་ *dri*, col. also *dri ma*, **odour, smell, scent**, *dri-žim(-po)*, *dri-brúu* *Dzl.* an agreeable smell, sweet scent; *dri - bzán(-po)* 1. id., 2. *Ca.* also **saffron**; *dri-nán*, prob. also *dri-lóg*, *W.* **dri sóg-po**, *Ca.* *dri-mi-žim* an unpleasant smell, a stench; *dri bró-ba* to exhale an odour *Glr.*; **li nám-pa or nám-pa** to inhale an odour; *W.*: **kyúr - li, nyin-qi, dúg-qi, mé-qi, rúl-qi, hám-qi rag** I perceive a sour, stale, burnt, smoky, putrid, mouldy smell; **tsig-qi, zob-qi** a smell of burnt food, burnt wood; *dri lña* five odours or perfumes used in offering; *dri - ka Sch.*: urinous smell (?); *dri - nid* vapour, exhalation, fragrance; *dri-can lé-ba* bag of the musk-deer; musk *Wda.*; *dri-ču* scented water, perfume *Ca.* (yet cf. *dri-ma*), *dri-čen* a medicinal herb *Lt.* — *dri - tsañ - kán*, རྒྱལ་ལྷ་ཁྱེད་, a sacred place, a chapel, conjectures about the etymology of the word v. *Burn.* I, 262. — *dri-dzin po*, the nose. — *dri-za*, also *dri-za-mo* fem., རྒྱལ་ལྷ་ཁྱེད་ an eater of fragrance, in Brahmanism the heavenly musicians, and so also in Buddhism painted as playing on guitars, but usually (in accordance with the etymology) thought to be **aërial spirits**, that

feed on odours of every description. They are supposed not only to be fond of flowers and other fragrant objects, but also to visit dunghills, flaying-places, shambles etc., the various substances of which are accordingly dedicated to them (cf. *γτόr-ma*). The insects, swarming about such places, the Tibetan believes to be incarnated *dri-za*. — *dri-zai groñ(-kyer)* **mirage, fata morgana**.

དྲི་བ་ *dri-ba* **question, dri-ba dri-ba** to ask a question, *mi-la* a person; *dri-bai lan, dris - lán*, answer; *dri - rtóg ma mañ Mil.*, *C.*, **dhi gya ma jhé* or *čé** *Ca.* don't ask long! do not ask many questions!

དྲི་བོ་ *dri-bo* an enchanter, sorcerer, magician. *dri-mo* enchantress, witch *Mil.*

དྲི་མ་ *dri - ma*, མ་ལ་, 1. **dirt, filth, impurity; excrement, ordure**; *lag(-pai) dri(-ma)* marks left by dirty fingers on books etc.; *snd-dri* mucus, snot, snivel *S.g.*; *dri-ma yzum* the three impurities, excrement, urine, sweat; but sometimes more are enumerated; frq. fig.: *nyés-pai, nyon-móns-pai, ka-na-ma - tó - bai dri-ma; dri-ma kun zál-nas* after all impurities have been put off *Dzl.*; *dri-ču* 1. **urine**, *dór - ba* to urinate *Glr.*; *rés-ga ran-byun-gi dri-ču sten* sometimes (in my extremity) I had recourse to my own water *Mil.* — 2. v. sub *dri*. — *dri-čen* feces of the intestinal canal. — *dri-ma - can* **dirty, sluttish**, as to dress; *dri-ma-méd-pa* clean, cleanly. — 2. for *dkri-ma*, v. *dkri-ba*.

དྲི་མ་ *driñ Ca.* = 'drin kindness, favour,' yet, *γžan driñ mi jog Lex.*, *γžan - gyis driñ - la mi jog - čin rañ - gi čos žugs-so Dom.*? One dictionary renders it by རྒྱལ་ལྷ་ཁྱེད་, knowledge; certainty, faith, confidence
དྲི་མ་ *drin*, resp. *bka-drin*, rarely *sku-drin* *Glr.*, **kindness, favour, grace**, *blá - mai drin - gyis* by the grace of my Lama, of my spiritual father, of my patron saint *Mil.*; in addressing a person, *kyed* (or *Kyod*) - *kyi bka-drin - gyis* is gen. used; *mai drin* benefits conferred by a mother *Thgy.*; *drin-can, drin - čé* kind, gracious, benevolent; **benefactor**, *drin - can pa - má* the parents, these benefactors; *drin-can már-pa*, Marpa

དྲིབ་མེལ *drib-hil*

5

དྲི *dre*

full of grace (Milarnspa's Lama); *tse dā-la drin tē-āós rān-gi ma yin* the greatest benefactress for this life is one's own mother; *bōl-la bka-drin tē-ba lags-so* this turned out the greatest benefit for Tibet *Glr.*; *ā-ma drin-tēn* kindest mother! (says a king to a wonder-working female saint) *Pth.*; *drin drān-pa* as a vb., to acknowledge a kindness, to feel obliged; as a subst. thankfulness, gratitude *Thgy.*; *kyōd-kyi drin rtāg-tu drān-pas* as I shall always feel greatly obliged to you *Dzl.*; *dei bka-drin drān-tēn* full of thankfulness towards him *Dzl.*; *drin rjēd-pa* unmindful of obligations; *drin rjō-ba*, *drin-du rjō-ba*, *drin-lān glān-pa*, *drin-lān tsāb-pa*, *W.* **jīn-zō tān-tē** to return benefits, to show one's self grateful; *drin rjō-tēn lan byao* you shall not have done it for nothing *Dzl.*; *drin-lān-du* as a gift made in return, a return-present.

དྲིབ་མེལ (*drib-hil*) **dīb-hil**, a corrupt form for *dril-bu ysil*, *Ld.*, = *gyēr-ka*.

དྲིམ *drim* (spelling?) stump, trunk, of a tree or plant, deprived of top and branches *Ld.* —

དྲིའུ *drüu* v. *dre*.

དྲིལ *dril*, gen. *dril-bu*, bell; *dril srōg-pa* to ring the bell; to publish by ringing a bell; *dril-līe* the tongue of a bell, the clapper; *dril-yzūgs* the body of a bell *Cs.*, *Glr.*; *dril-sgrā* the voice or sound of a bell, peal of bells; *dril-kañ* bell-tower, belfry; *dril-stēgs* the frame of timber, on which bells are suspended.

དྲིལ་བ་ *dril-ba* v. *dril-ba*.

དྲིལ་བ་ *dris-pa* v. *dril-ba*.

དྲིལ་བ་ *drü-bu* = *grü-bu*, *grü-gu*, a clue or ball, of wool etc.

དྲུག *drug* num. six, *drug-pa*, *drug-po* cf. *dgu*; *yi-ge drug-pa* or *-ma* the prayer of the six letters, the Ommanipadmehām, *Glr.*; *drug-tu* sixty; *drug-tu-rtsa-yētig* (*W.* **jūg-tu-re-tēg*), or *re-yētig*, sixty one; *drug-bryā* six hundred; *drug-stōn* six thousand; *drug-tu-skōr* a cycle of sixty

years. — *drug-sgra* the so-called article, presenting itself in the following six forms: *pa, ba, ma, po, bo, mo*.

དྲུག་དཀར་, དྲུག་དཔར་ *drug-dkār, drug-dmār*, two sorts of turquoise *Cs.*

དྲུག་ *drüu* the space near, and esp. before ཅུ་ a person or thing, *jō-brān-gi drüu gān-na-bu der düg-nas* alighting on the place before the palace *Dzl. Nr. 3*; gen. with *na, du, nas*. 1. adv. near to, near by, to or at the side of, before, to, off from; *drüu-du rtōg-pa* to examine personally, face to face, orally *Dzl.*; *drüu-du grō-bu* to go near or up to. 2. postp. c. genit. (less corr. c. accus.), *šin-gi drüu-na* near, or under the tree, *drüu-lu* id.; to or towards the tree; *drüu-nas* away from (the tree); *rgyāl-poi drüu-du* to the king, before, in presence of (coram) the king; *drüu-pa*, resp. *sku-drüu-pa*, one standing near, a waiting man, a page in ordinary *Cs.* — *drüu-kor* train, retinue. — *drüu-ynas-pa* companion, associate. — *drüu-yig(-pa)* secretary. — *drüu-tso-ba* private physician, physician in ordinary *Cs.* When preceded by *zabs* it becomes a respectful term, e.g. in the direction of a letter, where it stands for our 'to' (lit. 'to the feet of N.N').

དྲུག་པོ་ *drüu-po* 1. prudent, sensible, judicious, wise *Mil.*, in conjunction with *yčān-po*; so also *Pth.* *yčān-drüu-lān-pa*. — 2. sincere, candid *C.* — 3. diligent?

དྲུམ་ *drüms* root, of rare occurrence; *drüms (-nas) pīyūn* exterminated, destroyed root and branch, *Lex.*

དྲུམ་པ་ *drüms-pa* clarified, clear *Cs.*; *bžes-drüms* resp. for *čani*, beer, *Ts.*

དྲུ་ *drud* 1. v. *drud-pa*. — 2. *drud-drüu* pelican *Sch.*

དྲུལ་བ་ *drüb-pa* v. *drüb-pa*.

དྲུམ་པ་ *drüm-pa* to have a strong desire, to long, languish, pine, for, *Sch.*

དྲུམ་མ་ *drüs-ma* millet *Sch.*

དྲུ་ *dre* *Ts.*, *dreu* *Lex.*, *düu* *Lh.*, *drel* *Glr.*, mule, *dré-po*, *jō-dre* he-mule, *dré-mo*, *mō-dre* she-mule.

དྲོ་བོ་ *dré-bo* *Lat.*, *(dre - mo Mng., 'de - mōn* W., albowl.*

དྲོག་པ་ *drig-pa, dréys-pa* 1. any dirt that is removed by scraping, whereas *dri-ma* is washed off; more particularly: — 2. soot, which is also used as a medicine *Wdii.*; *kui-dreg* id.; *agrdn-dreg* lamp-black; *slai-dreg* soot on a kettle; *lāgs - dreg* v. *lāgs*; *tāl-dreg, rldō-dreg* *Med.*? — *sō-dreg* tartar incrusting the teeth *Med.* — *dreg-bāl* flakes of soot. — *dreg-nāl* gout; *dreg-grām* id.

དྲོགས་པ་ *drégs-pa* 1. pride, haughtiness, arrogance, *Ken-dégs* id.; *dréys - pa nyams* pride is put down, humbled; *dréys-pa skyān-ba* to lay aside, to put off pride; *nór-gyis* *drégs* purse-proud *Lex.* — 2. proud, haughty, arrogant, = *dréys-pa-čan*; *drégs-pa (-čan tams-ādā* the great, the proud, the people of high rank, the great ones of this world *Pth.*; in the world of spirits, with or without *bgeys*: the powerful demons. — 3. as a vb.: *rō-tsas drégs tse* when the sexual impulse is strong *Med.*

དྲོད་ *dred (Zum. ཁྲུག་)* hyena, which name has prob. been transferred by the inhabitants of the mountainous districts to the *dred*, an animal better known to them) the yellow bear; *mi-dred* a bear that devours men *Mil.*; *pyūgs-dred* a bear destructive to cattle; *dréd-pō* he-bear, *dréd-mo* she-bear. — *dred-tsin* a bear's den. — *dred-siu-sin* hazel-nut tree *Sch.*

དྲོད་པོ་ *dréd-po* 1. *Sch.*: 'evasive, lazy', yet *čos-méd dréd-po zol-zóg gyo-rgyū-čan?* — 2. load, burden, esp. a heavy load *C.*, *dréd-po dréd-pa* = *Krés-po grág-pa*, to cord a load.

དྲོད་མ་ *dréd-ma, rtsa-dréd-ma* *Glr.* = *drés-ma*; *dām-dréd-ma* *Mil.*?

དྲོད་, དྲོལ་ *dreu, drel*, v. *dre*; *dreu - riōg* 1. the mane of a mule. — 2. a couch, or stuffed-seat *Cs.* — 3. a kind of long-haired cloth.

དྲོས་མ་ *drés-ma* 1. *C.* a kind of grass, of which ropes and shoes (of great durability) are made; *Glr. dréd-ma*; *drés-mai ge-sār* *S.g.* the filaments of *drés-ma*;

drés-bru *Cs.*, *drés-brum* *S.g.* the seeds of *drés-ma*. — 2. *W.* *Iris kamaonensis*.

དྲོ་ *dro* (cf. *dró-ba*), 1. the hot time of the day, from about 9 o'cl. a. m. till 3 o'cl. p. m.; *dró-la bāb-nas* when this time arrived *Dzl.*; *siā-dro* the morning, *gyi-dro* 1. the later part of the afternoon, 2. *W.* **pi-ro** evening, night. — 2. a meal taken about noon, lunch; *dro btāb-pa* to lunch; *dro-lāg* a sheep intended to be eaten for a luncheon; *dro-sā* meat intended for such a purpose.

དྲོ་བ་ *dró-ba* 1. to be warm, v. *drós-pa*; gen. adj. warm, *dró-bai ynas* a warm place; *dró - bar gyār - ba* to grow warm. — 2. warmth (*bāg-dro* v. sub *ur*).

དྲོགས་ *drogs* *Sch.*: 'packed up, made up into pack or parcel'.

དྲོང་(སྤ)་ *droñ(s)* v. *dren-pa*.

དྲོང་མ་ *drōñ - ma* a large basket or dossier, provided with a lid, and carried on the back, *Hind. पतारा*.

དྲོད་ *drod* 1. warmth, heat, e.g. of the sun; *drod-yār* warmth and moisture; *dród-kyi sin* a tropical tree *Wdii.*; *me-drod* 1. the heat of the fire *Lat.* 2. prob. animal heat, perh. because it is supposed to arise from a union of the fiery element with a germ originated by conception. — 2. *ka - dród zuñ yēig* a small piece of food, = *ka-zās*, and prob. incorrect for *ka-bród* enjoyment of the mouth. — *lām-la drod tōb-pa* *Mil.* was explained: to have a cheerful mind, free from doubts and apprehensions on the way (to heaven), *drod*, therefore, seems to stand here for *brod*. — *drod-rtags*, *Mil.*, was explained as being new knowledge, new perceptions, as a fruit of long meditation; one *Lex.* has *dród-rig-pa* = མཁས་པ་ experienced or well-versed in measure.

དྲོན་མ་ *drōñ-mo* col. warm, *zan-drōñ* warm food.

དྲོལ་ *drol* v. *drol-ba*.

དྲོས་ *droś*, *Sch.* = *dro*; *droś-čen* noon, mid-day, *droś-čün* forenoon(?).

དྲོས་པ་ *drós-pa*, pf. of *dró-ba*, heated, grown warm, esp. of the ground by the

དམན *dha-mán*

ད

གངས་བོད་ *ya-lá-bu*

heat of the sun, of men, by warm clothing; *drós son* the ground has grown warm, the snow is beginning to melt; *drós-na* when it is getting warm; *dá gón - na drós lags* if you put that on, you will be warm *Mil.*; *tse yčig drós - pai gos* warm clothing for one period of existence *Mil.* — *ma-drós-pa* n. of the Manasarowara or lake of Mapam in Nari. The Hindoos describe it as something like a northern ocean, inhabited by Nagas (v. *klu*), and the Tibetans in good faith repeat such fables, at least in their literature, although they know better.

དམན *dha-mán* *Ld.-Glr.* Schl. fol. 17, b., v. *lā-mán*.

དམན *dhu-ti*, (ལུ་ཏི་ a shaker, agitator?) a word of more recent mystical physiology, 'the middle vein', = *dbu-ma* (cf. *ytim-po* and *fig-le*) *Thgr.*, *Mil.*, *Wdi.* The Lamas consulted by me asserted, not quite in accordance with books, *dhu-ti* to denote a kind of *rluñ* in the body (which would agree with ལུ་ to blow, and with *πνεῦμα*), a vital power closely connected with the soul, supporting it during lifetime, and leaving it only when separated by death. This would be a new or second signification of *dhu-ti*, although I cannot vouch for the correctness of the above statement, nor am I able to decide, whether *dhu-ti* and *ā-ba-dhuti* are quite the same. — *ā-ba-dhuti-pa* *Tar.* 187, 8 is a proper name, *Schf.*

དམན *dhe-lā*, *Hind.* डेला, half a paisa, the smallest coin, equal to the tenth part of a penny, *W.*

གངས་བོད་ *ydag(s)* 1. fut. of *dogs-pa*. — 2. *ydags* the light, day Cs., opp. to *sribs*. — 3. in *Stg.* *ydags-pa* occurs frq. as a translation of བླ་མ་ wisdom.

གངས་བོད་ *ydāñ, rdañ (lāñ?)* 1. clothes-stand, rack or rail for hanging up clothes, *ydāñ-la gos dzār-ba, gēl-ba*; *ydāñ-bu* 1. peg or nail, for the same purpose. 2. *skās-kys ydāñ(-bu)* *Lex.*, **āral-dāñ** *W.*, step of a ladder. — 2. col. for *ydēñ*.

གངས་བོད་ *ydāñ-ba, ydāñ-pa*, to open wide, mouth and nostrils, to gape *B.* and

col.; *ydāñ-pai kro-zāl* an angry face with the mouth wide opened *Glr.*

གངས་བོད་ *ydāñs* 1. music, harmony, melody, = *dbyañs, snyags*, also *ydāñs-snyan*; *ydāñs byēd-pa* to make music *C.* — 2. resp. for *dprāl-bu* forehead *Cs.*

གངས་བོད་ *ydāñs-pa* 1. v. *ydāñ-ba*. 2. resp. one recovering from illness, convalescent, with *snyun, bsnyun-ba* *Lex.*; **ra dāñ** *W.* he has recovered from his drunken fit, has become sober again.

གངས་བོད་ *ydāñ*, བཞག, resp. *bzugs-ydāñ* *W.*, a bolster, or seat composed of several quilts or cushions, put one upon the other (five for common people, nine for people of quality), cf. *bol*; *ydāñ-kri* a throne *Glr.*; *ydāñ-rābs* a succession of teachers *Tar.* 199, 4. The word is much used in polite expressions: *ydāñ dlegs-pa* to take leave, to withdraw, to depart; *ydāñ-su* 1. place of residence, *blamañ* *Mil.*; *dga - ston - gyi* place of a festival *Glr.* 2. situation, position, rank, ni f., *Mil.*; *ydāñ-dren-pa* to invite, = *spyāñ-dren-pa*, to appoint, to nominate, *dpon-du* a chief, a leader *Glr.*; to go to meet *Glr.*; **dan-su-čē** *W.* id.; **dun-kyal-čē** *W.* to accompany, as a mark of attention; *dan-pēb-pa* to arrive *Sch.*

གངས་བོད་ *ydāb-pu*, fut. of *debs-pa*.

གངས་བོད་ *ydām-ka* *W.*, *ydām-ñā* *Lex.*, choice, election, **dām - ka čō - čē** *W.* to choose, to elect; *ydām-ñā byēd-pa* *Lex.* id.

གངས་བོད་ *ydām-pa*, fut. of *doms-pa*, *ydāms-pa*, pf. of *doms - pa*, to advise, *rgyāl-po-la ydām-pai mdo* adviser of kings, a mirror for sovereigns *Thgy.*; *ydāms-pa* subst. advice, counsel, doctrine, precept, *ydāms-ñāg*, *W.* **ydāms-ka, ydāms-ka** (cf. *kā-ta, kā-lta*), resp. *zāl-ydāms, bka - ydāms* id.; *ydāms-pa čig zu* we ask for some advice *Glr.*; *pān - pa ydāms - pa* a good advice; *ydāms-ñāg stōn-pa* *Lex.*, **dām-ka*, or *kā-ta tāñ-čē** *W.* to give an advice, to advise; *ydāms - ñāg doms - pai tseg* the imperative mood, expressing command or exhortation *Gram.*

གངས་བོད་ *ylā-ba*, eleg. for *lūg-pa* *B.* and *Khams*, 1. to be, to be there, *du*

yda how many are there here? *Zam.*; *egyúr-gin yda Ghr.*; *rtóg-tu ydao* he or it may be discerned, distinguished *Dzl.*; *pyín-nas yda* he had arrived *Mil.*; no other negative than *mi* can precede it: *zabs-míl-la cu rég-pa tadm-las mi yda* the water did not reach above the soles of the shoes *Mil.* — 2. with *par* it expresses uncertainty, vagueness, *rtéys-par yda* he may possibly go, *Pth.*; *di yín-pa* (col. for *par*) *yda* he seems to be this (man) *Pth.*; cf. *dag-pa*. — 3. to say, cf. *mči-ba*.

གདམས་ ydál-ba another form for *rdal-ba*.

གདིང་བ་ ydín-ba another form for *ḍín-ba*; also sbst.: *ydín-ba dan bgo-ba* carpets and clothes, i.e. all sorts of textures, *Stg.*

གདུབ་ ydú-ba 1. another form for *sdu-ba* to gather, to collect. 2. another form for *ydün-ba*(?) *Sch.*: to love; cf. *rnyed-la ydu Zam.*

གདུབ་ ydú-bu *Ghr.*, *ydú-gu Ghr.*, *ydúb-bu* the usual form, ring for the wrist, bracelet, or for the ankle, an ornament of Hindoo women; *lug* (resp. *pyag*) - *ydub* bracelet; *rkañ* (resp. *zabs*) - *ydub* foot-ring; *sór* (col. *ser*) - *ydub* finger-ring *Ghr.*; *yser-ydub* gold-ring, *dnul-ydub* silver-ring; *yser-ser-ydub* a golden finger-ring; **tág-čé** *W.* to put on (a ring).

གདུག་པ་ ydug-pa 1. poison = *dug*, *ydug-pa ysum Dzl.* = *dug ysum*; *zds-su ydug-pa zá-ba Dom.* — 2. in general: any thing hurtful, or any injury, mischief, harm done; as adj. noxious, mischievous, dangerous, *ydug-pa-čan*, of animals, demons, wicked men; *dug-sbrál ydug-pa-čan* dangerous venomous serpents *Ghr.*; *dre-srin ydug-pa mañ* many mischievous demons *Ghr.*; *ydug-pai báni-pa* propensity to destroy, destructiveness, ferocity, of beasts of prey *Ghr.*; *ydug-pai ná-ro* wild screams *Mil.*; *ydug-rtób* ferocity, malice, spite *Mil.*; *stár-bu ydug-pa tsér-ma-čan* buckthorn with horrible spines *Wñ.*; also for mischief done by evil spirits *Mil.*

གདུགས་ yáugs I. resp. *dbu-ydugs* 1. parasol, umbrella, *B., C.* — 2. canopy, bal-

dachin; *spyi-ydugs* a covering, shelter, awning, for several persons *Ghr.*; *ydugs búbs-pa* to raise a canopy, to put up a shade or screen; of peacocks: to spread the tail.

II. eleg. mid-day, noon, *sán-gi ydugs-la* for to-morrow noon *Dzl.*; noon-tide heat (cf. *dugs*), *ydugs-méd ydön-pa ydugs-kyis ydüns* an unprotected face is molested by the heat *Lex.*; *ydugs-tsód* 1. noon-tide, dinner-time, 2. dinner.

གདུང་ ydün, resp. for *rus* (-*pa*), 1. bone, bones, remains, esp. as *rñi-srel*, also *ydün-rús*, *sku-ydün*; *yser-ydün*, *dnul-ydün* the gold and silver palls covering the remains of the highest Lamas. — 2. family, lineage, progeny, descendants, *rigs ni rgyal-rigs-so, ydün-nigau-ta mao* as to caste, he belongs to that of the ruler, as to family, he is a descendant of Gotama; also fig.: *sans-rgyás-kyi ydün Dzl.* the spiritual children of Buddha, the saints; *ydün-brygyid yod* the house, the family, is still existing *Ghr.*; *ydün(brygyid) dzin-pai sras* a first-born male, by whom the lineage may be continued, frq.; also for any single descendant *Ghr.* — *ydün-sgróm Sch.* coffin, *Schr.* funeral urn. — *ydün-rten* funeral pyramid containing relics, cf. *mtod-rten*. — *ydün-rabs* generation, *ná-nas ydün-rabs liná-pa-la* in the fifth degree after me *Ghr.*

གདུང་བ་ ydün-ba, *ydüns-pa* I. vb. 1. to desire, to long for, *zá-la, ltó-la, Ghr.* and elsewh.; **dun dun zó-čé** *W.* id. — 2. to love, *ñin-tu ydün-bai ma yög* my own dearly beloved mother! cf. *brtse-ydün*. — 3. to feel pain, to be pained, tormented, afflicted, by heat or cold, thirst, lust, distress; **nyiñ dún-te** *W.* sad, sorrowful; *ydün-bar byéd-pa* to make sad, to distress, *yñin-gyi sém-la*, the mind of others. — 4. to be dried, *nyi-mas* by the sun, of a dead body *Dzl.*

II. sbst. 1. desire, longing, lust, *ydün-ba ži* (sensual) desire ceases *Stg.* — 2. love, *mos-gus-ydün-ba dpag-méd skye* immense veneration and love arises *Ghr.* — 3. affliction, misery, distress, torment, pang, *ydün-bai skad* a plaintive voice, doleful cry *Ghr.*

III. adj. 1. longed for, earnestly desired. — 2. beloved, v. above. — 3. grieved, tormented frq.; *ydun-dbyāns* a song expressive of longing or of grief, an elegy *Mil.*; *ydun-sēms* love-longing *B.*, and col.; **ā-ma-la dūn-sem-can* རྟུག་ *W.* he tenderly loves his mother.

མཐུང་མ་ *ydun-ma* beam, piece of timber, *ma-ydun* principal beam, *bū-ydun* cross-beam; *ydun-kēbs* beams projecting over the capital of a column *Glr.* — *ydun-sgrig* a raft *Ld.* — *ydun-dēbs* *S.g.* pedestal, base(?) — *ydun-zām* a bridge of timber or of poles. — *yilün-ān* *Sik.* fir-tree (*Pinus abies*).

གཏུང་པ་ *ydud-pa* love, longing *Sch.*, cf. *ydū-ba*.

གཏུང་བུ་ *ydub-bu* v. *ydū-bu*.

གཏུང་པ་ *ydub-pa* *Stg.*: *zūs-la*, adj., frugal, temperate?

གཏུམ་(པོ) *ydum(-po)* a piece *Sch.*, = *dum*.

གཏུམ་ *ydul* v. རླུལ་ *ba*.

གཏུས་ *ydus* v. རླུས་ *ba*.

གདོག་ *ydeg* v. འདྲེས་ *pa*.

གདོད་ *ydén* confidence, assurance, cheerfulness *Mil.* very frq.; *ydén tōh-pa* to become confident, to take courage, to be reassured; རྩི་མེས་ *ydén tian med* when dying, he has no confident hope *Mil.*; *mi-jigs-pai ydén* a strong confidence *Mil.*, *Thgr.*; *ydén-tsād* id., *de-rin tsam yan sād -pai ydén-tsād mā mēis-pas* not being sure whether his life will be spared for one day more; རྩི་བྱོལ་ *ydén-tsād med* without confidence, without any readiness to die *Mil.*; *blo-ydén* *Mil.* and col. = *ydén*.

གདོད་བ་ *ydén-bu*, pf. *ydēns*, *Cs.* to threaten, to menace; *Sch.* to brandish in a menacing way, *māson-ydén* brandishing a weapon *Lex.*; I also met with: *lag ydén-ba* *Glr.* to raise and move one's hand (in a suppliant manner), cf. *dān-ba* II., and: *bya ydōg ydén-pa* a bird with its wings raised and spread *Ma*.

གདོད་སྐུ་ *ydénis-ka* head and neck of a serpent, *sbrul-gyi* *Glr.*

གདོད་སྐུ་པ་ *ydénis-pa* 1. v. *ydén-ba*, 2. = *ydén(?)* **dān-pa-can* *W.*, **lō-dēn-pa* *C.*, deserving or enjoying confidence; faithful, trusty, of servants, husbands, wives etc.

གདོད་(པ) *ydön(-pa)*, resp. *žal-ydön*, 1. face, countenance, *ydön skya* a pale face *Lt.*; *ydön-dmar bod-yul* the country of the red-faced (more accurately: brown-faced) Tibetans *Pth.*; *ydön-nāg(-po)* 1. a black face; 2. a frowning countenance; *ydön-žin* dejected, disheartened, *Krel-méd ydön-žin mi byed-par* impudent and saucy *Glr.*; **don-āran tūn-cē* *W.*, **don-āran-te čā-va* *Kun.*, to be forward, bold, brazen-faced; *žag-gi ydön-pa* pig's face, pig's head *Sambh.*; *ydön-bži-pa* Brahma ('the four-faced'). — 2. surface, superficies, *sa-yžti*; fore-part, front-part, *dōn-la* adv. in front, in advance e.g. to go *C.*; *ydön-ytād*, *Lak*: *dōn-stād* just opposite; *ydön(-la)-dēd-pa* to push or press forward, to urge on (a donkey, a coward to the fight), to haul (a culprit before the judge); *snān-ba ydön-dēd-pa* to pursue one's course regardless of others (both in a good and in a bad sense) *Mil.*; *ydön-pyis* handkerchief *Sch.*; **don-si* *W.* complexion, *gyur sōn* he has changed colour; to *tūg-pa*, and *bū-ba* it is joined pleon.; *ydön-lhōgs* is stated to imply the same as *grām-bu* *Lt.*

གདོད་མ་ *ydōd-ma* = *yzōd-ma*, the beginning, *ydōd-mai dus*; *ydōd-mar* in the beginning, at first *Mil.*; *ydōd-kyi(s)* first, at first, previously, before *Mil.*; *ydōd(-ma)-nas* from the beginning; *ydōd-nas dag-pa* of primitive purity *Mil.* and elsewhere; *da-ydōd* *Lex.* prob. = *da-yzōd*.

གདོན་ *ydön* (ཡན) evil spirit, demon, causing diseases etc, *stēn-og-gi* superior and inferior (spirits), *Rahu* e.g. is *stēn-gi ydön*, an evil spirit of the aerial or heavenly regions; *stēn-ydön-gyis* རྩི་བ་ *Glr.* = *yzas žag-pa* to die of epilepsy (*W.?*), or of apoplexy (*Sch.*); *ydön-žen bō-lān*, or *bō-brgyād*, frq.; *ydön-gyis brlāms-pa* *Lt.*, *brlābs-pa* *Sch.*, infatuated or possessed by

some evil spirit; *rdon yug-pa* the entering of a demon into a person; *rdon-mi-za-ba* certainty, surety; *de byun-ba-la* or *de byun-bar ydon mi za* there is no doubt of such a thing having happened; gen. adv.: *rdon-mi-za-bar* undoubtedly, indubitably, *rdon-mi-tsal-bar* Dzl. id.

གནོན་པ་ *rdon-pa* ('s. fut. of *don-pa*).

གནོན་པ་ *rdol-pa*, *Lexx.* = *rigs-nān*, རྒྱུ་མཉམ་, an outcast, a man of the lowest and most despised caste, still below the *dmān-rigs*. The Tibetan word for this caste was perh. originally *dol-pa* fisherman, and has afterwards been transferred to all persons that gain their livelihood by the killing of animals, and consequently are despised as professional sinners.

གནོན་པ་ *rdos* 1. *fetter, chain*; *rdos-tāg* *fetter* in a fig. sense, *bondage*, *Thyy.* — 2. *material existence* (?), *matter* (?). *rdos-bcas*, (*b*)*rdos-bcas*, *material, corporeal*, *rdos-hāis-kyi lus* *Thgr.*, frq.; *rdos-bcas-su grūb-pa med* (these things) are nothing material, they have no substance *Thgr.*; *rdos-mai* *immaterial, unsubstantial*; *rdos-su čē-ba* seems to be the same as *rdos-bcas*, and perh. also *rdos-pa dzin* *Lex.* — 3. *rdos bgyāb-pa* *C.* for *W.* **ka kun gyāb-čē**, v. *rkūn-ma*.

གནོན་པ་ *rdos-pa* 1. = *rdos* (?) — 2. *Cs. mast, sail-yard*; acc. to *Lexx.* something pertaining to a ship; *rdos-bu* *oar* *Sch.*

བདག་ *bdag* 1. *self, na* *bdag* for *na nyid* *Dzl.* *VC*, 14; gen. in the objective case: *myself, thyself, one's self*; *bdag ston yān smad* to praise one's self, to blame others; *bdag srui-ba* to devote one's self to solitary contemplation; or as a genit.: *bdag-gi* one's own, my, mine; *bdag-gi sēma-la smad* he reproved himself *Dzl.*; *bdag-tu dzin-pa*; *bdag-dzin* the clinging to the I, the attachment to one's own self, *egotism*, frq.; *bdag dan bdag-gir dzin-pa* attachment to the I and mine *S.O.*; *bdag-tu ltā-ba* prob. id., *Tar*. 35, 18, *Schf.*: *Atmaka-theory, bdag-méd-pai čos* *Tar*. 36, 1 the *Anātma*, the contrary; *bdag-méd rnām-pa ynyis* are mentioned in *Thyy.*, prob. = *gān-zāg-gi*

bdag-méd, and *čos-kyi bdag-méd* *Mil.* c. XII.; *bdag-gir med* *S.O.*; *bdag-méd* ultimately coincides with *ston-pa-nyid*, *Burn.* I., 462 med. In common life, *bdag-med* is also used for another, **dag-méd-kyi mi** id.; **dag-méd-la ma tan** do not give it to another; *bdag-yān* I and others, one's self and others; *bdag-nyid* 1. = *bdag* I myself, thou thyself, he himself, *bdag-nyid-la yson-čig* listen to me! *Ph.*; *rgyāl-po bdag-nyid* the king himself *Dzl.*; *ku-čig ni bdag-nyid rāb-tu byān-bar ysol* some ask for the permission of becoming priests themselves *Dzl.*; *bdag-nyid ba-čig* only for their own persons *Thyy.* 2. *subst. the thing itself, the substance, the essence*, *byān-čub-sēms-kyi bdag-nyid yin* I am the essence of bōdhi, the personified bōdhi, says *Mil.*; *tūgs-rjei bdag-nyid (kon-miog-ysum* o grace personified, *Triratna*! *Gl.*; the *Ommanipadmehūm* is *sañs-rgyās tams-čād-kyi dgōñs-pa tams-čād yēg-tu bādūs-pai bdag-nyid* *Gl.*, i.e. the sun and substance of all the sentences of all the Buddhas concentrated in one word; *bdag-nyid-čēn-po, čē-bai bdag-nyid* = *rdzōgs-pai sañs-rgyās* chief Buddha, *Sākyathubpa, S.O.* — 2. *subst. pronoun, first person, I, eleg.*, expressing modesty and respect to the hearer or reader, without amounting to our 'my own humble self', v. *jrān-bu*; plur. *bdag-čag, bdag-rnams, bdag-čag-rnams*, also in a general sense: we mortals *Thyy.*; *bdag-čag tsōn-pa-rnams* we, these merchants here *Dzl.* — 3. the I, the ego = *gān-zag* *Was.* (269). — 4. *master, lord*, for *bdag-po*, v. below. — 5. in natural philosophy the element of solid matter; also for air *Stg.* — *bdag-po* 1. *proprietor, master, lord*; *bdag-poi sgra* the syllable *pa*, as denoting the active agent, i.e. him that has to do with a thing, e.g. *rtā-pa* (not to be taken as 'definite article' ('s.)); thus in many compound words: *kān-bdag, kyim-bdag* etc.; *tūgs-rjei bdag-po* lord of grace, *Awalokiteśwara, Gl.* init.; supreme lord, liege-lord, *klui bdag-po* = *dbān-po, rgyāl-po*; patron. 2. *husband, lord, spouse*; hence **ā-ma dag-po*, or *srin-mo dag-po**, a vulgar and ob-

scene word of abuse. — *bdag(-po)* *byéd-pa* to reign over, to possess, prop. with *la*, but also with accus. *gha-sá - ča bód-kyis btag byas* Tibet reigned over the province of Gha; *W.* also: to treat rudely, to handle roughly; *bdag - tu byás - pai bud - mēd* a married woman *Thgy.*; *bdag-po-med-pa* (col. *mkan*) unowned, e.g. of a dog, *Pth.*; forlorn, friendless, without a patron, a vagabond; also for an unmarried woman; also as an abusive word.

Comp. *bdag-rkyén* (as yet not found in books) seems to denote kindness, attention, help, received from a superior, (yet, it would seem, not without some obligation or other existing on the part of the latter, and thus the word differs from *bka-drin*). — *bdag-nyid*, *bdag-mid* v. above. — *bdag-bzün* *Glr.* prob. = *bdag-po*. — *blig-barün* hermit.

བདཱ་བ་ *bdü - ba* 1. adj. resp. savoury, well-tasted, for *zim-pa*; *C.* col. **dän-te**.

II. vb., pf. *blas = déd-pa*, 1. to drive, to drive out, *pyugs* cattle; to chase, to put to flight *Dzl.*; *lās-kyis, lās-kyi rtün-gis blānas* in consequence of works, of certain actions, frq. — 2. to carry away, along, or off, to hurry off, *čū-bos blās-pai glin* land carried away by water *Čs.* — 3. to call in, collect, recover, *bā-lon* debts *Dzl.* — 4. to reprove, rebuke, accuse *Sch.*; *bda-gléd byéd-pa* *Lex.*, *Čs.*: 1. to drive, to carry. 2. to examine, to investigate.

བདར་ *bdar* for *bda-bar*.

བདར་བ་, དར་བ་ *bdār-ba, rdār-ba*, to rub, i.e. 1. to file, to polish *Glr.*, to grind, to whet; *bdār-rdo* whet stone, hone. 2. to rasp, e.g. sandal-wood *Glr.*; to grind, to pulverize, *pyé-mar bdār-ba* to grind to powder, *Lex.*; *lāgs-bdār* a file, *sā-bdār* a rasp. — 3. so *bdār - ba C.* to gnash or grind the teeth; *pyag bdār-ba* to sweep *B.*; *byi* and *pyi bdār-ba* to clean, to polish *Dzl.* — *Ma.* in two passages: to pray earnestly, which is the meaning required by the context, confirmed also by several Lamas. — *mdün-du bdār-ba* *Lex.*: དྲུག་པ་, to place in front: to lead; to appoint; show; inspect;

prefer; honour. — *skyel-bdār* fee or reward given to an escort *Sch.* — *brdār-āa* *Sch.*: *'sēms-kyi brdār-āa* the nerves, sinews'(?); *bdār-āa yčōd-pa*, and *rtsa-brdār yčōd-pu* to examine closely *Mil.*; *rai-gi sēms brlur-āa čōd* (!) take it seriously to heart.

བདཱ་བ་ *bdül-ba* v. *rdäl-ba*.

བདུག་པ་ *bdug-pa* 1. vb. pf. *bdugs*, to fumigate, to burn incense, to swing the censer *Dzl.* — 2. sbst. the burning of incense; perfume, frankincense, more frq. *bhug-spōs*, *bdug-spōs-kyis bdug-pa*, *Dzl.*; *bhug-spōs* ful odours of incense arise *Pth.*

བདུང་བ་ *bhiñ-ba* v. *rdün-ba*.

བདུན་ *bdud*, *Ssk.* བླ་མ་, Mong. *šimnus*, the personified evil principle, the Evil One, the Devil, the adversary of Buddha, and he that tempts men to sin, but not like Satan of the Bible, a fallen spirit, nor like Ahri-man of the Persians, an antagonist of Buddha of equal power and influence, but merely an evil genius of the highest rank, by whose defeat Buddha will finally be the more glorified. He is also identified with the god of love (Cupid), ལྷ་མ་, v. *Köpp.* I. 88. 111. 253. In later times he has been split into four, and subsequently into numerous devils; also female devils, *bdūd-mo*, are mentioned. — *bdūd-rtsi* (བདུན་ཀྱི་རྩི་མ་) 1. the drink of gods, nectar, frq.; fig.: *čos-kyi bdūd-rtsi* the nectar of the doctrine, and similar expressions; even common beer, when drunk by a Lama, may resp. be called so. — 2. a praising epithet of medicines; *bdūd-rtsi-lia-lim* a bath prepared of a decoction of five holy plants, viz. *šüg-pa, bū-lu, tse-pād, Kām-pa*, and *om - bu*. — 3. myrobalan, Terminalia citrina, *Wdū*. — 4. a kind of brandy (?) — 5. *bdūd-rtsi-dmār-po* a demon.

བདུན་ *bdun* 1. seven, *bdün-pa, bdün-po*, cf. *dgu*; *bdün-ču* seventy; *bdun-ču-rtsa-yčig*, (*W.* **bdun - ču - don - yčig**), *don-yčig*, seventy one etc.; *bdun-brgyā* seven hundred, *bdun-stön* seven thousand etc. — *lūs-kyi bdün-po* the seven (principal) parts of the body, viz. hands, feet, shoulders, and neck,

(those of holy men are of a goodly size, long and stately) *Stg.* — *bduṅ-jīrāg* (ཇེ་ཏུང་གི་རྒྱ་མཚོ་) seven days, a week, *S.g.* — **dūn-na-tse** *W.* a child born before the natural time, a seven months' child.

བདེ་བ་ *bde-ba* *Sch.* to belong to a class (?).

བདེ་བ་ *bde-ba* (བདེ་བ་, བདེ་བ་) vb., adj., sbst., *bde-po* adj. *Mil.*, *l.* (of rare occurrence), *bde-mo* adj., col., esp. *W.*, 1. to be happy or well; happy; happiness; *mi bde-ba* the contrary of *bde-ba*; *nia bde-ate* as I am quite happy *Dzl.*; *blco* he is happy, prospers, flourishes; *bde-bar byed-pa* to make happy; *bde-bar pyin-pa* to come to a state of happiness, of rest, to a place of safety; *bde-bar yūs-pa* to be happy, to live in prosperity; *bde-bar tōn-ba* to let alone, to let another be happy; *Kyod bde-bar btañ mi yōi* we shall not allow you to be quiet *Mil.*; in *C.* col.: **žə' de-mo-la mi žug** id.; *bde-bar gyūr-čig*, resp. *bžugs-čig*, be happy! farewell! *W.* **de-mo ža žig**; *bde-bar btsā-ba*, **de-mo-la kye-čē** *W.*, to be safely delivered of a child; *bde-bar yūyis-pa* he that has entered into eternal bliss, the blessed, *Sch.* (*Köpp.* I, 91?) an epithet of former Buddhas, *Sāk. बुद्ध*; *lus dan sems mi-bde-bar gyūr-ba* to be bodily and spiritually afflicted *Dzl.*; *mi-bde-bai bāg-med-na* fearless of adversity *Dzl.*; *mi-bde-bar gyūr-ba* to ache, of parts of the body; *miul mi-bde-bar gyūr-ba* to be in travail, to suffer the pangs of childbirth; *sems-bde, blo-bde, snyin-bde* cheerful, merry, glad; *šin-tu tugs-ma-bde-bar dām-bdas-te* promising with a heavy heart, very reluctantly *Glr.*; *dga-bde* v. *dga-ba* comp.; *dus-bde* (**-mo** *W.*) peace, a state of peace, in *C.* frq. in conjunction with *žod-žags* or *sa-žam*; *žē(-bai)-bde(-ba)* the happiness of rest, a happy tranquillity *Glr.*; peace *Thgy.*; esp. the happiness of Nirwana *Thgy.*, *Mil.*; *žig-rten-gyi bde-ba-la žags-te* fond of a worldly life of pleasure *Dzl.*; *bde-ba dan ldan-pa* happy, *bde-ba-can* v. below; *nas-akābe-kpi bde-ba* a happy situation *Glr.*; *mya-nān-las dās-pai bde-ba tōb-pa* to attain to the happiness of Nirwana *Dzl.*; *dus-brtin-*

gyi bde-ba-la bkod agos I must help him to attain to eternal bliss *Mil.*; *žan-bde* v. *žan.* — 2. good, favourable, suited to its purpose ... *na bdeo* (*W.* **de-mo-yin**) the best thing will be, if I ... *Dzl.*; **gho de-wa yōi** *C.* so it becomes intelligible; good, well-qualified, well-adapted, *ka l'ir bde-ba* with good organs of speech *Ph.*; *smra-bde-žin* knowing to speak well, well-spoken *Ph.*; *nydmar-togs-kyi smra l'ie bde* a tongue skilled in speaking wisdom *Ph.*; in *W.* it is opp. to *rtsoḡ-po*: **lam de-mo** the road is good, may be passed without risk. — 3. in *W.* *bde* is also the usual word for beautiful, more accurately: *(l)ta-na de-mo*; *mū de-mo** splendid indeed! **de-mo man-na-mé** it is only for show

Comp. *bde-skyid* happiness, felicity, frq.; *bde-gro* going to happiness, joining the happy (spirits in heaven), also *bde-gro*, opp. to *nān-gro*; usually in a general sense, like our 'heaven'; *bde-gro mfo-ris-kyi lus tōb-pa* to receive a heavenly (glorified) body. — *bde-žen* felicity, consummate bliss, frq. — *bde-mčōg*, བཟའ་རྒྱལ་, a deity of more recent Buddhism, *Sch.* 108; *Tur.* — *bde-žags* prosperity, welfare. — *bde-stōi* (acc. to a Lama's statement for *tābe bde-ba, žen-rāb stōi-pa-nyid*), an expression for contemplation, v. *Was.* (144 and 141). — *bde-spyōd* *W.*, **de-čōd** *C.* **de-čig**, col. euphemism for privy. — *bde-ba-can* བཟའ་མཚན་, *bde-ba-can-gyi žin-kams* the land of bliss, a sort of heaven or paradise, in the far west, the abode of Dhyani Buddha Amituḥḥa, v. *Glr.* chapt. IV., *Köpp.* II., 27. — *bde-byed* he who or that which makes happy *Cs.*, བཟའ་ལྷན་, *bde-byin* བཟའ་ལྷན་, source of happiness, n. of *Siira*; as symb. num.: 11. — *bde-blāg* ease, content *Cs.*, acc. to our Lama: quickness, speed, *nād-pa bde-blāg-tu yā's-par gyūr-bai mīsan-nyid* *Wdi.* a sign that the patient will soon recover. — *bde-lēgs* well-being; ... *las bde-lēgs-su gyūr rig* they shall recover from ... they shall prosper again after ... *Dom.*

བདེ་བ་ *bde-ba*, བདེ་བ་, I. vb. 1. to be true, and adj. true, *Kyod zēr-ba bde-nō*

what you say is true, you are right *Dzl.*; *bdag-gis nyés-pa bdén-gyis* it being true that I committed a fault *Dzl.*; *dé-bzin-du bden arid* it might be true after all *Glr.*; *ñin-tu yañ bden* to be sure, that is true! *Glr.*; *de bdén-par ñés-sam* is it quite certain that this is true? *Glr.*; *c'bulen ltós-la bden-par dñig-na* ... see whether it is true, and if it is. then ... *Pth.*; *bdén-par dñin-pa* to believe to be true, to take for granted *bdén-dñin ñig-na* the illusion being destroyed *Thgr.*; **dén-ñe-ñe** *W.* (for *gñel-ñes-pa*) to believe, to be persuaded of the truth, frq.; *bulen bden* very true indeed! certainly; *bulen-bulén-ma* prob. something in which there is much truth *Tar.* — 2. to be in the right, to be right, *kyed bod-blon-rnams bden ye* Tibetan ambassadors are in your full right *Glr.*; **ña ñ-sül-lu dén-pa soñ** *W.* I have evidently been right.

II. sbst. 1. truth, in the abstract; but usually: something true, true words etc., *bdén-pa smra-ba* to tell or speak the truth; as adj.: true, veracious *Stg.*, (*W.* **dén-pu zér-kan**); *mi-bden-rdzin* this is not truth but falsehood *Glr.*; *bulen-pa mtññ-ba* to discern, to know, the truth, a degree of Buddhist perfection *Tar.*; *bulén-pa bzhi* the four truths, the four realities, viz. pain, the origin of pain, the annihilation of pain, and the way of annihilating it, v. *Köpp. I.*, 220. Whether, when *bdén-pa ynyis* are mentioned, they refer to two of the just named realities, or whether they always denote absolute (objective) truth (*don-dám-pai bdén-pa*) and subjective truth (*kun-rdzób-kyi bdén-pa*) as mentioned by *Was.* (293), I am not prepared to decide, nor am I able to explain the meaning of *lám-gyi bdén-pa* and *góg-pa bdén-pa* (*Thgy. frq.*). *bdén-pa-nyid* seems to be a technical term for truth, though the Buddhist understands by it nothing but *stññ-pa-nyid*. Nevertheless, the possibility of its being misapprehended from this reason ought to be no obstacle to the word being used in its original sense, and re-established in its proper right, the more so, as Buddhist

philosophy makes but a mockery of truth by identifying it with a negation of reality. — 2. = *bden-tsig*, v. below; *Mil.*

Comp. **dén-dai, dén-da** *W.* in truth, certainly. — *bulen-po* a true, a just man (s. — *bulen-brul* Cs.: 1. 'void of truth, unjust. 2. southwest part or direction'. — *bden-tsig* 1. a true word *Mil.*, but usually 2. a solemn asseveration, often combined with a prayer, to which the power of securing infallible fulfilment is ascribed *Dzl.* and elsewh., frq. — *bulen-dñin* v. above.

བདེན་པ་ *bdér* = *bdér-bar*; *gñi-bdér* whichever you like, at your pleasure; *ñi-bdér* has a similar meaning. v. *Tar.* 69, 14, and prob. also 192, 4; *bdér-bkod* v. *gyód-pa bdér-gro* v. *bdér-ba*.

བདེན་པ་ *bdé-ba* 1. (s. 'abundance, exuberance'; more corr., acc. to *Zam.*, where it is explained by *dür-ba* and *འྲིན* (unbounded), to extend (intr.) without bounds. — 2. with *la*, to hurt, to injure a person *Dom.* and elsewh.; *dgra bdó-ba* v. *ñlín-ba*.

བདེན་པ་ *bdóg-pa* I. vb. 1. *W.* to get or take possession of, to stow away, to house, **stom-tóg** the harvest; to put into, **gñim-mi nññ-du** something into a box; to lay up or by, to keep, esp. **dóg-te bór-ñe** in store, on hand; **ug nññ-du dóg-ñe** to hold one's breath — 2. B. to be in possession, to be possessed of, gen. with *la*, like *gyól-pa, dé-la rás-yug rñig bdog* he is in possession of only one piece of cloth *Dzl.*; *Kyód-la dñi-dra-bai stób-ma blóg-gam* have you such scholars? *Dzl.*; *nor mi blóg-pa* *Dzl.* poor; *dgon-pa ni gñi-na bdog* *Mil.* where have you (where is) your monastery? *bdag-lu pñug-pa bdog* I have a cavern *Mil.*; in an absolute sense: *tabe blóg-gam mi bdog* are there any means or not? *Ma.*; *W.* **yin-dog-ñan** is stated to mean proud, arrogant; **yóg-dog-ñan** one that saves money, a scrapper.

II. sbst. wealth, riches, B.; cog to *bdag-po*.

བདེན་པ་ *bdral-ba*, pf. of *dñul ba*, *Dzl.* frq. (s. l. c.)

མདག་པ་ *mdag-pa* a sort of large unburnt bricks of mud or clay Cs.

མདག་མ་, མེམདག་ mddg - ma, me - mddg, glowing embers, live or | coals, mddg-mai don a pit for keeping them, e.g. for the purpose of melting metals *Sg*.

མདུང་ mdui, also mduis, 1. C., B. yesterday evening, last night, frq.; mdui-gi rmi-lam, also mdui - stem - gyi rmi - lam *Glr.*, *Ph.*, last night's dream. — 2. W. yesterday (cf. *ka-rtad*); mdui-edri *Lex.*, Ca.: 'yesterday and to-morrow, now-a-days'; perh. error. for *den-edri*.

མདུང་མ་ mdui - ba *Sch.*: mdui - bai ynas place of cremation, the spot where the burning of the dead takes place.

མདུང་མ་ mduis I. *Sek.* མེགས་ལྗང་མ་, 1. resp. *aku* mduis brightness of face, fresh and healthy complexion, also with *bzin-gyi* Ca.; mdui - gi mduis bright eyes *Lt.*; *gyi-mduis* = mduis; *dmdr - bai mduis* fresh, ruddy complexion *Glr.*; *dmdr-bai mduis-kyis* with a face beaming with joy *Dzl.* and elsewh.; the brightness is destroyed by disease, *proq*, frq., or its fading away, *zor* *Lt.*; in a relative sense: appearance, exterior, look, mduis-nan bad, ugly appearance *S.g.* — 2. *Med.*: a hypothetical fluid, the most subtle part of the semen, a substance that pervades the whole body, esp. the skin, and is the primary source of vitality; cf. *Wise*, Hindu Syst. of Med., Calcutta 1845, p. 42. 54. 201. — mduis-begyor n. of a species of bile. — 3. brightness, lustre, splendour, in general, *nyi-mai*, *jai* B. and col.; fig.: *dbai-poi mduis-ma mug ni na-la med* *Ph.* I am destitute of the eye, that brightest of the senses, as much as: the most excellent of possessions is denied to me.

II. resp. *dpral-ba* forehead.

མདུང་ mda 1. arrow, *gyab-pa*, *pen-pa* to shoot (an arrow); *myig - mda* an arrow of reed, *lags-mda* an iron arrow; *dug - mda* a poisoned arrow *Mil.*; *dpral-bai mda* an arrow lodged in the forehead *Glr.*; *me-mda* 1. a fiery dart. 2. gun, fire-lock C. — 2. any straight and thin pole or piece of wood, e.g. the stem or tube

of a tobacco-pipe; *dit - rtai mda* pole or beam of a carriage; *lags-mda* an iron bar or rod, a ramrod etc.; *zu-mda* a jet or shoot of water, frq.; **(a)kar-da* W. a shooting star. — 3. = *mdo* 1. — 4. symb. num.: 5.

Comp. mda - *kun* loop-hole, embrasure. — mda - *mkan* 1. an archer. 2. an arrow-maker *Glr.* — mda-*rgyad* the range of an arrow-shot *Glr.* — mda-*sgro* the feathers of an arrow Ca. — mda - *zu* the waters discharged from the lower parts of a valley, opp. to *pu - zu*, those of the upper part *Glr.* — mda - *lön* the notch at that end of an arrow which is placed on the bow-string *Ph.* — mda-*dar* a little flag fastened to an arrow; esp. an arrow with silk ribbons of five different colours. By hooking such an arrow into the collar of a bride, the match-maker draws her forth from among her maiden companions *Glr.* mda-*dön* quiver. — mda - *pa* an archer; mda-*dpon* the commander of the archers, a high military rank C. — mda-*sprad* v. *sprad-pa*. — mda - *ber* perh. the more correct form of *ta-ber*. — mda-*bo* a large arrow. — mda-*mo* arrow-let, a kind of fortune-telling by means of arrows. — mda-*rted* *byed-pa* to amuse one's self with the shooting of arrows Ca. — mda-*tsu* a troop of archers Ca. — mda-*gyu* bow and arrows *Dzl.* — mda-*bzo-pa* arrow-maker. — mda-*yab* *Glr.* 1. *Lex.* = *pu - zu*, fence; hence parapet, railing; yet a Lama from Tashilhunpo declared it to be the projecting part of the (flat) roofs of large temples, on which the parapet is erected. — 2. a covered gallery on the top of a house C.

མདུང་ mdui 1. lance, spear, pike, mdui-*skor-ba* to brandish, to whirl a spear Ca.; mdui - *kyim* *Dzl.* 96, 9 a frame for leaning spears against; mdui-*mkan* a maker of spears; mdui-*fun*, or *tib-mdui* a short lance or pike, a javelin. — mdui-*togs* *Mil.*, mdui-*pa* a spearsman, a lancer. — mdui-*dar* a lance with a little flag at the top. — mdui-*rtse* top of a spear, spear-head; mdui-*jin* shaft of a lance. — mdui-*bzo-pa* =

mdün-mkan. — *mdün rtse-yü-m-pa* trident. — 2. sting, of insects *C.*, *W.*, *mdün bgyab-pa* to sting. — 3. *yer-mdün*, *diul-mdün* prob. the two frontal muscles *Med.*

མདུད mdud *Lt.* a medicine (?).

མདུད་པ་ mdud-pa a knot, *mdúd-pa bór-ba* frq., *dúd-pa Lt.*, *byéd-pa Cs.*, *gyáb-*ce* *W.*, to tie or make a knot, *agrol-ba*, *grol-ba*, to untie (a knot); **qól-dud* *W.* sliding-knot, slip-knot, **šin-dud* *W.* a regular knot; *skra-mdúd* knot or bow of ribbons holding together the long plaits of the women; frq. fig. *ser-mai mdúd-pa* bonds of avarice *Mil.*; **nyin-dud qól-*ce** *W.* (to untie) to open one's heart to a person; *mdúd-pa-can*. 1. full of knots, knotty. 2. cloddy (?) *S.g.* — *mdúd-dra* a disease of the membrum virile, prob. paraphimosis *Mag.*

མདུད mdun the fore-part, the front-side of a thing; the vis-à-vis, *mdün-gyi nám-wka-la* in the heavens before him, over against him, *Gl.* and elsewh.; *mdün-gyis* adv. coram, face to face, *mdün-gyis ltá-ba* to behold face to face; gen. c. *la*, *na*, *du*, *nas*: 1. adv. before it, at it, to it, from it; 2. postp. before, at, to etc.; *mdün-la ón-ba*, or *sleb-pa* to come up or near, *rán-gi mdün-la sleb ma bñug* he did not allow (the pursuer) to come near; *mdün-du skúr-ba* to send in advance; *mdün-du jiyin-pa* to come near, to approach; to hasten to *Pth.*; *mi mán-po tségs-pai mdün-du* in the presence of a great number of people *Dzl.* — *sku-mdün-pa* a waiting-man, valet de chambre, v. *sku*. — *mdün-léög* v. *léög-tse*. — *mdün-na-don* (*C.* **dyn-nán-don**) 1. *Lex.* བུ་རྒྱུ་མཁན་, court-chaplain, domestic chaplain or priest; so prob. also *Tar.* 58, 17. — 2. at present: a high civil officer or functionary, — *bka-blón*, vizier, *Sty.* and elsewh.

མདུན་མ་ mdün-ma, frq. in later lit.; one Lama explained it by *mds-pa*, another by: 1. wife, 2. things, concerns; *jig-rten-gyi mdün-ma* = *jig-rten-gyi bya-ba*.

མོ་ལོ་ mdo-li, *Sch.* also *mdo-ka*, arrow-head *B.*; *mds-sül Cs.*: 'the furrows or grooves of an arrow-head'.

མོ་ mdo 1. the lower part of a valley, where it merges into the plain (opp. to *pu*), — *mda*; more frq. the place where one valley opens into another, hence in general: the point where two valleys, roads (*lám-mdo*), rivers (*tsé-mdo*) meet; *lám-sran-mdor* at the street-corners *Dzl.*; *ynm-mdo*, *bzi-mdo*, *éög-mdo* the point where three, four, several (roads etc.) meet, esp. *bzi-mdo* a crossing, cross-road, as a place of incantations; *mdo* prop. n. (in full: *dar-rtsé-mdo*) province of the eastern part of Tibet, v. *Kams*; **dó-ru* in *C.* used as postp. = near, with, by, **nie do-ru* with me, **yul-gyi do-ru* near the village. — 2. *Sek.* ལུག་, aphorism, short sentence or rule, axiom; hence *mdó-ru*, *mdor*, *mdó-tsam sdu-ba* to contract, abridge, epitomize, to give only the main points, frq.; *mdor(-sdu)-na* in short, in general, altogether, on an average, denique, frq. — 3. *Sūtra*, in the more recent Buddhist sense, religious treatise or dissertation, a sacred writing, *mdo-slé* a collection of *Sūtras*, a part of the *Kangyur*; *mdo-slé-pa*, *mdo-sde-dzin* Sautrāntika, a school of philosophers, v. *Tar.*; *mdo-mdā* title of several collections of *Sūtras*; in quoting passages: *mdó-la*, *muló-las*, in the *mdo*, according to the *mdo* (viz. is said, is written etc.) *Sty.*; *mdo-sñob* giving a benediction to the host for his entertainment *Mil.*, cf. *Köpp.* I, 143. At present a distinction is to be made between *mdoi* or *dbú-mai lam*, and *snags-kyi lam*, i. e. between the doctrine of the sacred writings and a faithful and systematic study of them, — and of the more modern mysticism, which is mixed up with Siwaism, and seeks to obtain spiritual gifts by means of witchcraft, thus saving trouble and time; v. *Was.* (142. 177), *Köpp.* II, 29. — 4. *Cs.* *mdó-can* prudent, *mdo-med* imprudent, cf. *do*. —

མོ་ལོ་ mdo-li, the tibetanized མོ་ལོ་ *Hind.* sedan-chair *Pth.*


མདོག mdog, resp. *sku-mdog*, colour (cf. *ka-dog*) *B.*, *C.*; *mdog-léng* of a beautiful colour; *mdog-mdzës* 1. id., 2. a rose. (*s.*; *mdog-dkar-kä* perh. the more corr. spelling for **do-gar-kä* *W.*, light-blue; *mdog-yail* a species of gall, lit. 'purifier of the skin', *Med.*

མདོངས་ mdons 1. the white spot, blaze, star on the forehead of a horse *Glr.* and elsewhere; 2. the eye in a peacock's feather; *rmä-byai mdons*, *agro-mdons*, *mdons-agro* peacock's feather; *mdons-mfa-can* turkey-hen (*s.*)

མདོངས་པ་ mdons pa = *lön-ba*, blind, physically and morally, *B.*, *mig-mdons-pa*, *mdons-par gyir-ba*, to get blind, to be made blind *Dzl.*

མདོངས་པའི་པ་ mdons-pa'i pa *Mil.*, *mdons-söl zü-ba* or *byed-pa* (*s.*), to congratulate, to wish joy to another (*s.*; *Zam.* explains it by *dam-pa* to wish, another *Lex.* by *ñö-dga* joy; in the passage of *Mil.* it seems to signify thank-offering.

མདོངས་ mdons, sometimes written for *doms*.

མདོས་ mdo a cross formed of two small sticks, the ends of which are connected by coloured strings , and used in various magic ceremonies.

དང་པ་ dag-pa 1. *Sch.*: 'clay; cleaving, adhesive, sticky.' In *C.* = *jim-pa* (*W.* **kä-lag**) a mixture of clay and water; *dag-zäl* *S.g.* prob. id.; *dag-pa sbyün-ba* to make such a mixture, (*s.*); *dag-sbyär* covering, or stopping up with clay, e.g. the chinks of a wall or door, **dag-jär bül-ba** to render such service to a meditating Lama as an act of piety. In *17th.* *dag-pa* is mentioned as a kind of plastic art, and evidently signifies to mould, to model, to shape. — 2. = *ldag-pa* (*s.*); *ldag-gu* *Lex.* = *skyö-ma*, pap, pulp, prob. = *ldé-gu*. — 3. pf. *dag*, 1. to clear, to wash away, to wipe off, *drim-ma*, frq.; *rtä-la sol-byig* (to clean) a horse marked or blackened with charcoal *Glr.*; *dag-agrib* (to wash off) the filth of sin *Glr.* 2. to disappear, of sinful thoughts *Glr.*, sometimes *ynäs-su* to their own place, is added

pleon. *Mil.* — Participle *dag-pa* clean, v. *dag-pa*.

དང་ dan v. *dad*.

དང་བ་ dön-ba *Sch.* to come to, to arrive at; cf. also *bryga-dans*, sub *bryga*.

དང་, དང་ dad, dan, resp. *sku-dad* or *dan* *Lex.* funeral-repast.

དང་པ་ dub a train of persons, *for-dab* continue (*s.*)

དང་པ་ dab-ma 1. wing, *spring-pa* to shake (the wings) (*s.*), *gyöb-pa* to clap them (*s.*) — 2. ladle, float-board of a water-wheel. — 3. petal, flower-leaf, frq.; *lab-bryyal* eight-petaled *Glr.*; v. *Schl. Buddh.* 248. — 4. any leaf, a broad leaf, also *lab*. — 5. fan (*s.*) — 6. flag (*s.*) — *lab-čags* a winged animal, bird, frq. — *dab-räns-pa* full of leaves; with leaves fully developed *Sch.* — *dab-yöng* flag-feather, quill-feather. **དང་པ་ dab**, rarely *dab*, the side, lateral surface, of a hill, of the body etc.; surface, *mčün-dabs* of the liver *Med.*; in a more general sense: *sgül-dabs* the lumbar region *Med.*; pleon.: *nägs-dabs-na* = *nägs-na* in the woods *Mil.*

དང་ dam mud, mire, swamp, earth and water, = *dag-pa*, but as a product of nature; *dam-rd-zäb* *B.*, **dam-tsög** *W.* id.; *dam-du*, *dam-rd-zäb-la byin-ba* to sink into a swamp; **dam-päg(s)** *W.* muddy splash, slough. — *dam-bu* reed for thatching, writing etc.; (*s.*) also sugar-cane; *dam-bu ka-ra?* prob. a species of reed in wells or ponds *Wün.*; **dam-bür** *W.* sugar-cane.

དང་ཀ་ dam-ka *Zam.*, *dän-ja*, *däm-na*, *däm-pa* (*s.*) choice, option, *den sañ dam-ka byed-pa* to choose whether to-day or to-morrow *Zam.*; cf. *ydäm-ka*.

དང་པ་ dam-pa (or *döm(s)-pa* *Glr.* prov.) pf. *dam*, imp. *döm(s)*, to choose, to select, a bride *Glr.*; *mi-ytsün-ba dam-pu* such as choose impure things, cynical, lascivious characters *Stg.*; *dam-rin* choosing, turning over in one's mind a long while; *ldrä-bo yün-pa mi ytan dam-rin tüba-kyis ydul* prob. not losing sight of your enemy, constantly watching, put him

down, as soon as an opportunity offers, *S.g.*, and hence *že-sdān dam-rin* a long lingering, lurking grudge *S.g.*

དཔལ་ *dā-ba*, pf. *dā-das* (prob. vb. n. to *bā-ba*, *dā-dā*) to pass over, 1. to travel over, to clear a certain space, *tan de* this plain *Sambh.*; *zag di-mai lam* (to perform) many day's journeys *Dzl.* — 2. c. *las*: to go beyond, to surpass *Dzl.*; *lha-las dās-pai* *spos* incense surpassing that of the gods, i.e. that which is burnt to them *S.O.*; to exceed, *tsād-las* the measure *Lt.*; *grān-las dās-pa* *Tar.* surpassing number, innumerable; *badm-byai yāl-las* (surpassing) the understanding or imagination, inconceivable *Glr.*; to transgress, to trespass against, *bki-las*, *krims-las*, a commandment, a law — *gāl-ba*; to get over a thing, to get the better of, to overcome, — *ryādl-ba*; to go away from, *mya-nān-las* q.v.; to let go, leave off, abandon, *čos-las* one's religion *Thgy.*; *blō-las dās-pa?* — 3. with or without *dās-las*, *tse*, resp. *sū*, to depart this life, to die; *dās-po* the deceased, defunct, late, *Lex.*; **dā-lōg** *W.* the soul of a deceased person, ghost, apparition; the re-appearing is possible only for about forty days after death, as long as the Bardo lasts, v. *bar-do*. — 4. to pass by, — to disappear, *nyi-zlā dās-nas* when the sun and the moon have disappeared (for a time); very frq. relative to time: to pass away, to elapse, *dās-pai dus* the time that has passed, is gone, past time, v. *dus* 5.; *zla dgu dās-nas* after nine months *Lt.*; *dus-lō* the year past, *dās-zlā* the month past, *dās-zug* the day past; **dā-zāg-lu** *W.* the other day, lately; *nyin-mtsān čos-kyas dā-bar bya* day and night are spent in religious exercises; *dge-bai byā-ba kō-nas dū-da Tar.* (time) spent in none but works of virtue. — *dā-ga (-ma)* *Cs.* hour of death, *du-ga-ye-čes* ལྟགས་ཀྱི་མཁའ་, knowledge of the hour of death (title of a book).

དཔར་ *dār-ba* to tremble, shudder, shiver, *grān-bus dār-ba* to shiver with cold; *jiga-pas* (to tremble) with fear; *dār-zin gāl-ba* id.; *dār-bar gyūr-ba* to begin to tremble; *dar-gim* *Sch.* doubting,

wavering, undetermined, *dar-gim byēd-pa* to doubt, to waver.

དཔར་ *dāl(?) ru-dāl, ru-drel* a single horn *Sch.* — *bad-dāl* prov., being left exhausted on the road, sinking under fatigue.

དཔར་དཔར་ *dāl-dāl* v. *tā-bag*.

དཔར་ *dāl-ba* — *dāl-ba*, *ču-dāl* still water *Lex.*

ལྷོ་ *di* demonstr. pron. *this, nai bu di* this my son; *nai di* this of me, i.e. that which I am doing just now *Glr.*, what I am experiencing just now *Mil.*: the present, the respective, *gyāb-pa-po di* the respective performer (of an incantation) *Dom.*; such a one, *bdag min di že-byā-ba* I, such and such a one *Thgr.*, also *di dan di (-lta-bu)* and similar expressions, *nas kyōd-lu di dan di-lta-bu zig shyin-no* I give you such and such a thing. On the difference between *di* and *de* v. *de*; the plural forms and derivatives of both of them are in conformity; only the following may be particularly mentioned: *di-ka-rān* is used also for just here, just now *Mil.*; *di-lta-ste* for instance, to wit, such as, viz.; also pleon. with *žē-na*: *nyis gan žē-na di-lta-ste Wān.*; *či pyir žē-na di-lta-ste Pth.*; *di-ltar so*, in this manner, *či pyir kyod di-ltar gyur* in what manner have you become so, how did you get into this condition? *Dzl.* frq.; *di-ltar-ro* it ran thus, it was to this effect, of this purport *Glr.* frq.; *na di-ltar yin* such I am, I am, live, go, just as you see me here *Mil.*; in the verse: *dus-byas čos-rnams di-ltar bltu* 'compounded things must be regarded thus' — the word *di-ltar* is meant to be accompanied by a snap of the fingers (*se-gol*, or *skūl-čig-ma*); *di-nas* from this place, from this time present, as yet, still. *di (dan) piyi (-ma)* the present and the future life, frq.; *di piyid edeb-pu, rjē-bu* to exchange this life for the future one, i.e. *tse pyi-ma blō-btan-ste dii don gyāb-pa* to be earthly minded *Cs.*; **di-zug, i-zug** *W.*, so, thus; **di-rin** *W.* to-day; *di-ru* (come) in here, into this place; here, at this place, frq.; now, seldom.

འདིག་ *dig* stopper, stopple, also *ka-dig*; **dig-æ* *Ld.* to put in a stopper; to stop up, to close with a stopper; **dig-ril* *C.* musket-ball. Cf. *dig*.

འདིང་བ་ *shin-ba*, pf. *btin*, fut. *ytin*, imp. *fii(s)*, to spread on the ground, a mat, carpet etc.; to scatter, sprinkle, strew, grass or hay to lie upon, ashes on the snow etc.; **btin-ba* subst. *W.* a small carpet, on which the Lamas use to sit; **mal-btin* *C.* bedding, pillow, or blanket. — *diin rgyab-pa* *Sch.* to weigh in one's mind, to consider; to suspect, to entertain a suspicion.

འདུ་ཆུང་ *du(n)-kan* meeting-house, house of assembly; *chos-ñul-pai* (quasi) church, chapel *Dzl.*

འདུ་ཁྲུག་ *du-kriug* tumult, riot, uproar *Cs.*

འདུ་བ་ *du-ba*, pf. *shu*, (vb. n. to *sdud-pa*) 1. to come together, to assemble, of men and animals; *shun-kün-du* *Dzl.*; *shu-nam na* *shu* are they already assembled? *dui* with (a person) *Tur.*; in order to fight *Stg.*; of things: *nyes-pa tams-ñad dei lüs-lu shu*, v. *nyes-pa*; *du-ba* and *shu-pa* subst. a coming together, an assembling, a gathering, esp. in *Med.* a (somewhat indefinite) disease, or cause of disease; *shu-sa* meeting-place *Gl.*; *las-mi man-po shu-sa* an establishment comprizing many workmen, manufactory, workshop, workhouse, **dzom-du yin-gin shu* *C.* they flock or crowd together; *tsun-shu* the assembled traders or dealers, the market frq.; *skyabs-kun-shu* 'a collection of all the refugees' is a name given to *Milaraspa*. — 2. to unite, to join one another, *kyo-ñug-tu* as husband and wife, to get married; in a special sense in philosophical language: 1. to unite (opp. to *bräl-ba*), e.g. the soul uniting with an organ of sense, like *sdéb-pa*, *Mil.* 2. *shu-byas* composed of two or more ingredients, *shu-ma-byas* consisting of one thing, simple, elementary; only this is eternal, every thing compounded is perishable, frq. — 3. to be pressed or crowded together, **aril düs-te shu* *Ld.* they stand crowded, in serried files or ranks; intellectually: *dam-ros shu-pa* a

compressed system of religion. — 4. *shu-pa* to consist of or in, *nyis-su shu-so* (religion) consists of two things *Thgy.*; *enai-rid shu-su shu-te yda* the external world consists of spirit, is spirit, i.e. is nothing *Mil.* — 5. col.: to be drawn together, to contract, to shrink, **shu-cha dug* *Ld.* it shrinks, e.g. wood or paper from heat; **tsa-shu* *C.* prob. *cramp, spasm, convulsion*; **shu-kan* *Ld.* elastic, springy.

འདུ་བྱེད་ *du-byed*, *Sak.* བྱེད་པ་ (the Tibetan word is nothing but a literal translation of the *Ssk. saṃskṛta*; cf. also *shu-ñs* and *ñin-po*) 'one of the obscurest and most difficult terms of Buddhist philosophy' *Köpp.* I, 603, where the various translations are enumerated that have been attempted, such as: idea, notion, imagination (cf. *Burn.* I, 503), action (*Was.*) etc. It should, however, at once be acknowledged, that the word cannot be translated into a European language, as the meaning given to it is not the result of honest research and observation, but a product of arbitrary and wild speculation.

འདུ་འཇིག་ *du-dzi* noise, bustle, din, clamour, *du-dzi med-pai dben-pa* *di* this solitude without any noise *Mil.*; *shu-dzi-la ñin-pa* to live in the midst of the bustle of worldly affairs; *shu-ñin*, *shu-lün* *Cs.* id.

འདུ་ཤེས་ *du-shes*, *Sak.* ཤེས་པ་ ('con-scientia') corresponds in most cases to our idea, notion, conception, image, although sometimes perception, feeling, sense, thought, consciousness may be employed for it: *nór-la rtug-tu yod-pai shu-shes skyed-pa* to combine with earthly goods the idea of constant possession *S.O.* and thus frq.; *lün-la grui shu-shes ñug-pa* to unite with the human body the idea of a ship, to represent the body as a ship, *Thgy.*; *skyé-bai shu-shes byun* the perception, the feeling of discomfort arises *S.g.*; *Eró-bai shu-shes opán-ba* to detest the idea, the thought of anger *Dzl.*; *lgi-bai ñyógs-la shu-shes cün-zad kyan ma ñyos* no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirred in his mind; *ñags-pai*

du-ñes-can entertaining thoughts of sensual pleasure *Gl.*; *du-ñes slar rnyed-pa* to recover from a state of insensibility; as vb.: *du-ñes-pa, mya-nian-dus tob du-ñes-te* imagining that I shall obtain Nirwāna *Thgy.* As one of the five *ñān-po* it is translated by *idea* (*Burn.* I, 511), by *perception* (*Köpp.* I, 603). The three terms *du-ñes-can, du-ñes-méd-pa, du-ñes-méd-mtn* may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (*Dzl.* 725, 7), *du-ñes-can* refers to human beings, the two other terms relate to celestial beings (v. *Köpp.* I, 261, 17 and 26), that are evidently so much the more excellent and exalted, as they are far above all reasoning and thinking. According to another, and (it would seem) more natural interpretation, the first of these three terms implies rational beings (man), the second irrational beings (higher animals), and the third quite irrational creatures (lower animals, worms, reptiles, that are not even possessed of the sensitive powers of the higher animals), whilst the 'long-lived Lhas' of the 17th. heaven are classed together with the common Lhas (who however taken strictly, belong to the 'first world') and on account of their stupidity are believed to be incapable of ever being converted, *Thgy.*

འདུག་པ་ *dag-pa* (eleg. *yalā-ba*, resp. *bzugs-pa*) 1. to sit, syn. with *sñod-pa*; with *na, la* etc.; to sit down with termin. or *la*; to sit up (in bed); *dag-par gyur* to get seated *Dzl.* 55, 6; to remain sitting, to keep one's seat, *Dzl.* 55, 7; to remain, to stay, *dir ma dag-par son zig Dzl.*; to remain behind, to stay at home, with or without *ñyir, kyim-na* etc. *Dzl.* — 2. to be, to exist, to live *Gl.*: ... *skabs-med 'dag-go?* there is no chance of ... Yes, there is! ... *dag ñes-nas* knowing that ... is still alive *Dzl.*; *drān-sron byed-can dag* he lives as a hermit *Dzl.*; to be, to live at a certain place, *ñas-na dag-pa* the being somewhere *Gram.*; *pa-mā gān-na dag* where are my parents now? to be at home *Dzl.* and elsewh.; to

be extant, to be found, *can mi dag* nothing is, or was to be found, nothing was there *Mil.*; as partic. joined with, or put inst. of the possess. pron.: *ko-rān dan (ko) bu brgyad dag-pa* he and his eight children being with him *Mil.* (*yōl-pa* is construed in the same manner); in quotations: to be found, to be written, to be met with, ... *yōl zā-ba ... na dag* the account of being ... is to be found in ..., *Gl.* — 3. to be, as copula, in *B.* often with termin.: *kyim-par dag-pa* to be a layman *Stg.*; *rkān-pu kṛā-lor dag* the foot was variously coloured *Dzl.*; *di-rnams mi-ma-yin-du dag-pas* as these are spirits *Mil.* Generally speaking, this termin. case is not to be pressed, nor always to be explained by: to have become, or to be translated by: in, as in the following: *ryga-gur-gyi yi-ger dag-pas* to be (written) in the Indian language *Gl.* — 4. to be, as auxiliar vb., 1. with the termin. of the inf., often merely paraphrastically, e.g. *yōl-par dag-pa = yōd-pa Gl.*; frq., however, indicating doubtfulness and uncertainty: *na ni ñān ṣi-bar dag* may be I shall die to-morrow *Gl.*; *Kyēl ... yin-par dag* you seem to be, you are, I dare say *Mil.*; *gro dḡōs-par dag* I suppose you must go *Gl.*; *stir-bar dag* it will probably be given *Gl.*; *ma mḡōi-na mi rḡōs-par dag* if we had not seen it, we should probably not have known it *Mil.*; in the same manner it is used with *yōl-pa*, q.v. — 2. with a verbal root, in ancient lit. hardly ever occurring, in more recent writings used paraphrastically like *dag-pa*, with the termin. of the inf. (v. above 1), but not indicating a certain tense, e.g. *rdol dag* it makes its appearance, comes to light, *Gl.*, *bḡig dag* they were destroyed *Gl.*; in col. language (in *W.* at least) it is gen. a sign of the pres. tense: *zer dag* I say, thou sayest etc.; only in *Bal.* it indicates the fut. tense. — 3. with the gerund in *te* or *nas* vulgo for the pres. or preterite tense, frq.; in *B.* of so rare occurrence, that it is prob. to be regarded as a vulgarism to be charged on the copyists, and to be cor-

rected accordingly. — 4. with *gin* (B. and onl.) and *ciñ* (H.), denoting a continued action, state, or condition, as in English: I am looking. — *ding-yus*, *ding-sa*, place of residence, abode.

འདྲུབ་ *dul-pa*, pf. *btul*, fut. *ytul* (Ca.), imp. *dud*, *tul* (Ca.), to bend or bow down, to incline, *rnā-ba*, to incline one's ears to hear, (also used of animals), cf. our 'to prick the ears', *Dzl.*; to bow, to make a bow, *la*, to a person; *zābs-la* at a person's feet, to kneel down before a person.

འདྲུན་ *dun*, *go-dun*, = *sna-togs* of several kinds, divers, sundry, various, *Lar.*

འདྲུན་པ་ *dun-pa* 1. vb. to desire, to wish earnestly, with *la*, *nyān-pa-la mi dun-pa* they not having any desire to hear *Pth.*; *dge-ba-la* to strive after virtue, frq.; also *dun-pa* alone (without *dge-ba-la*) id. *Thg.*; **lo čj-la dym-pa** C. religious interest, concern for religion; to be zealous, to take a warm interest *Mil.* — 2. sbst. a desire *Thgy.*; a supplication *Dzl.*, *Glr.* Cf. *dun-pa*.

འདྲུན་མ་ *dun-ma* 1. advice, counsel, *nān-pa* a bad advice *Ma.*; *dābs-pa* to give advice; *byed-pa* to take a resolution *Mil.* — 2. consultation (v. examples sub *čün-ba*), *čün-grōs* id.; *da-lān-gyi dun-grōs dī-la* at this present consultation *Glr.*; **dym-ma jkē-pa** C. to consult, to confer with (a person about a matter). — 3. council, *dūn-mar* *bodus* they called a council together *Mil.*; esp. in compounds: *dūn-kān* = *dū-kān* q.v.; *dūn-sa* meeting-place, assembly, frq.; union, association, society, *dge-dun* an association of clerical persons. — 4. v. *dum?* *nyen-dun* harmony amongst relations, *Stg.* — 5. the state of being a bride; bride, f., and perh. *Glr.*; cf. also *dga-dun* sub *dga-ba*. — 6. = *mūn-ma?*

འདྲུན་པ་ *dub-snyoms* *Sch.* a state of comfort, ease; *dub-krags*, an interruption of that state, discomfort.

འདྲུས་པ་ *dūm-pa* 1. vb. to reconcile one's self to, to be reconciled with, *tāb-pa*, *dūm-na* if contending parties are reconciled with one another; *rtāg-tu mi dūm-*

mo they are constantly at variance *Dzl.*; **dūm-fa** (lit. *kra*) C. contract, agreement, — *čad-don*. — 2. sbst. concord, union, peace *Ca.*

འདྲུར་ *dur* thick and clammy *Sch.*

འདྲུར་པ་ *dur-ba* to trot; *dur-grōs* the trot.

འདྲུའཔ་ *dul-ba* I. vb., pf. *btul*, *tul*, fut. *ytul*, imp. *tul*, *W.* **tul-čē** 1. to tame, to break in, *rtā*; to subdue, conquer, vanquish, *dgra*; sometimes even to kill, to annihilate *Pth.* — 2. to till, cultivate, waste land; to civilize, a nation, which with the Buddhist is the same as to convert, frq.; to educate, to discipline, to punish; *ydul-bai rigs-pa* those fit for and predestinated to conversion *Dzl.*; *ydul-bya* id. frq.; also used substantively: *grō-ba nū-yi ydül-bya yin* the beings are to be converted by me *Glr.*; *bdag kyed-kyi ydül-byar dog čig* may we become your converts!

II. sbst. *འདྲུའཔ་* 1. the taming etc. — 2. also *dul-bai* *sde*, the disciplinary part of the Kangyur, *idul-ba-las* from, or according to the Dulwa; *dul-bai brla* an expression (taken) from the Dulwa.

འདྲུས་པ་ *dūs-pa*, v. *dū-ba*.

འདེག་ *dé-gu*, v. *ldé-gu*.

འདེག་པ་ *dé-ba*, v. *ldé-ba*.

འདེག(ས)་པ་ *deg(s)-pa*, pf. *bteg(s)*, fut. *ydeg*, imp. *tey*, *W.* **tég-čē**. imp. **tog**, to lift, to raise, to elevate, the head; the tail, also fig.; *agron-me* *Glr.*, **od-fo** *W.*, to hold up a lamp, a light; also fig.: to let one's light shine to others; *grāgs-pai gō-sar degs-pa* to raise to a high rank; to support, sustain, maintain, keep up, *Pth.*; *rām-bu degs-pa* to join in singing, to fall in with, *Dzl.* and elsewh. (*Sch.* erron. 'to bawl, to blare'); *rā-mda degs-pa* to help; for **zi tég-čē** and similar phrases cf. the secondary forms *tég-pa*, *tégs-pa*, *téys-pa*; with or without *srān-la*, *rgyā-ma-la* etc.: to put on the balance, to weigh, *B.*; *zib-bégs* weighed accurately

Lt.; *dégs - kal* 'a bushel by weight' (*ts.*, or rather: twenty points on the large steel-yard. — **jug - tág* *W.* water-wagtail. — **dég-ka* *C.*, *W.*, weight. — *dégs-dpon* is said to denote a military dignity, but is not generally known; as 'servant waiting at table', it ought to be spelled *stégs-dpon*. — *dégs-sin Sch.* yoke, fitted to a person's shoulders, for carrying water-buckets etc.

འདོང་བ་ *déi - ba*, pf. *deñ*, imp. *deñ(s)*, to go, esp. *gyir déi - ba* to go back, to return, *Dzl.*, *Lex.* Cf. *don-ba*.

འདོང་བ་ *déi - pa*, pf. and imp. *del*, sometimes preceded by *ryen-su*, to go or walk behind, hence 1. to drive, cattle, the herdsman walking behind the animals, whereas of the shepherd *Krid-pa* is used; *rtün-gis gru del* the wind drives the ship, frq.; also to drive through (a tube) by blowing, to blow through *Glr.*; to drive (animals, birds) from a place of rest, to rouse, start. — 2. to pursue, chase, run after, *rgód-ma déi - pa* to be in the rut (of a stallion); **del tán-é* *W.* to chase, to hunt; **dél-de bó-é* *W.* to call after a person. — 3. vb. n. to follow in succession, to succeed, *rim - pa bzin* successively, of generations, *Glr.* — 4. to call in, to recover, money, debts; *bü-lon-del drag-po* a severe dun *Mil.*; *déd-mi* a driver, e.g. the person walking behind the horse of a rider, driving it on *Lt.*; the pursuer of a fugitive *Glr.* — Cf. *bda-ba*.

འདོགས་པ་ *débs* 1. puncheon (tool). — 2. time, times, = **lan* *W.* (?)

འདོགས་པ་ *débs - pa*, pf. *btub*, fut. *ytub*, imp. *lob*, supine *débs-su*, and ; *däb-tu*, *W.* **tab-é*, imp. **lob*; to cast, throw, strike, hit, variously applied, cf. *rgyab-pa*, in *B.* gen. with instr., even if there is a dative in the same sentence, v. the examples; **cog-tse-la tab - é* *W.* to strike upon the table; *rtün-gis, ydön-gyis, nádkyis débs - pa*, to be beaten by the wind, to be possessed by a demon, to be seized with an illness, frq.; *snags-kyis débs - pa B.*, *mtu btub-pa col.*, to pronounce a charm against a person or thing, with *la*; *lan*,

do-spröl, *gros débs - pa*, to answer, to explain, to advise; *yal-bu débs - pa* to make a request, *smón-lam débs - pa* to offer up a prayer; *yal-débs byéi - pa* to remember well *Mil.*; *yal débs - su éts - pa* prob. to have a distinct recollection of a thing *Glr.*; *rtsis débs - pa* prob. to cast up an account, to reckon, to compute, *dei rtsis-ydub blá-g-la med* I do not take that into account *Mil.*; *lis-la yzer(gyis) débs - pa Dzl.*, **zer tub-é*, or *gyab-é* *W.*, knocking nails into the body; *rgyas débs - pa* to seal; **tul tab-é*, or *gyab-é* *W.* to spread dung (on the ground), to manure; *čus débs - pa* to sprinkle with water *Dzl.*; *tso, ša tūg-pa-lu débs - pa* to put salt, meat, into the soup; *sū-bon débs - pa* to sow; *gur débs - pa, rga-débs - pa*, to pitch a tent, a camp (driving in the tent-pins); also without a abst.: *snar btub-pai ču-yön-thu* (pitching) in the same dell where they had encamped before *Dzl. 77*, 1. (*Sch.* incorr.): hence in general: to found, to establish, e.g. a monastery, frq.; *čus débs - pa* to fix a time.

འདོགས་པ་ *dém - pa* to prove, to examine *Sch.*

འདོང་བ་ *der Glr.* prob. for *lter*.

འདོང་བ་ *do*, for *nulo 3.*, (*ts.* *do-yöl* prudent, clever, *do - méi Lex.*, *ts.* imprudent, silly).

འདོང་བ་ *dó - ba* 1. subst. *Sch.*: 'a breed of fine horses'; one *Lex.* has *do-ria w. e.* — 2. vb. *ts.*: = *dó - ba*, to say, to repeat; *ma-dos-par unspeakable* (?) *Dzl. 20*, 4 (the reading of *Sch.* dubious, v. *Schf.*'s remarks on this passage).

འདོགས་པ་ *dóg - pa*, prob. an incorr. reading for *dógs - pa*.

འདོགས་པ་ *dógs - pa*, pf. *btags* (also *ydags*!), fut. ; *dag(s)*, imp. *toy*, *W.* **tag-é*; imp. **toy* or *tag toi*; 1. to bind, fasten, tie to, (opp. to *gról - ba*), *W.* **Kyi tiig-t bor*, tie up, fasten, the dog well; (v. *bür - ba*); *lu* to a thing, frq.; also in a more general sense: to fix, to attach, e.g. a balcony to a house *S.g.*; to tie round, to buckle on, *go-mtsón lüs - lu* the armour *Lth.*; to

put on, *rgyan* gay clothes, finery, *rgyun bzān-po btags-pa* beautifully attired *Mil.*; col. also without *rgyan*, e.g. **tug-dad-tan** *W.* fond of dress and finery. — 2. in particular phrases: *bkar-dogs-pa* v. *bkar*; *mi-la skyon dogs-pa* to charge a person with a fault, to upbraid; *agro dogs-pa* v. *agro*; *tugs-la dogs-pa* to interest one's self in or for, to take care of; *Kyod tugs-la mi dogs-pa di ci yin mi ba* why he does not interest himself in your behalf, I know not *Mil.nt.* 37, 6.; with reference to things: to have near at heart; *tugs-la btags-so* you have taken great care of me, a phrase frq. used, where we should say: I am much obliged to you! though Tibetans deny its implying acknowledgment and expression of thanks. — *dām-la dogs-pa* v. *dām*; *ñan dogs-pa* v. *ñān-pa*; *miñ dogs-pa* to give a name; *dri-bai nyō-nas* according to likeness or analogy *Ming.*; *Kyewi min ci-skad ydags* how is the boy to be called? *Dzl.* *miñ mi-ydūn-ba zes* (or *mi-ydūn-bar*) *btags-so* they named him... *Mil.*, *Dzl.*; *miñ* may also be wanting. — 3. *Gram.* to join, subjoin, affix, *rar btags ga* a *g* joined with *r*, i.e. *rg*; *ra-la ja* a *ʃ* joined with *r*, i.e. *rʃ*; *sa-la btags-pai tn-yig, st*; *ya-btags*, or shorter, *yā-ta*, the *ya* which is written underneath, the subscribed *ya*, = ག; *yā-ta btags-pa yi-ge bdun*, seven letters are joined with *yā-ta(gs)* *Glr.*; *smād-dogs yuum* the three subscribed letters, *ya, ra, and la Zam.*; *dogs-can* 1. having a letter subscribed; 2. an open syllable with a vowel-sign, as *go གོ, de ངེ, indo འོན*, etc. (not *da ཌ or mda འོང*) *Zam.*; a-*dogs* consonants with a (འ) subscribed, syllables with a long vowel. — 4. in philosophical writings: *btags-pa* conditional, not absolute, *Was.* (228. 270), *btags-meil* nominal *Was.* (281).

འདྲི་བ་ *doñ-ba*, pf. and imp. *doñ* or *doñ*, to go, to proceed, *so-sor Dzl.* to separate, to disperse; *rgyal-poi tād-du* (to go) to the king; *pyi-rol-tu dāgy-cin* to take a walk *Dzl.*; *doñ-no* let us go *Dzl.*; *lōg-la doñ-no* let us turn back *Glr.*

འདྲི་བ་ *dod-pa* I. vb. (*W.* more frq. *tād-pa*), to have a mind, to like, to be willing, *zas bzān-po mi dod Dzl.*; *mi za dod tād byed* he pretends not to like this food *Lt.*; *sbytn(-par) dod-pa gyur* he gets inclined to give; *mi dod-par gyūr-ba* to feel no longer inclined; to wish, *nyān(-par)* to listen; *ci dān ci dod-pa* whatever you may wish *Dzl.*; *rgyal-po dod-pa* to wish to be a king *Dzl.*; as adj.: wished for, desirable, esp. with negatives, v. below; *dod-par byā-ba* adj. agreeable, pleasing, obliging, flattering, *Sty., Cs.*; to desire to long for, *Kyam dod* I wish I were at home *Dzl.*; *me dān nyi-ma* (I am longing) for fire and for sunshine *Med.*; *bū-mo nia mi dod* I do not wish for a girl; *rañ-dod-zen-pa* self-love *Glr.*; (*rañ*) *bzān-dod* self-complacency, vanity, *Glr.*; to ask for, to demand, *kön-jo dod-pa-la slebs* they came in order to ask for *Konjo* (in marriage) *Glr.*; to strive for, to aspire after, *sañs-rgya-bar* for holiness, for being like Buddha, for Buddhahood, *Dzl.*; to be willing, to intend; also ironically: *nā-dod-pa* one that wants to grow ill, that does not take any care of himself; to be ready, willing, *benyen-bkūr byed-par* to take charge of the waiting on (Buddha); *dod-par byed-pa* to make willing, disposed, to persuade to it *Dzl.*; to maintain, to assert; to suppose; to pronounce to be (cf. *tād-pa?*) *Ming., Tar.* and elsewhere. frq. — *mi dod-pa* to be not willing, not liking; to detest, *bsa-gas kün-gyis mi dod-na* as she was detested by all on account of her sluttishness *Dzl.*; to be angry, indignant, *zes mi dod nas* thus exclaiming indignantly *Dzl.*; *mi-dod-pa*, and *ma-dod-pa* adj. not wished for, disagreeable, adverse, *mi-dod-pai las* hard drudgery; *mi-dod(-lōg)-pai rkun* adverse wind, frq.; **tzig mi-dod-pa zer-kan** *W.* one that slanders.

II. sbst. *Ssk.* རྟམ་ 1. lust, desire in general; *dod-pa kun zād-de* after all desires have ceased *Dzl.*; *dod-pa-rnams-la dāga-pa* to indulge one's desires or passions; in a special sense, carnal desire, lust, vo-

འདོན་ *don*

5

འཛིན་ *don-pa*

luptuousness, = *dod* - *čags*, frq.; meton., coitus, *dod* - *pa spyod* - *pa* to practise it; *dod* - *pa'i dus dōbs* - *pa* to agree upon the time for cohabiting *Tar.* — 2: *Sek.* རྒྱལ་, a wish, *dod* - *pa ynum ydān* - *na* if three wishes are granted *Dzl.*; meton. the object of desire, *dod* - *pa tōb* - *pa*; *dod* - *pa' dan brāl* - *ba* to be separated from the object of one's desire. — 3. supposition *Tar.* 45, 21. — 4. *W.* semen virile. — 5. *Kama*, Cupid, the god of love and of lust. — 6. symb. num.: 13.

Comp. *dod-kāms* the world of sensual pleasure, the world of Brahma; *Dod-kāms-bdāg-ma*, prop. n. = *Skye-dgus-bdāg-mo*, = *Dpal-thā-mo*. — *dod-mkan* he that wishes, seeks, sues, a lover, suitor, cca., *nai bū-mo* *dod-mkan māt-po* *dug* there are here many suitors of my daughter *Glr.* — *dod-dgu* all wishes, *lus dod-dgür sgyür* - *ba* to transform one's self at pleasure *Mil.*, *Stg.* — *dod-čan*, *dod-lān*, *dō* 'pa-čan eager, desirous *Čs.* — *dod* - *čags* (འཇགས་) passion, carnal desire, lust, frq., *dod-čags skyān-te*, *dod-čags-kyis ydāns-te*; as the highest of the three *guna* (cf. *yü-mug*) it corresponds to རྒྱལ་, virtue, and is symbolized as cock or hen, though Tibetan readers probably never understand anything else by it than sensual indulgence. — *dod-jō* v. *jō-ba*. — *dod-dün* strong desire *Čs.* — *dod-dpal* prop. n. *Dodpāl*, a large hardware-manufactory and mint at the foot of the Potala in Lhasa. — *dod-brāl*, *dod-méd*, free from passions. — *dod* - *(pai) yōn* - *(tan)* 'wished for goods', earthly goods and pleasures, whatever is grateful to the senses, such as *dod* - *pa lāa*, a delight to the ears, the eyes, the palate etc. — *dod-lōg* unchastity, lewdness, prostitution, *spyod* - *pa* to have illicit, esp. incestuous intercourse, *dan* with. — *dod-sred* - *čan* avaricious, greedy *Pth.*, yet cf. *čags-sred-čan*; both words prob. signify the same. — *dod-lha* = *dod* - *pa* 5.

འདོན་ *don* *Lt.*, n. of a medicine (?) *dkur*, *dmar*, *skyur* - *don*.

འཛིན་ *don-pa*, pf. *btōn*, fut. (*Čs.*) *ydon*, imp. *btōn*, *W.* **tōn* - *čē**, the vulg. word for *byin* - *pa*, vb. a. to *tōn* - *pa*, *byün* -

ba, to cause to go out or to come forth, i.e.

1. to expel, throw out, eject, from the house, village etc.; to take out, from a box; to draw forth; to dig out, metals; **zān-ton-sa** *W.* a copper-mine; **tōn-te bōr-čē** *W.* to put, set, lay, place out; to let out, of prison *Pth.*; to drive or turn away, to dismiss, a servant, a wife etc., frq.; **na koi ka-ng* *čan ma ton** *W.* I could not get or force any thing out of him; *mči-ma don-pa* to shed tears *Glr.*; with *skad* and similar words: to utter, to set up (a cry), to make one's self heard; hence 2. to pronounce, *yige ynyis-nyis-su don-pa* to pronounce two consonants as two distinct sounds *Gram.*; to pronounce a magic formula; *klog-pa dan don-pa-la gōms-tā* practising reading and pronouncing *Dzl.*; to say, to repeat; to recite (sacred texts) with a singing, drawling tone, like that of mendicant friars; hence in general, to perform one's devotions; *žal-don* - *du mdād* - *pa*, *Tar.* 95, 11, prob. resp. = *ka-tōn byed* - *pa* to repeat by heart; *tugs-la don-pa* prob. to read silently. — 3 fig. to elevate, to raise, *kri tōg-tu Pth.*, or *rgyal-sar* *Glr.*, to raise to the throne; *mgo* v. *mgo* - *don*, sub *mgo* compounds; *žān* - *gyi srog* to prolong a person's life, by affording him a (scanty) subsistence *Thgy.*; **srōg-ton-kan* (-*po*)* *W.* the giver of life, ζωνοποιός. — 4. **ka tōn-čē** *W.* to sharpen a scythe by means of a hammer. — 5. to edit, to publish, books, *Tar.* 47, 17. — 6. *žos māt* - *ru don* - *pa* to arrive at the end and scope of religious knowledge *Mil.* — 7. *W.* resp. to take, to taste, to eat or to drink, *don yin-na* would you like a taste of that? *dōn-kan* dining-room; *dōn-gir* resp. for *ta-gir*; *dōn-rag* for *ü-rag*.

འཛིན་ *don-pa* 1. to come together *Laz.*, *Lt.* — 2. for *dām* - *pa* to choose,

to make a choice *Glr.* — 3. also *dōms* - *pa*, pf. *ydam*s, ft. *ydam*, imp. *dōms*, 1. to advise, cf. *ydam* - *pa*. 2. to exhort, *big-med-pa-rnams-la* wicked persons, *brāsdōn-par* to give diligence *Tar.* 3. to recommend *Glr.*, to bid, to command, v. *ydam* - *pa*. — 4. *Čs.*: importance; business, occupation (?).

འདྲམ་(ས་)(པ་) *dóm(s) (-pa Cs.)* 1. a long-measure, a fathom, = 6 feet, *dóm-gdā* one fathom, *Sg.*, as the usual length of a man, = *kru bāi*; *šin dóm dō* a piece of wood two fathoms long *Dzl.*; *dóm bōui don* a well ten fathoms deep; *dóm-gyis*, or *dōms-su jāl-ba* to measure by fathoms *Cs.*; *dóm-gaṅ-gru-bzi* 1. adj. measuring a square fathom; also a cubic fathom; 2. subst. a strong jail or dungeon. — 2. imp. of *dam-pa* to choose.

འདྲམ་ས་ *dōms* the pudenda, privities, regio pubis, *dōms(-kyn)-spu* the hair of that region, *dōms-spu tōg-pa* to pluck out such hair *Cs.*; *rīa-ma dōms dg-tu jūg-pa* col. to take to one's heels; *dōms-stōn* vulg. without breeches; *sdōms-lpāgs* foreskin, prepuce (?); *dōms-ṽtān(-ma)* *C.* a pure virgin; a nun; *dōms-ṽtān-pa* a chaste monk (if not rather *sdom* is meant); *dōms-rās* (also *ṽar-rās Cs.*) a small apron to cover the privy parts *Cs.*

འདྲོར་བ་ *dōr-ba*, pf. and imp. *dor* (cog. to *ṽtōr-ba*, *stōr-ba*, *byi-dōr*, *ṽyag-dār*). 1. to throw or cast away, like *ṽtōr-ba* and *ṽbōr-ba* *Stg.*; esp. to throw out, to eject, spittle, frq.; *dri-ṽu dōr-ba* to make water *Gl.*; fig. *srog dōr-ba* to fling away one's life *Dzl.*; to sweep out or away *Dzl.*, *Stg.* — 2. (opp. to *lén-pa*, *bžed-pa*) to decline, refuse, reject, despise, things offered *Dzl.*; to reject, a reading, a passage *Gram.*; to disapprove, of an action as immoral; *blāi-dōr*, *dōr-lén*, accepting and rejecting, deciding for or against, e.g. *dge-sdīg-gi Gl.* — 3. to subtract, *dōr-bai lhāg-ma Wdk.* the remainder left after subtracting; perh. also to divide. — 4. *srog dōr-ba* also signifies: to endanger life, or to deprive of life, used e.g. of diseases *Sg.*; *gōm-pa dōr-ba* (= *ṽbōr-ba*), to pace, to step, to stride, frq.; *dmōd-pa dōr-ba* v. *dmōd-pa*.

འདྲམ་ས་ *dōl-sa Lex.*, fertile ground or soil *Sch.*

འདྲ་བ་ *dra-ba* 1. adj., *C.*: **ṽdā-tē**, (which two notions gen. are not strictly distinguished from each other); *dra-ba di-dag* these equal things, for:

these comparisons, *Pth.*; *kyed ṽnyis dra-bar dug*, *dra-ba yin*, *drao*, you two resemble each other very much; with a pleon. *mnyam: rin-tūn mnyām-la dra-ba* equally long *Dzl.*; gen. with *dañ* or *accūs.*, seldom with termin., in various applications: *kyed(dañ) dra-ba ni* your equals *Dzl.*; *bud-méd-du dra-bai nān-na* amongst woman-like, effeminate (men), *Dzl.*; *dāi byin tsān-pa dañ drao* his brightness is equal to (that of) Brahma *Dzl.*; *ṽyān-gyi dōn-lān rān-gi drar sēms-pa* esteeming our neighbour's advantage as high as our own *Sg.*; *tams-ṽād-la bu ṽyig-pa dañ drao* he behaved to all as (to) an only son *Dzl.*; with a negative: *ṽyān ṽyān de dañ dra-ste ṽnān-ba med* others shall allow it just as little as he himself *Dzl.*; *Saṅs-rgyās dañ dra-bar byā-bai ṽyir* in order to be equal to Buddha, to come up with Buddha *Dzl.*; *brtaigs-pa mi ṽṽa skyās-pa dra* not as if (it had been) built, but as if it had grown up spontaneously *Gl.*; *bdag dra bud-méd blo-dmān kyañ* even a stupid woman like myself; *skra dra-ba yōd-dam* whether any thing like hair is still left? *Mil.*; *tēn-ro dra rnyed* he found the remnants of a carcass or something like it *Mil.*; *ro dañ dra-ba* as much as dead *Wdn.*; *mnyān-pa dañ dra-bai bāes-ṽnyén* a teacher like as a ferryman (conveying to the shores of happiness) *Thgy.*; *rtaṅ -rtāṅ dra ṽyān* seemingly eternal *Mil.*; *skyid-skyid dra ṽyān* even if it appears a blessing *Mil.*; *rūn-ba dañ dra-na* if it appears feasible *Dzl.*; *ster dgōs-pa dra* it seems I shall be obliged to give it *Gl.*; *da-lān kyod nūs-pa ṽe-ṽē dra bžin byūn-ste* as your strength this time at least seems to be rather great *Mil.*; *Kyedshu-shū dra* you might easily be ensnared *Mil.*; *mi-dra-ba* unequal, unlike, different, *snōn-ṽād dañ mi dra-bar* quite otherwise than formerly *Dzl.*; *ṽās-pa mi dra-bar* not like, not befitting, a priest *Mil.*; various, several, **ka-zē mi-ṽdā-wa** *C.* several dishes; *ṽdā-dra-ba, dē-dra-ba* such; *dē-dras*, (**dāhē-dē** *C.* vulg.) so, thus; *ṽi-dra-ba, ṽi-dra-ba* of what kind (qualis), *ṽi-dra ṽig légs-*

འདྲངས་ *drais*

5

འདྲབ་ *drub-pa*

par ston dgos you must tell me minutely how she looks, what kind of appearance she has *Glr.*; *jug ci dra tig son* what will be the upshot? where is this to end? *Glr.*; *nia yi-dra-bar de bzin gyur* he becomes just what I am *Stg.*; **ghán-de** *C. col. how?* *dra-dra* (*W. *dān-dā**) very frq. for *drā-ba*, e.g. *ḡa-dkār-gyi rgyu drā-dra-la tig-rtse-zer* something similar to the substance of tin is called zinc; *dra mi dra* like and unlike; equality, likeness, similarity, *dra mi dra lta-ba* to examine the likeness *Glr.* — 2. sbst. 1. resemblance, likeness, v. *dōgs-pa* 2. — 2. form, shape, appearance, phase. *Thg.*

འདྲངས་ *drais* v. *grais*.འདྲ་ *drad* v. *brad*.འདྲན་ *dran* v. *gran*.

འདྲལ་ *drāl-ba*, pf. *dral* (cf. *rāl-ba* and *hrāl-ba*), to tear to pieces, to rend asunder; also to pull down, a house; to rip up, to cut open, an animal.

འདྲི་ *dri-ba*, pf. and imp. *dris*, 1. to ask, ... *la, W. nas*, a person; with accus. to enquire after or about a thing; *grōs-dri-sa* a place for asking advice, oracle *Glr.*; *blā-ma dri-ba* to inquire after one's Lama *Mil.*; *pa-māi ytam* after one's parents *Dzl.*; *dri-bai tsig* interrogative pronoun, e.g. *ci Gram.*; v. also *dri-ba*. — 2. inst. of *bri-ba*.

འདྲིང་ *driṅ-ba* *Glr.* fol. 57, 12? another reading: *ldiṅ-ba*.

འདྲིང་ *drīd-pa* for *brīd-pa*.འདྲིས་ *drim-pa* for *brim-pa*.

འདྲིལ་ *dril-ba*, pf. *dril*, I. vb. n., cf. *gril-ba* and *hril-ba*, 1. to be turned, rolled round or twisted into a thing, *od-zér-gyi gān-bur* to be wrapped into a covering of light *Glr.*; to gather, to flow together, as *pho-bai bād-kan*, the gastric phlegm *Med.*; fig.: *blo-séms yōig-tu dril-te* whilst our minds were flowing together *Glr.*; *yāl-pa-rnams kā-dril-te nō-log-pa* a conspiracy *Schr.* — 2. to roll down, *ri-bo nōs-la* the

slope of a hill *Thgy.* — 3. to fall, to fall down *W.*

II. vb. a., cf. *agril-ba*, to wrap up, *rās-kyis* in a kandkerchief *Glr.*; *dar sna bias* in five sorts of silk *Glr.*; *zañs-kyis* (covered or sheathed) with copper *Mil.*; to heap together, to pile up, *mé-tog pūñ-por dril* the blossoms are aggregated, heaped together in a panicle *Wdn.*; *dril-bas* in short, to sum up all, in summa *Glr.* — *ljags dril-ba* *Sch.*: to play with the tongue, moving it to and fro.

འདྲིས་ *driṣ-pa* to be accustomed to, to be acquainted with, gen. with *dañ*, *Glr.* and col.; rarely with accus.: *nyen ji taam driṣ bzin* the more friends you get familiar with; *mig driṣ ḡs-na* if persons constantly see one another, get perfectly used to one another, *Mil.*; mostly adj. (= *gōms-pa*) accustomed, used, *mi* or *kāñ-pa* *dañ*, to men, to one's house; also *driṣ-pa* used absol. = tame *W.*; *driṣ-pa mi* an acquaintance, a sympathizing friend, an assistant *Thgy.*; *snar-driṣ-kyi mi* an old acquaintance, an old crony *Thgr.* A derivation of *driṣ-pa* from *drīd-pa*, *brīd-pa*, to deceive, to bait, to decoy, and hence to tame, was suggested by some Tibetans, but is after all scarcely to be authenticated.

འདྲུ་ *drū-ba* v. *brū-ba*.

འདྲུགས་ *drūgs-pa* to fall into small pieces, to crumble (away) *Sch.*

འདྲུབ་ *drūd-pa*, pf. and imp. *drud* (*drus*?), rarely *brūd-pa*, 1. to rub, *lus* the body; to file, to rasp, *ñiñ* wood, *Lez.*; to rub off, to scour, **bé-ma* *dañ* *W.*; to polish, to smooth, to plane, *pag-ste* with a plane *W.*; to grind, to powder, to pulverize (?). — 2. to drag, to draw or pull along on the ground, by a rope, *ro sá-la* a dead body on the ground (*ma-drūs-par* without slipping (?) *Med.*) — 3. **ñūd-de gyur ton** *W.* move, or push it a little aside; *ñud ḡād-de* *W.* to cut off obliquely (?).

འདྲུབ་ *drūb-pa*, pf. and imp. *drub* (s) 1. to sow *Sch.*, so perh. *Dzl. 220, 11.*

འབྲུལ་བ་ *drul-ba*འབྲེན་པ་ *drén-pa*

— 2. to embroider *C.* — 3. to heal, *rma* wounds *S.g.* — *tsam-drub* needle-work *Sch.*

འབྲུལ་བ་ *drul-ba*, pf. *drul*, gen. *rul* (q.v.), to become putrid, to rot, to putrefy, *drul-bar gyúr-ba* id.; *drul-bar byéd-pa* to cause to be decomposed *Med.*; *rtén-drul* prob.: putrefied substances, *blan-yčis byin-par-byed* are removed with the faeces *Med.*

འབྲེ་ *dre*, also *lha-dre*, *W.* **län-!e**, goblin, gnome, imp, demon, evil spirit, devil, col. the most frq. word for such beings; quite in a general sense: *klu-nyán-la sógs-pai lha-dre-rnams*; *byá-dre*, *dre-rgód* *Lt.* prob. two particular species of demons; *zá-dre* is said to be a word for 'owl'; *draes Kyér-ba* to be carried off by goblins *Ma.*; *draes-ynód*, *dreí ynód-pa* mischief done by evilspirits; *dre Jug-pa* the entering of evil spirits, the state of possession; *dré-žugs-pa* (*W.* **-kan**) one possessed by a devil, a demoniac; *skród-pa* to cast out, *dul-ba* to subdue (devils).

Comp. *dre-jigs-ñin = gu-gul-ñin*, 'devil's fear', a resinous wood, by the burning of which goblins are smoked out. *dre-paṇ-ka* n. of the fruit of *sgón-tog* *Wdn.* — **le-pu* (or *bu?*)-*tsub** *W.* whirlwind, water-spout. — *dré-po* a male devil, *dré-mq* a female d., *dré-bu* a young d., an imp *Cs.* — *dre-mo-bud* ignis fatuus, will-o'-the-wisp, Jack with the lantern *Schr.* — *dre-dmá* a goblin host. — *dre-lág* the left hand, the left side of the body being supposed to belong to the evil spirits *C.* — *dré-ñig* 'devil's louse', bed-bug *C.* — *dre-erín* goblins and Rakshasas, demons in general, frq.

འབྲེབ་ *dré-ba* l. pf. and imp. *draes*, prop. vb. n. to *bsré-ba*, 1. to be mixed with, *de ynyis drés(-na)* *Lt.* if the two are mixed with each other; *pyogs-yčig-tu drés* mixed together, miscellaneous *Lex.*; *draes-mtsáms* (*tsams* *Tar.*) the 'limit of mixing', *rgyá-mtsó dan gán-gá drés-mtsáms* the influx of the Ganga into the sea *Tar.* 178, 9; *tsig yžan ma drés-par* without mingling other talk with (the conversation); *ka dan anyin ma draes* a man with whom word and sentiment differ, a hypocrite; *čos dan čos ma*

yn-pa drés right and wrong were mixed together; in an absol. sense: *spyód-pa drés-te mū-stags-par gyúr-* to his course of life degenerated, and he became a Brahmanist *Pth.*; *dúd-gro drés-pa* an animal of a mixed race, half-breed, mongrel; *ma drés-par* without any confounding or mixing together, sharply discriminating *Mil.*; *ma drés-pa* prob. pure, unadulterated. — 2. to interfere, to meddle with, **de l-ka dan ma de** *W.* do not meddle with that; to have intercourse with, to engage in, *B.* and col.; *ráñ-sems blá-ma drés-pas bde* through your, the Lama's, intercourse with my soul, in your society, I am happy *Mil.*; *ytam dré-ba* id.

II. erron. for *gré-ba* *Pth.*

འབྲེག་པ་ *drég-pa* v. *brég-pa*.

འབྲེགས་ *dreys* v. *drég-pa*.

འབྲེད་པ་ *dréd-pa* to slide, glide, slip, **déd-de gyel** *W.*, **déd-tag(?)* *ñor-ne gyel** *C.* he slipped and fell.

འབྲེན་པ་ *drén-pa*, pf. *dran(s)*, fut. *dran*, imp. *droñ(s)*, 1. to draw, drag, pull, a carriage *Glr.*; a person by his arm *Dzl.*; *drág-tu* violently *Dzl.*; to draw tight, a rope *Dzl.*; to draw from, to pull out, an arrow out of a wound *Glr.*; to press or squeeze out, matter, pus, *Med.*; to tear out, *yrón-poirgyú-ma* the intestines of a living person; fig. *ka-čig tser-ñón-gyi rigs-suani dren* some reckon it (lit. draw it) to the species of Meconopsis *Wdn.*; to cause, to effect, *bde-čén* felicity *Thgy.*, *skyúg-pa* vomiting *Tar.* — 2. to conduct, water (*W.* **rán-čé*); to lead, to guide; with or without *ma*, *lam drén-pa* to direct a person in his way; also sbst. guide, *dren-méd* without a guide, without a king *Dzl.*; esp. to lead to happiness, felicity, frq.; opp. to *lóg-dren-pa* q.v.; *yül-du-łmag* to lead an army into a country, to wage war against it, frq. — 3. to cite, to quote, *lun* a religious authority *Cs.* — 4. to invite, a guest; to call, to go to meet; to cause to appear, to conjure up, a ghost, a deity; resp. *spyán-dren-pa*, *ydan-dren-*

pa; also for to fetch, to go for, if the object is of a sacred character, e.g. relics; *spyun ma dréns-par gró-ba* to go uninvited (s. — 5. to place before one, to serve up, dishes, meals; to pour out, beer, wine etc., *ccpar*, frq.; resp. with *zál-du Pth.*; to taste, to eat or drink what has been offered, resp. *W.* (cf. *mčód-pa, yól-ba*). — 6. to count, to number, esp. with *re*, or *re-ré-nas*, separately. one by one, *Glr., Mil.*; to enumerate, *ma dréns* ... are here not enumerated *Wdú.*; c. termin. to count for, to consider, to look upon as, *dpé-ru* as a parable, as not existing *Mil.* — 7. *W.* in a general sense: to convey, to remove, **zá-čé túr-maṅ uan den** food is conveyed by a spoon, **ka kyem dan den** snow is removed by a shovel. — 8. further: *rkan* (resp. *žabs*) *drén-pa* to insult, to scoff, to deride *Thyy., C.* — *me drén-pa* the blazing, flaring of a flame *Sch.* — *mgo-drén* v. *myo*, comp.

འདྲན་མ་, འདྲན་མ་ *drén-ma, drés-ma*, mixture, medley, e.g. in border-districts a mixed dialect, a mixed religion; a mixed colour, e.g. gray.

འདྲོང་སྒྲུབ་ *dröns-pa = drén-pa*, esp. in conjunction with *spyun*: *spyán-drois-sam ltos žig*; *mi drois-na* try whether you can invite him (whether he will come); if not, then ... *Mil.*, also *Mil. nt.*

འདྲོག་པ་ *drog-pa* 1. to wince, shrink, quiver, start, from fear; to shy, of horses; *drog-can* shy, skittish, easily frightened *W.* 2. — *drog-slón-ba Sch.*: to take by surprise, to deceive by cunning, to outwit; *blo-drog Lex.* w.e.

འདྲོབ་སྒྲོལ་ *drob-skyón Sch.*: 'the keeper of light' (?).

རྩེ་བ་ *rdün* v. *ydan.*

རྩེ་བ་ *rdáb-pa* v. *rdéb-pa.*

རྩེ་བ་ *rdár-ba* v. *bdár-ba.*

རྩེ་བ་ *rdül-ba*, pf. and fut. *brdal*, imp. *rdol*, also *ydál-ba, bdál-ba*, 1. to spread, sand, stones, manure, esp. if done by means of a stick, rake, shovel etc.; to extend, a

canopy *Pth.*; to cover, *rdziñ-gi žabs byé-mas*, the bottom of a pond with sand *Dzl.*; fig. *dam-čos tan-mur bdál-ba-la* now when holy religion lies before you as if it were spread out in a plain, i.e. when it is accessible to all, *Mil.*; *kyab-ydál* or *rdúl* spreading far and wide, all-embracing, *sems nám-mka ltú-bu, čos-kyi kloñ, čos-dbyiñs*, and the like; *gron-rdál* v. sub *gron.* — 2. *soe-ydál Lex.* w.e.; *Sch.*: slowly, not in a hurry. རྩེ་བ་ *rdig = go-byáñ!* *nán-gi rdig kun Mil.* seems to mean: all the utensils and furniture of a house.

རྩེ་བ་ *rdigs-pa* to beat *Sch.*, prob. — *rdég-pa.*

རྩེ་བ་ *rdib-pa*, pf. *rdiba*, vb. n. to *rtib-pa*, to fall to pieces, to give way, to break down, of a roof, rock, tree, the heavens. — 2. to get dented, battered, like tin-vessels by a blow or knock, *C., W.*

རྩེ་བ་ *rdü-ba* *Cs* thistle, not generally known, but perh. the same as *ma-rdu.*

རྩེ་བ་ *rdüg-pa*, pf. *brdugs*, fut. *brdug*, 1. to conquer, to vanquish (?), *klü-nam-kyis lha-ma-yin fub-čün rdüg-par byás-te* the Nagas having overcome and vanquished the Asuras *Stg.*; hence prob. to annihilate, destroy, undo, *der fubs brdugs-pas* as all resources were destroyed *Pth.* — 2. to strike against, to stumble at, *C.* (cf. *tüg-pa* II, 3); *toys-rdug* (or *brtug-méd-pa*, v. *tögs-pa*, without impediment.

རྩེ་བ་ *rdün*, a small mound, hillock, *Ld.*

རྩེ་བ་ *rdün-ba*, pf. *brdüns*, fut. *brdün*, imp. (b) *rdün(s)*, also *bdün-ba*, to beat, to strike, a person, a drum etc.; to cudgel, to drub, also *rdün-tsoq-pa* (*Sch.* - *tsoq-pa?*); to beat with a hammer, to hammer, *lcags*; *rdün-du rün-ba* malleable, ductile; to knock, *ago* at a door; to break to pieces, to smash, *rdö-yis* with a stone (the sacrificial vessels) *Glr.*; to beat out, *brá-bo* buckwheat, with a stick; hence to beat out with a flail, to thrash; to pound, to bray; *stén-rdün* a pestle *Ld.* — *bro rdün-ba* to dance. — *yžu rdün-ba* to bend the bow, v. *Schf.* on *Dzl.* 1254, 11. — *rdün-mkan* a fighter, bully; of horses:

a *kicker*; of *oxen*, *butting*. — *rdusi-ytag Lex.* w.e., prob. a *drubbing*, a *sound thrashing*; *rdun-ytag byun* I have got a *drubbing*.

རྩལ་པོ་ rdum-po *Cs.* maimed, mutilated, *rdum-po byéd-pa* to mutilate, *lag-ritum* a maimed hand, *rkan-rdum* a maimed foot, *roa-rdum* a mutilated horn; having a maimed hand, foot etc. *Mil.*

རྩལ་ rdul dust, not so much as a deposited mass, but rather as particles floating in the air, *motes*, *atoms*; thus esp. *rdul-j-ran*, *rdul-pra-mo*, *rdul-pra-rab*, *nyi-zér-gyi rdul*, yet less to express minuteness than infinite number; *atom*, in a philosophical sense, *Ku - krág - gi rdul tams-édd* all the atoms of the procreative fluid *Wdi.*; *monad*, *rdul-pra-rab-cha-med*, acc. to *Waa.* (279); *rdul tul*, *ldan*, dust arises *Dzl.*; *rdul mi túl-bar* (or *ma lddn-bar*) *byéd-pa* to lay the dust *Dzl.*; *sprug-pa*, *W.* **ärug-če**, to shake off, to beat out; *rdul-du rlóg-pa* (in this case also *tál-bar rlóg-pa*) to crush or pound a thing, until it is reduced to powder *Lex.*; *glan-rdül Cs.*: 'a mote in the dung of an ox'(?), *Sch.*: 'a small particle of cow-dung.' — *rdo-rjei rdul* diamond-powder(?) *Lex.*; *sól-bai rdul* coal-dust.

Comp. rdül - dan dusty. — *rdul-pyágs* dusting-whisk, dusting-brush *Sch.* — *rdul-tsúb* a whirling cloud of dust. — *rdul-tsón* coloured stone-dust, employed in certain ceremonies, for making figures drawn in the sand more visible *Mil. nt.* — *rdul-yzán* a blouse(?), travelling-cloak against the dust, *Wdt. fol. 144* a Lha wears such a garment. *རྩལ་པོ་ rdül-po*, prob. *erron.* for *rtül-po Dzl.*

rde in compounds for *rdeu*.

རྩལ་པོ་འཕྲུ་ rde-ba-da - ru *Wdi.*, tibetanized from རྩལ་པོ་ cedar.

རྩལ་པོ་འཕྲུ་ rdég(s)-pa, pf. (b) *rdégs*, fut. *brdey*, imp. (b) *rdég(s)*, to beat, strike, smite, c. accus., or (less corr.) c. dat., chiefly in *B.*, *rdég-cin spyód-pa*, verberando concumbere, to compel a wife by blows to fulfil the conjugal duty *Thgy.*; *mé-loñ-la brdég-cin* beating the looking-glass in anger

Glir.; *rdag-ñóg-gi sdug-benál* the ill-fortune of getting a beating *Thgy.*; to push, thrust, knock, kick, *pul-rdég* a blow with the fist, *byéd-pa* to give one *Mil.*; *rdég-čós Lex.* w.e., *Sch.* a dance; *rdég - čös - pa* to dance, so perh. *Thgy.*, if *brdoy-čós-pa* is not a better reading, *glo-rdég(-tu)* = *glo-búr-du*, suddenly.

རྩལ་པོ་ rdéb-pa, sometimes for *sdéb-pa*.

རྩལ་པོ་འཕྲུ་ rdéb(s) - pa, prob. the original form, but of rare occurrence, for *rdáb-pa*, pf. *brdabs*, fut. *brdab*, 1. to throw down with a clap, to clap the coat-tail on the ground *Glir.*; with a clashing sound, a potsherd *Tar.*; to fling or knock down, a person *Mil.*; *lus sú-la* to prostrate one's self, very frq.; *rtas* (to be thrown) by the horse *Sch.*; **ka dáb-pa** 1. *C.* to fall upon one's face. 2. *W.* to smack with the tongue, also of the snapping of a spring, of the clapping down of a lid or the cover of a book; **ká-lyaps déb-pa** *W.* to smack with the lips (in eating). — 2. to throw to and fro, to toss about, *mgó-bo rdébs-ñin dré-lóg-pa* to turn one's head this way and that way *Ptk.* — 3. to stumble *Sch.*, so perh. *Lt. fol. 196, 6*; *čal rdéb-pa Lex.*, *rdáb-čal-ba Sch.* to slip and stumble. — 4. to kill, to slaughter *Bal.* — 5. **deb-ñóg ñé'-pa*, *tán-wa** *C.*, **ir deb tán-če** *W.*, to talk big, to exaggerate.

རྩལ་པོ་འཕྲུ་ rdeu, rde, rdél-po, dimin. of *rdo*, 1. a little stone, pebble, *rdeu bekur-ba ñin* like a little stone thrown on the ground *Glir.* — 2. the stone, calculus, in the bladder or the kidneys, *po-rdél* calculus in males, *mo-rdél* in females; *rdeu žugs-pa* the concrescence of a calculus, *rdeu don-pa* the removing it *Cs.* — *rdel-dkar* a white pebble, *rdel-krá* a coloured pebble *Cs.* — *rde-grám* ('the spreading of little-stones') the counting with pebbles *Cs.* — *rde-yzál* a pavement of pebbles. — 3. a musket-ball *C.*, *rdeu-pár* a bullet-mould; a bullet-founder *C.*

རྩལ་པོ་ rdo B., *C.*, *rdó-ba* in *W.* the usual form, in more recent lit. frq., 1. stone. — 2. weight, for weighing things by a balance,

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col.; *rdoi* of stone, *rdoi túb - pa* a stone Buddha *Glr.*; *rdó skyél - pa*, *skyá - ba*, to carry or drag stones to a place; **do-čag čag-pa** *C.* a ceremony observed in making a contract, by breaking a stone and using the fractured side as a seal, cf. *mdzúg-gu túd-pa*; *rdó-bčúl btin-ba* *Sch.*: 'stones arranged according to their species'; **do-rúb-la táni-če*, *do-rúb táni-te sád-če** *W.* to pelt, beat, or kill with stones, to stone; *rdó rus tūg* to the last extremity *Sch.*; *diñl - rdó* a stone containing silver, silver-ore *Lex.*; *sprin-rdó* a sort of marble *Cs.*; *sbrá - rdó* *Sch.*, (perh. *spra-rdó*?) asbestos; *mé - rdó* fire-stone, flint; *rman-rdó* foundation-stone; *zur-rdó* corner-stone; *yser-rdó* a stone containing gold, gold-ore *Cs.*

Comp. *rdó-klád* a stone resembling a sheep's brain, and used as a remedy for diseases of the brain *S.g.* — *rdó dkár* *Cs.* a white stone; *Sch.* alabaster. — *rdó-skrán* a kind of steatite or soap-stone. — *rdó-ká* a vein in a stone. — *rdó-kóg* a stone pot. — *rdó-mkris* gall-stone(?) *S.g.* — *rdó-rgyúd* various kinds of soft stone, as serpentine, soap-stone, chalk. — *rdó - rgyús* *S.g.*? **do-čag** *C.* oath taken in the above mentioned ceremony. — *rdó-čál* *Sik.* = *rdó-ýdál*. — *rdó-čár* a shower of stones; hail *Schr.* — *rdó-čán*, *W.* **dom-čán**, a stone of such a size as may be grasped by the hand. — *rdó-mnyen* *Cs.* = *ka-ma-ru* a soft kind of stone, alabaster. — *rdó-mnyin* jasper *Sch.* — *rdó-tál* *Cs.* stone - ashes, calcined stone; *Sch.* quicklime, *Schf. Tar.* 103, 14: chalk; *rdó-tál byúgs-pa* to rough - cast, to plaster. — *rdó-drég* *S.g.*? *Sch.* dirt on stones. — *rdó-smúm* rock-oil, petroleum *Schr.* — **do-pte** *W.* stone-dust, small particles or grains of stone. — *rdó būn - ba* a shining black stone *Cs.* — *rdó-bos* (perh. *do-bos*) a large hammer, mallet *Lxl.* — *do - dbyúg* a sling-stone *S.g.* — *rdó - bum* a sacred heap of stones, a *mani*. — *rdó-sbóm* large, heavy stones *Sch.* — *rdó-rtsig* stone-wall — *rdó-taád* (= *yám-bu*, *rtá-rmig-nu* *Cs.*) a bar of silver-bullion, of about 156½ tolas (4 pounds) in weight, the common medium of barter

in Central Asia. — *rdó-bum* *Lt.* = *brag-bum* bitumen, mineral pitch (?) — *rdó-zó* lime, both quick lime and slaked lime *C.* — *rdó-ýdál* a stone-pavement. — *rdó-ýdógs* a cut or wrought stone *Cs.* — *rdó-zám* a stone-bridge; a rock-bridge, natural bridge formed by overhanging rocks. — *rdó-rin(s)* a stone pillar, obelisk, as a land-mark, monument, or an ornament of buildings *Glr.* — *rdó-ril* a globular stone *Lth.* — *rdó-léb* a stone slab to sit upon; or to write on etc. — *rdó - srui* a stone weight *Cs.* — *rdó - srin* *Glr.* 50, 10, evidently a corruption of *dar-srin*.

རྩོ ར་འོ ར་འོ, gen. **dór-je** *W.* **dór-že**, बज्र, (Zam. also चक्र) 1. precious, stone, jewel, esp. diamond, more precisely: *rdó-rje pa-lám*; *rdó-rjei ytun* a knocker made of precious stones *Dzl.*; *rdó - rjei aku* an adamantine body *Pth.*; *rdó-rjei tse* an adamantine life *Glr.*; *zag-mel-rdó-rje-lta-bui tsé-la mia brnyéd-pas* *Pth.* as much as immortality; *rdó-rjei jim-pa*, or *rin-po-čei jim-pa* *Glr.* mortar composed of pulverized precious stones and water, and considered a cement of marvelous properties. — 2. thunderbolt, originally the weapon of Indra, with the northern Buddhists the ritual sceptre of the priests (v. *Köpp.* II, 271; *Was.* 193), held by them during their prayers in their hands and moved about in various directions; symbol of hardness and durability, also of power; source of many phantastic ideas and practices; frq. forming part of names. — 3. euphem. for *po-rtags* *C.*

Comp. *rdó-rje-glin* seems to be the popular spelling of the Sanitarium in British Sikkim, which by the English generally is written Darjeeling. (Here Csoma died, and Dr Hooker staid here for some time.) Acc. to several titles of books in the Petersb. list of manuscripts, it ought properly to be spelled *dar-rgyas-glin*. — *rdó-rje-rgya-grám* v. *rgya* comp. — *rdó-rje-ýdád-pa*, बज्रचक्रदिपा, title of a religious book most extensively used among Buddhists; *Was.* (145), *Burn.* I, 465. — *rdó-rje-čán*, बज्रपाणि, less frq. *dzin*,

ལ་, also *ldg-na*, or *pyäg-na-rdo-rje*, and abbreviated *lag-*, or *pyag-rddr*, holder of the sceptre, originally the Indra of the Brahmins; in Buddhism, in the first place, the Dhyani Bodhisatva of the Dhyani Buddha Aksobhya, and secondly a terrifying deity, the guardian of the mystical doctrine (*Was. frq.*), hence confounded with the *čos-skyon-bži*, as well as with *ku-be-ra*, prince of the *ynod-skyin*, and special deity of Milaraspa; v. *Köpp.* and *Schl.* — *rdo-rje-ydan*, ར་འཇམ་མེད་, prop. the diamond seat or throne of Buddha at Gaya, *Köpp.* I, 93, and hence also proper name applied to that town, frq. — *rdo-rje-pa-lām* diamond v. above. — *rdo-rje-pāy-mo*, ར་པ་ལ་མོ་ or མ་པ་ལ་མོ་ (*Wts.* 136) 'diamond-sow', a goddess of later Buddhism, frq. worshipped (also in *Lh.*, where she has a sanctuary at Markula near Triloknath), and incarnated as abbess in a nunnery, situated on an island of the lake Pal-te, v. Georgi *Alph. Tib.*, *Wts.* 135. — *rdo-rje-pür-pa Glr.* an instrument the upper part of which is a dorje and the lower a purpa. — *rdo-rje-lāgs-pa*, abbrev. **dor-lāg**, a local deity in *Lh.*, originally an honest village black-smith. — *rdo-rje-sens-dpa*, ར་འཇམ་མེད་པ་ལ་, gen. = *rdo-rje-čāi* (*Was.* 188), sometimes differing from it, v. *Schl.* p. 50; also = *mi-skyōd-pa*, Aksobhya; also *mi-skyon-rdo-rje Glr.* Respecting the word *rdo-rje* cf. *Burn.* I, 526.

ར་ rdo-ra, or rto-ra circle of dancers *W.*

ར་ rdog *C.* root, **dog dhan lō-ma** root and leaves; **lab-dog** radish-root; yet cf. *rdōg-po*.

ར་ rdog-pa step, footstep; kick, *rdōg-pa bōr-ba* to step, to pace, to walk *Cs.*; *rdōg-sgra* the sound of steps, the clattering of hoofs; *rdog-stām* a straw-mat for cleaning one's shoes *C.*; *rdōg-pai ōg-tu jūg-pa Dzl.* 257, 13 (*Ms.*; *Sch.*: *rdōg-pai žabs-su?*) to prostrate, to throw under one's feet; *rdōg-pas rdün-ba Sch.*, *jül-ba Sch.*, *mön-pa, mnän-pa Sch.*, *rdōg-pül rgyab-pa Ph.*, **dog-tō jül-wa** *C.*, **dog-tōn gyab-čē** *W.* to strike with the foot, to apply a good kick, to stamp

the ground; *rdog-betād byül-pa* prob. id.; prop. to load, to pack on(?).

ར་ rdog-po (*Cs.* also *rdōg-ma*), a grain of corn, sand, sugar; a drop of rain *Glr.*; *aran rdog būn* seven peas; *präi-rdog* the head of a rosary, which often consists of grains of seed; a piece, *rdoy-yčig* (how many turnips do you want?) one (*C.*

ར་ rdōns-pa v. *sdōns-pa*.

ར་ rdom-čāi v. *rdo-mčāi*.

ར་ rdor 1. in compound words for *rdō-rje*. — 2. n. of a monastery in Tibet (*Cs.* Chronolog. Table 1223 p. C. — 3. = *sdor Cs.*

ར་ rdol-pa a cobbler *Cs.*, prob. = *yddol-pa*.

ར་ rdol-ba, pf. and fut. *brdol*, vb. n. to *rdol-ba*, 1. to come out, to break forth from, to gush forth, to issue from, of a well of water (issuing from) *Ph*; to come up, to sprout, to shoot, of seed; **so ma dol** *W.* the teeth are not yet cutting; *kōn-nas rdol-bai glu* a song streaming forth from within *Mil*; *mi-nad rdol-zin* diseases breaking out among men *Mil*; to flow or run off, of the water of a lake; *kloñ rdol-ba* to come forth, to proceed from the middle or the midst of *Glr.* (the meaning of this passage is not quite clear); *rdol-yzer* an instrument for boring metals *Sch.* — 2. of vessels: to leak, to be not tight, to have holes, *snod žabs-brdol* a vessel with a leaky bottom *Thgy*; also of shoes, covers, tent-cloth etc. not being watertight; to break, to burst, of ulcers, wounds; *glō-rdol Med.* v. *glō-ba*; *rdol-yngin Sch.*: 'fistula; gonorrhea'. — 3. to rave, to deliriate; to be sleep-walking, lunatic, also *bla rdol(omri)-ba Lex.*, where it is explained by *bab-döl*; *nyid-rdol*, *mig-rdol C.* id.

ར་ rdoe-pa 1. sbst., *Cs.* = *ydoe*; *lus rdoe-čē Lex.* w.e. — 2. vb. n. *Sch.*: 'to break, burst, flow out, *dbū-ba*, or *lū-ba* the bursting of a bubble'.

ལ་ lda... *Ld.* frq. for *kla...*, *gla...*, *zla...*

ལྷག་ ldd-gu

ལྷན་ lddn-pa

ལྷག་ ldd-gu discourse, speech, conversation; W.: "ldd-gu tan-*ce*" to speak; "ldd-gu *de-*ce* med*" one cannot understand what is spoken or said; ldd-gu-tan talkative Cs. ལྷན་ lda-mán, Ld.-Gtr. dha-mán, a couple of small kettle - drums, one hanging in front, the other behind, the latter being beaten by a second person that follows the bearer.

ལྷན་ lda-lái a kind of ornament of silk or cotton, a fringe or tassel, dár-gyi, rin-po-*ché*, esp. worn in sacrificing, Les.

ལྷག་པ་ lddag-pa, pf. bldags, fut. bldag, imp. ldog, to lick, krag blood; klad lddg-pa the brain being licked up, a punishment of hell Thgy.; ná-bza-la, or -nas to lick a person's coat Mil.; "ldag-ldog" W. = *pe-erul*, lit. 'a lick', i.e. a pap prepared of rtadm-pa and *žan*, licked from the fingers, or eaten with a spoon.

ལྷན་ ldan 1. v. ldan-ba. — 2. for ydan stand, frame, trestle. — 3. W. "ldan-ldan-la kur" carry it lengthways! opp. to *pred*; "ldan-ldan-la ddd-*ce*" to rock with one's chair.

ལྷན་མགོ་ ldan-mgo the yarn-beam of a loom Sch.

ལྷན་མགོ་ ldan-ego-ska. Ssk. ལྷན་, Fouc. Gyatch. ལྷན་; if the text is correct, it would seem preferable to connect *ri-dags* with ldan-ego-ska, and to render it: 'the animal Sarabha', a fabulous eight-footed creature of the snowy mountains.

ལྷན་པ་ ldan-ba, pf. ldans or lams, imp. ldon, 1. vb. n. to ldan-ba, to rise, to get up (cf. the more frq. secondary form lán-ba), *gyél-ba-las* from a fall Wán.; *nydl-las* from a lying position Les.; *stán-las* from a seat; *to-rins* in the morning Lt.; *nó-mi-tes-pa-la* before, or in presence of a stranger; also used of the bristling of the hair, Lt., of the rising of vapours, perfumes, dust, of a wind springing up; to extend, to spread, *dri nán-pa pyogs bbur ldan* an offensive smell is spreading in every quarter Tar.; *Jrags-pa dbus-nas* the rebellion (spread) from the province of Ü, Ma.; to break out, *má-ro ldan* the smothered flame breaks out again; in a special sense of morbid matter that has accumulated (*ydag-pa*) Med. frq., e.g. *ka-zde žu-nas ldan* during digestion the symptoms break out anew; *dgrá-ru ldan-ba* to show one's self an enemy, to break out into hostilities frq.; to arise, originate, break out, of disease, despair, Mil.; also for: to have risen, to stand, but only in certain combinations, *ldan dub byéd-pa* tired from having been standing (so long) Lt. — 2. W. to suffice, to be sufficient, enough (cf. *lon-ba*) = *Kyéd-pa*, of food, clothes, money; hence *ldan*: complete, perfect, entire, whole, "ras nán-*ba* rág-ma gos ldan cig" cotton cloth with lining (sufficient) for a whole dress; "dú-gu gos ldan nyis" woolen yarn for two complete dresses. — *ldan* prob. signifies also quite through, cf. *lan* II.; *ldan-tsad* occurs in medical works, and in many cases seems to imply quantity; *neu-lan* Les. = *namnyám* of the same age (Sch. not corr.). ལྷན་པ་ ldd-pa 1. vb. pf. and fut. bldad, imp. lddod, to chew Zam., W.; *skyug-ldad* Cs., v. *skyug bldag* - *cin ldad-pa* (?) Sch. to chew the cud, to ruminate; *log* Cs. 1. id., 2. rumination, deliberate reflection; Pur.: "opá ldad-*das*" to taste, to try; Ld.: "dú ldad-*ce*" to smell at. — 2. Ld. for *glad-pa*

ལྷན་པ་ ldan-pa I. sbst., also mán-pa Les., cheek, lán(-pas) so cheek-tooth, molar tooth; *ldan-läd* Cs. a blow on the cheek, a box on the ear; "dén-tsog" C. id.; "mi dhé-la dén-tsog gyag (or gyab) son, mi dhe dén-tsog-ghi mán-po dui son" his ears have been soundly boxed; metaph. grog - lán the cheek or side of a ravine Mil. nt.

II. vb. and adj. 1. originally: to be near to, hard by, a thing, (juxta), hence W. "ldan-la, lán-du", adv. and postp., near to, by, "nig lán-la dug" sit down by my side; "ñi-gi lán-du" close by the tree; "nai lán-du ñog" come near to me! "gám-mi lán-du" near the box; "ser-mán-ni lán-la dül-*ce*" to go along the side of a hedge. — 2. in B. and C. only

used with reference to possession (penes), mostly as partic. or adj., and construed like *bèds-pa*, having, being possessed of, provided with, — *can* (which in *W.* is almost exclusively used in this sense). The objects may be things of any description, also physical and mental properties, so that *ldan-pa* differs in this respect from *bèds-pa* (*Tar.* 136, 14. 15); *nor dan ldan-pa* rich, wealthy; *sem-can dan ldan-pa* with child; *bu dan bu-nor-ldan-pa* having children; *rig-pa dan ldan-pa* wise; with a negative: *nor dan mi ldan-pa*; *dan ldan-par gyár-ba* to get, to obtain, frq.; *ldan-du len-pa* *Gtr.* 101, 1 is stated to mean the same. Poetically, and forming part of certain expressions and names, without *dan* and *pa*, like *can*: *nor-ldan*, *dga-ldan*, *byor-ldan*. — 3. *ldan-pa* and *dan dús-pa* seem to imply: mixed,

(opp. to *rkyán-pa*) with regard to temper and disposition of mind *S.g.* — 4. to add up, sum up, *Wdk.* — 5. *W.* “*grán-ka tsug-pa ldan yin*” it will be enough, it will hold out, till winter-time, prob. only a corruption of *ldán-ba*. — 6. *Pur.* = *grig*, regularly, properly, duly, rightly.

ལྷན་(པ)པོ་ *ldan(-pa)-po* one that has, that is able, a man of ability *Cs.*

ལྷན་མ་ *ldan-ma* n. of a country *Ma.*

ལྷན་ཚད་ *ldan-tsad* equivalent to *dus-tsad* *Mng.* 35.(?).

ལྷན་ལྷན་ *ldab-ldib (skad)* *Lex.* silly talk, tittle-tattle.

ལྷན་ལྷན་ *ldab-láb* *Lex.* w.e., *Cs.* indolence, dullness, drowsiness; acc. to others, a hasty, volatile manner.

ལྷན་པ་ *ldáb-pa*, pf. *bláb*, fut. *bláb*, imp. *ldab*, 1. *Cs.* to do again, to repeat; *skyár-ldab* *Lex.*, *Sch.*: repeatedly, anew, afresh, again; *nyis-ldab* *Lex.*, *Sch.*: for the second time, doubly, twice; “*dú-(l)áb de san chen-mo yod*” *W.* it is ten times as large as that, yet cf. *ldáb-pa*; “*ldáb-ste zér-na*” *W.* saying it once more, again, in short. — 2. ? *Ld.*: “*ldab zám-te kyer*” take a

firm hold of him (or it) with your hand, and carry him (or it) away!

ལྷན་ལྷན་ *ldam-ldám Cs.*, *ldam-pa*, very idle, slothful.

ལྷན་ལྷན་ *ldam-ldúm Cs.*: ‘mean, pitiful, sorry, idle’.

ལྷན་ལྷན་ *ldam-ldém Ld.* dubious, uncertain, used of things.

ལྷན་བ་ *ldár-bu Cs.* to be weary, tired, faint, languid, *ldar-ldár-du gyár-ba*.

ལྷོང་རི་རི་ *ldi-ri-ri (v. ldir-ba)* the rolling of thunder *Thgr.*

ལྷོང་པ་ *ldig-pa* to fall or sink through *Sch.*

ལྷོང་བ་ *ldín-ba* to be swimming, floating, cf. *rkyál-ba*, *W.*: “*čán-ni ka-tóg-la pabe ldín dug*”, opp. to “*čál-la ner or nub*”; to be suspended, floating, soaring (in the air), *ynám-la*, *nám-mka-la*; *m’á-ldín v. mka.*

ལྷོང་ཀ་ *ldín-ka v. ltín-ka.*

ལྷོང་ཀ་ *ldín-kan* a bower formed by the branches of a tree, the leafy canopy of a dense wood *Mél.*; *šin gyá-lo rgya-pai ldín-kan* the wide shady porches of turkois-leaved trees.

ལྷོང་པོ་མ་ *ldín-dpon* an officer over fifty, acc. to others, over a hundred men, — *bryd-dpon*, a sergeant, captain, distinguished by a copper button on his cap, *Hook.* II, 160. 200.; *ldín-og* *Sch.*, *ldín-tso*, the troop under this officer’s command.

ལྷོང་སྟེ་ *ldín-se*, or *ldín-si Ld.*, adv. quite, very, very much, “*na ldín-se*” *Kamas zán-po yod*” I am quite well; “*na ldín-se ma tsád son*” I was very much displeased, very vexed; perh. also “*ldínis tág-pa-nas*” for *ytin*, cf. *lins-pa*, or perh. in *Ld.* *ldín* is the form for *ytin*.

ལྷོང་པ་ *ldib-pa* 1. vb., pf. *bláb*, *Sch.* — *ldig-pa*. — 2. adj. *Cs.*: not clear, not intelligible, “*ka-dib*” *W.* stammering, stuttering; *ldib-ldib* = *ldab-ldib*.

ldám W. the crash of a falling tree, the report of a gun, “*ldám zér-rá rag*” I hear a crack.

ལྷོང་ལྷོང་ *ldir-ldir* is said to be — “*dí-ri-ri*” *C.*

ལྷོ་བ་ *ldir-ba* 1. also *ldir-ba*, to be distended, inflated, to belly; *ldo-ldir* a big belly; *ldo-ldir-can* big-bellied. — 2. to rush, to rear, of the wind *W.*; to roll, of the thunder, *brag* *ldir* it thunders; *ldir bzin* like thunder; *ldir-sgra* a thundering, roaring noise; *ldir-té-ba* thundering *Thgr.*

ལྷོ་བ་ *ldu-gu* = *γdu-ba*, *γdu-gu*.

ལྷོ་བ་(སྐྱེ)པ་ *ldug(s)-pa*, pf. *ldugs* (*Lex.*), *blugs* (usual form), fut. *blug*, imp. *blug(s)*, col. *blug-pa*, to pour, *snód-äu*; *lag-tu blugs* pour some water on my hands, give me water for washing; to sprinkle, to strew, sand *Glr.*; to cast, to found, metals. Cf. *blugs* and *lugs*.

ལྷོ་བ་ *blud-pa*, pf., fut. and imp. *blud*, col. *blud-pa*, to give to drink, to water, cattle etc., with accus. of the drink given, *shug blud-tin mi* 𑄧i he does not die by a poisoned draught, *btün-ba blud* he gives (him) to drink *Thgr.*; *tüg-pa léjs-par blud-tin* making (another) eat plenty of soup *Lt.*, as one also says: *tüg-pa tün-ba* to eat soup.

ལྷོ་བ་ *ldum* 1. vegetables, greens, in general. — 2. *W.* lettuce, salad; *ldum-näg*, a kind of lettuce (*Cs.*); *ldüm-bu* 1. *Cs.* plant, stalked plant. 2. prob. for *ldöm-bu* *Mil.*; 3. *C.* vulgar pronunciation for *sdön-po*. — *ldüm-ra* 1. *W.* kitchen-garden; 2. fruit-garden, orchard, and 3. esp. flower-garden (better *sdüm-ra*); *ldüm-ra-pa* gardener *Pth.*

ལྷོ་བ་, ལྷོ་བ་ལྷོ་བ་ *ldüm-po*, *ldum-ldüm*, 1. for *düm-po* *Glr.*; 2. *Ld.* for *zlüm-po*, round; *Mil.* also *ldüm-la* *gril-ba* made round, rounded off.

ལྷོ་བ་ལྷོ་བ་ *ldur-ldur* *Lex.*; *Sch.*: roaring, rushing.

ལྷོ་བ་ *lde?* *Lex.* *min(-gi)* - *lde* w. e.; *lde-Ka* *Sch.*: 'belonging together, of the same

ལྷོ་བ་, ལྷོ་བ་ *lde-gu*, *ldeu* *Mod.* 1. *Cs.* mixture, syrup (?); 2. ointment *Wdi.*

ལྷོ་བ་ *ldé-ba* (*Sch.* also *dé-ba*), pf. (*b*)*ldes*, fut. *bldé*, imp. *ldes*, to warm one's self, c. accus. *me*, at the fire; *nyi-ma*, in the sun (not *me-la*).

ལྷོ་བ་ *lde-mig* *B.* and *C.* (*Ts.* col. **de-mäg** *Bal.* **ke-mig*, otherwise not in use in *W.*) 1. key, *lde-táb* *Glr.* prob. id. — 2. introduction, preface *Cs.*

ལྷོ་བ་ *ldeu* 1. *Cs.* also *sdeu*, a kind of pease, *Hind.* मूना — 2. v. *lde-gu*.

ལྷོ་བ་ *ldég-pa* (pf. *bldég?*) to quake, shake, tremble, e. g. of the palace of the gods *Dzl.*

ལྷོ་བ་ *ldén-ka*, *ldin-ka*, v. *lén-ka*, a pond.

ལྷོ་བ་ *ldeb* 1. *Sch.* leaf, sheet, of paper; 2. = *ldebs* 1.

ལྷོ་བ་ *ldéb-pa* 1. *Cs.* = *ldég-pa*; 2. *Sch.* to bend round or back, to turn round, to double down.

ལྷོ་བ་ *ldebs* 1. side, *Lex.* = *dabs*, e. g. of a mountain *Sch.*, the flat side of a sword or knife *Cs.*; *rüs-pai bür-poi ldebs* by the side of, near, the protuberance of a bone. — 2. compass, enclosure, fence *Sch.* — 3. *C.*, *W.* a large cloth, in which a person is carried by several others, either by means of a pole, or by taking hold of the four corners. This mode of conveyance is called *Dandi* (दण्डी *Hindí*). — 4. in the *Wdi.* it seems to have still another signification.

ལྷོ་བ་ *ldem* 1. v. *ldém-pa* I. — 2. statue, idolatrous image, idol, standing upright, cf. *ldém-pa* II., *C.* — 3. suspension-bridge (?) *Ld.-Glr. Schl.* 17, a; v. *ldém-pa* III.

ལྷོ་བ་ *ldém-pa* I. subst. 1. *Cs.*: 'contrariety, opposition, irony', which seems not to be quite inconsistent with the explanation given by *Zam.*, *drañ-min*, as being an intentional concealing of the true sentiment. — *ldém-po* riddle, enigma (cf. *tsód-bya*); *mi-ilem*, *byá-ldem*, *bém-ldem* an enigma or allegory applied to men, to birds, to inanimate beings; *ldém-poi nag*, *ldém-γtan* parable, allegory; *ldem-dgóns* *Lex.* = *Skt.* अनिर्दिष्ट, prob.: a concealed deceitful intention, *Sch.*: 'a mysterious opinion'; *ldém-rjód-pa* *Cs.* to say a riddle or parable, **ilem tsul-tsé* *W.* to propose a riddle, *ldém tsód-pa* *Cs.*, *tsód-pa* *Sch.*, to solve a riddle. — 2. *W.* a trap (*C.* **pur-nyr**), **bi-ldém**

mouse-trap, *wa-lâm* fox-trap, *tâg-ds* to put a trap.

II. adj. 1. (Schr. *lâm-po*) straight, upright; tall, well-made, *Mil.*, prob. also *Wda.* — 2 partic. of III., inconstant; unstable, variable, perishable *Cs.*

III. vb., also *lâm-lâm-pa* Sch. to move up and down, striking, trembling, vibrating; *gag-agró lââm-pa* the clapping of wings *Mil.*; *lâm-lâm* flexible, supple, elastic, pliant.

ལྷོལ ལྷོལ, Ts. = *ldebs* I., *skyai lder-la* on the side of a wall, on a wall, e.g. to paint, to scrawl; *rîi lder*.

ལྷོལ ལྷོལ *lâer-ba Cs.*: '1. toughness, clamminess, 2. potter's clay'. *lder-tso Cs.* 1. clay, 2. an idol made of clay *Mng.* — *lâer-aku Glr.* prob. = *lâer-tso* 2.; acc. to others: a picture on a wall. — *lâer-bzo* figures modelled of clay, plastic work, *lâer-bzoi lha Zam.* = *lâer-tso* 2.; *lâer-bzoi-ldebs Lex.* a clay-enclosure (?) — *lâer-so Glr.* 88, 1. 2., by the context also figure, image.

ལྷོལ ལྷོལ *lâo* side, *Ld.* for *glo*.

ལྷོལ ལྷོལ *ldog-pa*, pf. and imp. *log*, vb. n. to *zlog-pa*, 1. to come back, to return, to go home, to depart. — 2. to come again, often with *pyir*, of diseases, — to relapse; in a specific religious sense v. *brâs-bu bzi*, frq.; *dgrar* to come forward again as an enemy, to renew the war (ni f.) *Mil.* — 3. to change, to undergo a change, as to colour, smell etc. *Med.*; *gyâr-ldog*, and *ldog-gyâr Mng.* changeableness, inconstancy, fickleness. — 4. to turn away (vb. n.) *las* from; *blo ldog-pa* id. *Thgy.*; *so ldog-pa* v. *lôy-pa*. The partic. as adj.: *de-las ldog-pai* (the thing) opposed to that, contrary to it, *Wân*; *go-ldog* id. *Lt.*; *ngo-ldog Lex.*? — Sch. has also *ldog-pyê-ba* distinguished, different, from each other, and *ldog-pa* reciprocal, mutual, each separately. Cf. *log-pa*.

ལྷོལ ལྷོལ *ldôn-ba* 1. vb, pf. *ldôn*, *lon*, to become blind, to be blind; to be infatuated. — 2. adj., also *ldôn-pa*, *mdôn-pa*, blind; infatuated. Cf. *lôn-ba*.

ལྷོལ ལྷོལ *ldôn-mo*, resp. *rsol-ldôn*, a churn, used for preparing tea, = *gur-gur*, v. sub ja. Cf. **don-dûs* *Ld.* a stove; *ldôn-rus*?

ལྷོལ ལྷོལ *ldôn-ros Cs.*: n. of a yellow earth, bole, ochre, used for staining the walls of houses; *ldôn-ros-sa Lt.*

ལྷོལ ལྷོལ *ldin-pa* to give or pay back, to return, = *klôn-pa*, *glôn-pa*, esp. with *lan*, to answer *Dzl.*

ལྷོལ ལྷོལ *ldôb-pa* to apprehend quickly; to be witty, to be quick in repartee *Cs.*; *ldôbs-skyên Lex.*, explained by *lê-sla-ba* understanding readily?

ལྷོལ ལྷོལ *ldôm-pa*? *rag-ldôm-pa* is stated to be = *rag-las-pa Ld.*

ལྷོལ ལྷོལ *ldôm-bu*, less frq. *ldâm-bu*, often preceded by *ro-nyoms* alms, consisting of food; *ldôm-bu byêd-pa* to ask such alms; *ldôm-sa* alms-house, house where beggars receive food; *ldôm-bu-ba* a person living on alms, a beggar, *Mil.*, *Pth.* *ལྷོལ ལྷོལ* *zdan-ba*, pf. *sdân*, I. to be angry, wrathful, *mi dgâ-zin sdân-ste* growing angry, flying into a passion *Dzl.*; gen. c. la: to hate, to be inimically disposed, frq.; *sdân-bai dgra* opp. to *byâms-pai rnyem*; *sdân-bar sêms-pai dgrâ-bo* id. *Wân*; *Kyim-mtse-kyi dgrâ-sdân-ba*, or *dgrâ-blo-ba* the neighbour's grudge; *sdân(-bai) sams*, *sdân-blo*, most frq. *lê-sdân*, hatred, enmity, hostility, ill-will; (cf. *dug*) *sdân-ba tams-êad jig-pa* to subdue all hostile powers; *suar sdân-ba* the former, the old hatred *Mil.*; *sdân-mig Lex.* an angry look, a scowl.

II. for *ydân-ba*.

ལྷོལ ལྷོལ *sdân-bu* v. *ydân-bu*.

ལྷོལ ལྷོལ *sdad-pa* v. *sdod-pa*.

ལྷོལ ལྷོལ *sdâm-pa* v. *sdom-pa*.

ལྷོལ ལྷོལ *sdâr-ma* trembling, timorous, timid *Dzl.*, *Zam.*

ལྷོལ ལྷོལ *adi-ba*, pf. *bedia*, v. *adig-pa*.

ལྷོལ ལྷོལ *adig* 1. thick (?) *rys-pa adig Mng.* — 2. foundation *C.*, *rgyâg-pa* to lay a foundation.

ཇིག་པ་ *adig-pa* I. also *adig-pa rwd-dan*, col. **rd-tse**, scorpion, also as sign of the zodiac; *adig-pa dhr-po*, *nag-pr*; *adig-rwd*, the sting of a scorpion; *adig-dug* the poison of a scorpion; *adig-tsdā* a scorpion's nest; *adig-rtin orah*, crawfish, used both as food and medicine *Med.*, but not as designation for the respective sign of the zodiac, v. sub *kyim*; *adig-rtin-bu* *Ld.* id.?

II. (པུག) *sin*, moral evil as a power, *adig-pa-la yid-ces-pa Dzl.* 223, 11 to believe in sin as such; *jöms-pa* to conquer sin, as something hostile to man *Dom.*, and so meton. = sinners, adversaries; sometimes perh. for sinfulness, sinful state, but gen. in a concrete sense: offence, trespass, in thought, word, or deed, *ka-na-ma-tö-bai adig-pa*, or *nyés-pa* prob. a grievous sin *Dzl.*; also with a genit., *rgydl-poi adig-pa sbyön-ba* to wash away, to expiate, the king's sin; also *dag-pa, sel-ba*, *W.* **čad-čä**; *bydn-ba* id., but more in an intransitive or passive sense; so also *čégs-pa* (*yädg-pa, biags-pa*) to confess, as acc. to Buddhist views, confession is almost tantamount to expiation of sin, cf. also *gyöd-pa* and *bzöd-pa*; there seems to be, however, no word strictly corresponding to our 'forgiving' of sin; *adig-(pai)-las* a sinful deed; *adig-pa-la dga-ba* to love sin, to be wicked; *adig-(pai) grogs* a companion in vice, an associate in crime *Dzl.*; *adig-pa byéd-pa, spyöd-pa*, to commit sin, to sin; *adig-pa mi byéd-pai yul* a country where no sins are committed, a pious country; *adig-byéd, adig-spyöd* impious, wicked; a wicked person, *adig-pa-rnams byds-pa* id. (more accurately: *πολλὰ ἡμάρτημα*) *Stg.*; *adig-dan* id. (*adig-pa-dan* seems not to be in use); *adig-sgrib* the filth, the contamination of sin, *adig-sgrib tams-čad sel-ba* to cleanse from every defilement of sin *Glr.* (which the Ommanipadmehum is sufficient to do); *adig-po* a sinner, a bad character, *adig-po čs* a vile sinner *Glr.*, *Mil.*; *rdig-to-dan, གཤིག་*, = *adig-dan*, but only as epithet of Dud; *adig-blön* a wicked officer *Glr.*

ཇིག་པ་ *adig(s)-pa*, pf. *bedigs*, fut. *bedig*, imp. *adiga*, and *sit-ba*, pf. *bedis*, ft. *bedi*, 1. to show, to point out, *adiga-mdzūb* a pointing finger, . . . *la uliga-mdzūb ytd-pa* to point at . . . (with scorn or derision); *adiga-mdzūb ndm-mka-la ytd* pointing with the fingers toward heaven, yet not in a 'menacing' (*Čs.*) way. — 2. to aim *Č.*, *bedi(g)s-sa* the place that is aimed at, aim, butt; goal *Thgy.*; *bedis-pai pyögs-su* in the direction of the aim *Thgy.* — 3. to menace, to threaten, *čad-pas* with punishment *Mil.* (ni f.); **dig-čs pī-la* *Ld.* as an alarm-shot; *di-la bdag-gis jig-pa dig-gis ma bediga-na* if I do not threaten him with something frightful, if I do not strike him with fear, *Dzl.*; *adiga-mo byéd-pa* to assume a menacing attitude *Mil.*, to threaten tauntingly *Thgy.*

ཇིངས་ *adins* a cavity or depression, *spāi-adins* a depression on a grassy plain, *ri-adins* on a mountain-ridge; the significations given by *Čs.*, 'middle part, heart, core', were not known to our men of Tashilunpo.

ཇིག་པ་ *adib-pa* 1. *Sch.* = *lāib-pa*. — 2. *Tar.* 8, 18 = *rtib-pa*.

ཇིག་པ་ *adig-pa* I. adj. pretty, nice, *lā-na* to look at *Dzl.*; **ta-ñhi-dag-pa* *C.* mint, Mentha, *ἡδύσμον*; gen. with reference to a person: what is agreeable, pleasing, dear, to a person *Sek.*: *frq*, *bdag-gi bu ndā-gi adig-pa-la* the most beloved of my sons *Dzl.*; *ñai bu adig* my dear son *Pā.*, *adig-par dzin-pa Dzl.*, *sēm-pa Dzl.* frq., *rtai-ba Mil.*, to love, c. dat., gen. with regard to parental love; *adig-par gyūr-ba* to become dear to a person, to be endeared to, *Dzl.*; *mi-adig-pa* not fair, ugly, disagreeable, of the body, of a country etc.; *mi-adig-pai tñ-ne-dzin Tar.* 10, 11 contemplating one's self and the world as a foul, putrid carcass (v. *Tar.* Transl. 285, foot of the page); *mi-adig-par byéd-pa* to disfigure, pollute, profane, a temple *Dzl.*; *adig-gu* beautiful, pretty, handsome, *bud-méd adig-gu tams-čad* all pretty women *Dzl.*; there is also a form for the fem. gender: *adig-*

gu-ma Dzl.; *adú - ge - ba Cs.*: 'the state of being somewhat pleasing'(?); in a prayer occurs: *bod-báns adug-ge myin-re-ryé* the good, poor Tibetans, just as in W. "*adug-pa-tse*" is used; often (but not necessarily) rather pityingly: *ko adug-pa-tse* the good man (will do his utmost); "*rt-pa adug-pa-tse*" the good fieldmouse (speedily made off); but also: "*sab dug-pa-tse á-lu zig ton*" W. good sir, give me a few potatoes!

II. vb. to be oppressed, afflicted, grieved, like *ydén-ba*, *sems lás-kyis adug - nas* by sorrow *Mil.*; "*sem máni-po máni-po dug son*" C. I was very, very sorry for it; ... *pas adug-po* we are miserable, because ... *Dzl.*; *adug-par gyin-ba* to become unhappy, to get into distress *Dzl.*

III. sbst., *Sek.* ཐུག་པ་, affliction, misery, distress, *bod adug-pai mgo dzugs* that is the beginning of the misfortunes of Tibet *Ma.*; *ndé-la adug-pai ré-mos bab* (then) came our turn of being visited by affliction *Mil.*; more frq. *adug*, and *adug-bend* (v. below) *adug-tu mi yon dug-gam* are you not in distress? *Mil.*; *adug kur byéd-pa* to undergo hardships (voluntarily), to bear affliction (patiently), to suffer, in an emphatical sense, *Mil.*; *adug mi teg* you cannot endure the hardships *Mil.*; "*ka-dug máni-po jhél - pa*" C. to work hard, to drudge; *skyid-adug* good and adverse fortune, good luck and ill luck, very frq.; *bde-adug* id.; *adug-eds byéd-pa* (the contrary to *teogs-eds byéd-pa*) to accumulate misery upon one's self *Mil.*; "*dug máni-po táni-wa*" C. to plague or vex a good deal, to inflict injury, c. *la*; *ýkan-adug-gi adug-pa* the sin of having done evil to others *Mil.*; "*dug zú-la táni-wa*" C. to torture, to put to the rack; *adug bab-pa* to be in mourning *Cs.*; *adug erú-ba* to mourn *Cs.*; *adug - can* col. fatiguing, worrying. — *adug* as adj., unhappy, miserable, *Ph.*, is of rare occurrence.

Comp. and deriv. *adug-khin* a chamber of mourning, a darkened room *Cs.* — *adug-de* a mourning dress *Cs.* — *adug-bend* the most frq. word for misfortune, misery, suffering; also pain, *adug-bend-gyis ydén-pa*

Dzl., *adug-bend myén-ba* (W. "*tón-é*") to be in calamity, to suffer pain; "*dug - ndl ton-wa, tér-wa*" C. ("*tán-é*" W.), to inflict pain, to grieve, to torment; *adug-bend dan lán-pa, adug-bend-can* unhappy, miserable; misery, distress, affliction; "*dug-ndl jhél-pa*" C. to lament, wail, moan; *adug-bend-du gyúr-ba* to become sorrowful or melancholy; "*nd-la nd-ga-ri ma és-pe dug-ndl yot*" *Ld.* I regret my not knowing Sanskrit; *adug-bend-ba* (vb.) to be unhappy, (sbst.) the state of unhappiness, *Thgy.*; *adug-bend-bai skad* lamentable, doleful cries. — *adug-mtug* C. accumulating calamity. — *adug-dré* a demon *Sch.* — "*dug-pa*" C. wretched (road), savage (dog), ill-bred, naughty, unamiable; evil (sbst.), *dug-po byéd-pa* to do evil *Mil.*; "*mi-la dug-po táni-wa*" C. to do evil to a person, to molest, trouble, annoy, injure, a person. — *adug-póns-pa* *Stg.*, C., poor. — *adug-bwa* a mourning-hood *Cs.* — *adug-erán* inured to hardships; the being hardened *Mil.*

ཐུག་པ་ *adug* 1. *Sch.*: the folds of a garment; ཐུག་པ་ *adug-ka* string for drawing together the opening of a bag, drawing-hem. — 2. *Cs.* synthesis, *byed-adug* analysis and synthesis. ཐུག་པ་ *adug-pa*, pf. *bedus*, fut. and likewise ཐུག་པ་ for the pres. tense) *bedu*, imp. *adus*, *bedu*, vb.n. to *dú-ba*, 1. to collect, gather, lay up, amass, assemble, riches, flowers, broken victuals, taxes, crops, earnings, men, cattle etc., frq.; to put together, to compile, *mén-rnams* ... *nas bedus* the names have been put together out of ... *Gl.*; to brush or sweep together, W.: "*Kým-sa ál-mo-ne* (or *dan*)" the dust with a broom; *dbán-du* to subject, subdue, frq. — 2. to unite, join, combine, *šin ysum mgo* three pieces of wood at their upper ends *Dzl.*; six kingdoms into one *Dzl.* (to join) actions, words, and thoughts in the path of virtue *Dzl.*; *dmag-rnams kór-du* (joining) the troops with his retinue *Dzl.*; *Kyo-dug-tu* to unite in matrimony, to give in marriage. — 3. to condense, to comprise, all moral precepts in three main points, the letters of the alphabet in five classes *Gram.*; esp. with *nyén-nur*,

zár-tsam, to contract, compress, abridge, frq., *de yan bedú-na* if one shortens it still more, if it is abridged a second time *Gram.*; **dis-kan* *W.* brief, concise, compendious; **dú-yig* *C.* abbreviation, abridgment; *bedu-grel* an abridged commentary *Tar.* 177, 7; to close, conclude, finish, terminate, *myug sdúd-pa* to close a train, opp. to *ma drén-pa* *Mng.*; *slár-bedu-ba* concluding a sentence o- period with the finite verb in o, *Gram.*.

— 4. *bedú-pa* to consist of or in, c. instrum., e.g. *yi-ge drug-gis* of six letters *Thgy.* — 5. to boil down, to inspissate *Lt.*, *bedú-kú*, *ydú-kú*, a preparation thus obtained *Med.*; *bedú-tán* prob. id. *Med.* — 6. scil. *bedú-nams*: *bedú-ba rnam bzi* the four ways of collecting merit *Gtr.* — 7. *dbugs sdúd-pa* *Med.*? *bedú-ba* sbst. collection, gathering *Tar.* 33, 16. — *bedú-yòm* or *yòm* *Schr.*: a machine for executing criminals constructed in such a manner, that the head is crushed by two stones striking together; *Stg.*: n. of one of the hells

མཐོང་པ་ *sdum-pa* 1. vb., pf. *bedums*, fut. *bedum*, imp. *sdum(a)*, vb.a. to *sdum-pa*, to make agree, to bring to an agreement, *mi-mtün-pa-rnams* things not agreeing *Sch.*, to reconcile, to conciliate, *mi-mdzá-ba-rnams* enemies *Thgy.*; *sdum-par byéd-pa* id.; *sdum-byéd* (resp. *mdzad*), *sdum(-pa)-po*, *sdum-mkan*, conciliator, pacifier, peace-maker; *res k'ru-gs-pa res bedum-pa mán-du byún-no* at one time they were at odds, at another they were at peace with one another *Tar.* — 2. sbst. house, mansion *C.*; *yzim-sdum* (resp.) *bed-room*; *sdum-ra* garden near the house, cf. *ldum-ra*.

མཐོང་པ་ *sdur-ba*, pf. and fut. *bsdur*, to compare, go-*sdur byéd-pa* id., v. go 2; *nyams sdur byéd-pa C.* to compare different texts; **tám-dúr* *W* judicial examination, trial.

མཐོང་པ་, མཐོང་པ་ *sdur-lén*, *sdur-blani*, amber *Ts.*, for *sdur-lén*.

ཇེ་ *sde* (*Sak* in compound words ཇེ་ part, portion, of a whole, e.g. of a country, also *yiil-sde*, province, district, territory, even village *C.*, *bón-sde* the places or villages of

the Bonpas *Gtr.*; *sde-tên-la myig-pa* to aim at an extension of territory *Dom.*; part of the human race: nation, people, tribe, clan, community, *pa-rol-gyi sde yóms-pa* to conquer hostile nations; class, e.g. of letters: phonetical class; *sde sder bgó-ba* to divide into classes *Ca.*; classes of books: *mdó-sde* the Sūtras, v. sub *mdo*; *rgyüd-sde* the Tantras, v. sub *rgyüd*; *shyór-sde bzi* the four volumes treating of pharmacy *Gtr.*; of monks: community of monks, body of conventuals (consisting of not less than four persons); hence convent, monastery, *sde btungs* he founded convents *Gtr.*; *zoo-sde* id.; class of religious followers, philosophical school, *sde bzi* the four (principal) schools *Tar.*; *lha srin-gyi sde brgyad*, *lha klú-la sdógs-pai sde brgyad* the eight classes of spirits, frq.; it is also used for a great quantity, great many, lots of; and by improper use, or by way of abbreviation for *sde-pa*, *sde-dpon*, commander, ruler.

Comp. and deriv. *sde-skór Gtr.* district. — *sde-kru-gs* insurrection, general revolt of a people, *byéd-pa* to excite one *Ma.* — *sde-snod ysum*, འཇིག་རྟེན་, 'the three baskets', viz. the three classes of the sacred Buddhist writings, *dúl-bai* (discipline), *mdo-sdái* (Sūtras), *snégs-kyi sde-snod* (Mantras, i.e. metaphysics and mysticism), hence *sde-snod-la sbyán-ba* to study the sacred writings *Mil.* — *sde-pa* 1. the chief or governor of a district *C.*, = *gó-pa W.*, majordome of the Dalai Lama, *Köpp.* 11., 134; in a general sense: a man of quality, a nobleman *Ma.* 2. a letter of a certain phonetic class, or the phonetic class itself, *sde-pa bzi-pa* the fourth phonetic class, the labials *Gram.* So the word is also used for denoting a certain class or school of Buddhist philosophers, *Tar.*, frq. — *sde-dpón* = *sde-pa* 1, signifies also a class of demons *Dom.* — *sde-tsdn* class, e.g. phonetic class, = *sde*; a particular kind of writing, *nā-ga-ri sde-tsdn Gtr.*; — *sde-yzár Sch.* lawlessness, anarchy, *sde-yzár tén-po* general anarchy (?) — *sde-yans* (spelling?) court, court-yard, = *lyams*. — *sde-rigs* dominion, territory,

Glr. — *sde-wid* 1. province, kingdom *Cs.* 2. regent, administrator, in more recent times title of the *sde-pa* of the Dalai Lama, and the rulers of Bhotan. *Köpp.* II., 154.

མེ་བ་ sde-ba(?) *W.* *i-ru dā-tē mod* there is here no room any more.

མེ་བ་ sdeb (? sdebs) time, times, — *lan W.*, e.g. four times.

མེ་བ་ sdeb-pa, pf. *bedebs*, fut. *bedeb*, imp. *sdebs*, 1. to mingle, mix, blend (*phyogs*)

ytiḡ-tu together, *Lex.*, cf. *abyir-ba*. — 2. to join, unite, combine, *drds-su sdeb-pa Mil.*, by the context: sewed well together, — but *drds-su?* — *Gen. vb. n.*: to join, to unite, *dan* with, also *la*, *sens mig dan bedébs-nas lta*, *rnd-ba dan bedébs-nas nyan Mil.* the soul sees by joining the eye, it hears by joining the ear; to join company, to associate, to hold intercourse with, *Mil.*; also to have sexual intercourse *Pth.*, cf. *dré-ba*, *grōgs-pa*, *dzōm-pa*. — 3. to prepare, dress, get ready (victimals) *Sch.*, cf. *abyōr-ba*. — 4. to exchange, barter, truck for, **bāḡ-pe dās-la** *W.* flour for rice; in this sense prob. also used by *Mil.*; to change, money, **nul deb sal** please change me a rupee (not so in *C.*). — 5. to make poetry, to compose verses, at the end of poems: *žes-pa ... kyis sdeb-pao* the above verses have been composed by ...; = *abyōr-ba*.

མེ་བ་ sdeb - *abyōr* 1. composition, esp. poetical, poetry, — 2. *yi-gei sdeb-abyōr* orthography *Schr.*, *Cs.*, *Sch.*

མེ་བ་ sder-ma, resp. *ysol-sder*, dish, platter, plate, saucer; *sder-gān* a plateful, a dish (of meat etc.), esp. *C.*

མེ་བ་ (མེ) sder(-mo) claw, talon, *sder-kyu Sch.* id.; *sder-mo rno* a sharp claw; *sder-can* furnished with claws, *sder-med* without claws; *sder-dzin byed-pa* to seize with the claws *Cs.*; *stag(-gi)-sder* a tiger's claw *Lt.*; *sder-žags* animals provided with claws *Mil.*

མེ་བ་ sdo-kām *Sch.* belonging together, a pair(?).

མེ་བ་ sdo - ba, pf. (b) *sdos*, fut. *bedo*, imp. *sdos* (also *dō-ba* q. v.) 1. to risk, hazard, venture, gen. c. *dan*, also c. dat. or accus.,

bdāḡ-gi lus one's own body *Dom.*; *lus erog dan* frq., *lus dan srōy-la Dzl.* — 2. to bear up against, *sdug-bśāl*, *nyon-mōns-pa dan*, against heavy trials, against toil and drudgery *Dzl.*; to bid defiance, to an enemy *Dzl.*, also to behave with insolence, contemptuously *Dzl.* — 3. *lāḡ-pas Dzl.* ྟྟ, 6(?).

མྱོད་པ་ sdōn-po (*C.* vulg. **dām-po**) 1. trunk, stem, body of a tree *Glr.* — 2. stalk, of a plant, *pādmāi* of a lotus; *sdōn-po* *Kōn-stōn* a hollow stalk *Wān.*; *sdōn-poi sde* the class of stalked plants *Cs.* — 3. tree, also *šin-sdōn(-po)* frq.; *šin-sdōn skan-ytiḡ* a tree of a single stem *Glr.*; *šin-sdōn Kōn-rūl* a tree rotten at the core; col. fig. barren, of females, prob. jestingly. — 4. block, log.

Comp. *Cs.*: *sder-sdōn* trunk of a walnut-tree, *jug-sdōn* stem of a juniper-tree; *tsil-sdōn* a tallow-candle; *kyags-sdōn* an icicle. — *mčod-sdōn* (*Sch.* = *mčod-rtēn*), in a botanical work it was explained by 'wick', = *sdōn-rās*, which seems to be more to the purpose, as a blossom is compared with it. — *sdōn-rkān* v. *sdōn-rās*. — *sdōn-dūm* stump of a tree, *sdōn-dūm tsig-pa* the burnt stump of a tree *Cs.* — *sdōn-bu Cs.* 1. a small trunk. 2. stalk. 3. wick. — *sdōn-rās*, *sdōn-šin*, *sdōn-rkān C.* a wick of cotton, of wood, of pith; cotton wicks are used esp. for sacred lamps.

མྱོད་པ་, མྱོད་པ་ sdōn-ba, *sdōns-pa* (*Sch.* also *rdōns-pa*) pf. *bedōns*,

fut. *bedōn*, to unite, to join (in undertakings), to enter into a confederacy, to associate one's self with, c. *dan* (also accus.?). *Kyod dan na sdōn-ste gro* you and I, we will go together; *sdōns-zla* prob. = *zla-grōgs*.

མྱོད་པ་ sdōd-pa, pf. and fut. *bedad*, resp. *bžes-pa*, *W.* **dād-čē**, 1. to sit, frq., **sil-la dād** *W.* sit down in the shade! *dāl-bar sdōd-pa* to sit still *Lt.* — 2. to stay, to tarry, to abide, *tōḡ-mar der bedad* for the present I will stay here yet a little longer *Mil.*; *nyd-l-nas bedad-jug-pa* to lie down and so continue lying *Mil.*; **dā-đu-jug-pa** to receive hospitably, **mī-jug-pa** to deny reception, to send away *C.*; to stop, to halt, in running, walking *Dzl.*;

to wait, *re zig ma bsd-par sdod-zig* wait a little yet before beginning to kill *Dzl.*; *skad-zig kyan sdod-pai loñ med-par* without waiting even for a moment *Glr.*; *Ld.*: **lde-te ddd-èe** to wait and see whether etc.; **sam-te ddd-èe** to wait for, hope for, to look forward to, **gug-te ddd-èe** id.; *mdó-sde di tsó-zin sdod-na* as long as the authority of this book is acknowledged *Dom.*; **zag dan kyir-kyir dad dug** *W.* (this thing) always remains round (crooked), it will not get straight. — 3. to be at home, **de' yo'** he is at home, **de' me'** he is not at home *C.*; to live, reside, settle at *B.* and col.; *bka-sdod Lex.*, *C.*: 1. attendant, waiting servant, 2. aid-de camp.

ཐོག་མཐོང་། *edom* 1. *Lex.* and *C.* spider. — 2. summary, contents, *spii dom* 1. table of contents, index *S.g.* 2. general introductory remarks, introduction, also *edom-tsig*; *sdóm-la* summarily, to be brief, in short.

ཐོག་མཐོང་། *sdóm-pa* I. vb., pf. *bedams, bedoms*, fut. *bedam, bedom*, imp. *sdom(s)*, *W.* **dám-èe** 1. to bind, *lèags-sgróg-gis* to fetter *Cs.*; to bind or tie fast, to pinion; to bind up, to dress, wounds. — 2. to fasten, to fix firmly, e.g. by a screw-vice; *kro-éus* by melted metal, i.e. to solder; so, to press, grind, or strike the teeth together, to gnash, as in anger *Pth.*; to fasten securely, the door *Dzl.*, *Pth.*; *rtad-ka* to close an opened vein *Med.*; hence in general, 3. to stanch, stop, to cause to cease, *rtsa-krug sdr-ba* the bloody flux *Med.*; to bind, constrain, render harmless, to neutralize, *nyés-pa* an evil *Lex.*, *Sch.* — 4. *W.* **káb-da dam dug** the shoe pinches. — 5. to make morally firm, to confirm, *spyód-pa*, one's conduct, to conform it strictly to the moral law. — 6. with or without *bdag-nyid*, to bind one's self, to engage *Cs.* — 7. to add together, to cast or sum up, *rgyud bzi bsdoms-pas leu* 78 all the four Gyud together have 154 chapters; *gyóns-sou bsdús-pa-la* taking all together *Tar.*

II. sbst. ཐོག་མཐོང་། obligation, engagement, duty, *sdóm-pa len-pa Glr.*, *dzin-pa Cs.*, to enter into an engagement, to bind one's self to perform a certain duty, *mi-la bogs-pa* to

bind a person by duty, by oath, to swear in *Glr.* (e.g. in convents, in the relations of priests and laymen); *srán-ba* to be true to one's duty, to keep one's engagements; *çor* a duty is violated *Glr.*; *ni-lu sdóm-pa med* I have renounced my vow *Glr.* — *sdóm-pa ysum*, acc. to *Glr.* and other more recent authors, are: *so-lár* (v. *so-sd*), *byani-séms*, and *ysani-siags-kyi sdóm-pa*.

Comp. *sdóm - ltón(?)* neck-bell, bell attached to the neck of cattle. — *sdóm-byéd* 1. one that binds, by duty etc. 2. an astringent medicine *Cs.* — *sdóm-yzer* rivet of a pair of scissors or tongs *Sch.*

ཐོག་མཐོང་། *sdóm-bu Sch.*: a ball; a round tassel.

ཐོག་མཐོང་། ཐོག་མཐོང་། *sdor, rdor* 1. (like *ñipon*) that which gives relish to food, seasoning, condiment, esp. *tsig-sdor* that which gives substance to soup, viz. meat; *tsa-sdor* salt and meat. — 2. spice, *sdór-gyi rkyal-pa* spice-bag *S.g.*; *sdor-lál* spice-powder *Sch.* —

བཤེན་པོ་ *brda* (བཤེན་པོ་) sign, i.e. 1. gesture, *éags-pa dód-pai brda min-du betán-mas* making many wanton gestures (or giving hints, intimations v. 2), *lág-brda* signs with the hand, *sañs-rgyás la ydól-zig çes lág-brda byas* they beckoned to him to ask Buddha *Dzl.*; **mig-da tán-èe** *W.* to give a hint with the eye, to wink. — 2. indication, intimation, symptom, *tr'en, mi-rtag gyir-bai brdao* it is an indication of their frail condition *Thyy.*; symbol *Pth.*, *brdar* as a symbol, symbolically; *de gan yin dri-bai brda stón-pa* to ask for a thing by symbolic signs, in symbolic language *Glr.*; *brda spród-pa, pród-pa, shyór-ba, grol-ba* to explain, describe, represent, with accus., and prob. also with genit.: *yin-lugs-kyi brda, grol-ba Mil.* to explain the essence or nature of things (ni f.); meton. *dei brda çi lags* what may be the symbolical meaning of it *Mil.* — 3. word, *bód-pai brda* interjection *Lit.*; *dál-bai brda* word out of the Dulwa *Zam.* *dri-pai brda-rnyin* an obsolete word for 'being asked', *Lex.*; *brdā-sgyur-pa Sch.* interpreter, dragoman *Sch.*; *brdai blā-ma* is

stated to be a Lama who instructs by word of mouth *Mil.*; esp. with regard to the spelling of words: *brda yai mi dru sna-tsogs gyur* there came also into use various spellings *Zam.*; *brda - rnyi* old orthography, *brda-yedr* new orthography *Zam.*; *bid-kyi brdai betan-bōs* title of the Zamatog; *tsig-brda* = *tsig*, *tsig-brda-yis grol-ba* to explain by words *Mil.*

Comp. *brda-skad* language by symbolical signs *Mil.*; prob. also nothing but the usual language by words *Glr.* — *brda-čad* (prob. for *čad*, from *čad-pa* II.), *me-loi-gi brda-čad* the language or evidence of the mirror; so prob. also *Tar.* 210, 22. — *brda-spród*, *brda-sbyór* 1. explanation, *min-dön brda-spród* explanation of the import of names, title of a small *Materia Medica* by a certain *Wairocana*. 2. orthography *Gram., Pth.*

— *brda-lon Mil.* is said to be = *tsig-lan*, verbal answer. — *brda-lags* 'insignis', acc. to *Cs.* in *Journ. As. Soc. Beng.* V, 384.

བརྒྱལ་བ་ *brdül-ba* 1. *Lex.* w.e.; *Sch.* to deceive, to cheat. 2. *Sch.* to swing, brandish, flourish, *gyab-mo* a fly-flap.

བརྒྱལ་འཕྲོལ་བ་ *brdog-čos-pa* to slip, to slide, to lose one's footing.

བརྒྱལ་བ་ *bedär-ba*, *Sch.*: *mdän-du bedär-ba* to hope, to expect or wait for a favour. In *Dzl.* 724, 18 the better reading (accordant with the manuscript of *Kyelang*) is *sdur* (= *edü-bar*).

བརྒྱལ་སྒྲུབ་ *bedogs-pa*; the *Lex.* add: *grabe*, *Cs.* to compose, prepare, make ready, *nyer bedogs-pa* id.; *sna-täg bedogs-pa* to wind the rope, which is fastened in the nose of an ox or a camel, round the horns or the neck of the animal.

ན

ན na 1. the letter n. — 2. num. figure: 12.

ན na meadow, *C.* also *na-ma*; *nar skye* it grows on meadows, *Wdā.* and elsewh. (*cf. neu*).

ན na I. abst. 1. year(?) v. *na-ni*. — 2. stage of life, age, also *na-tödd*, and *na-so*, resp. *sku-na* (also *sku-nas*); *na-tödd rgän-pas Wdā.* old, of an advanced age; *na-so yžön-te Glr.* young; *sku-nas prā-mo Mil.* of a tender age; *na-tödd-kyi dbyé-ba* the different ages or stages of life; (*sku-*) *nār-son-pa* (*Sch.* grown old?) *Glr.*: of full age, adult, grown up: **na-so-tsü-la** *W.* according to age; *na-čün girl*, maiden, virgin, *na-čün bzän-mo bču* ten beautiful girls *Dzl.*; *na-mnyām*, -*drā*, -*zld*, *neu-lān Lex.* of the same age, coetaneous; **na-da-tom-mo** *C.* a festivity given by wealthy parents

on their son's birthday to him and his playmates, also **lō-da-tom-mo**; *na-prā young*, tender; *na-yžön* = *yžön-nu*. II. postp. c. accus., signifying the place where a thing is, 1. added to substantives, in, (more accurately *nān-na* c. genit.), sometimes also to be rendered by *on*, *at*, *with*, *to* etc. *mdō-na* in scripture, *lo-rgyūs-na* in a book of history *Glr.*; *dé-na* there, in that place; of time: *dus-yčig-na* at the same time, *dei tsé-na* at that time, then etc. — 2. added to verbs, either to the inf., or more frq. (*col.* always) to the verbal root: in, at, during (the doing or happening of a thing), hence a. when, at the time of, *bōs-na* when I called *Dzl.*, *zér-ba-na* when he said *Tar.*; *bddg-gi pa tsé pōs-na* when my father shall have died *Dzl.*; with *nam*: *nam dīs-la bāb-na* (*W.* **dus lōb-na**) when the time comes,

frq.; *nam gró-na* when I (you etc.) go, was going, shall go. — b. If, in case, supposing that (*éar*), the different degrees of possibility, however, cannot be so precisely expressed by the mood in Tibetan, as in other languages; with or without a preceding *gál-te*, *ét-ste* etc. (cf. the remarks sub *gai* II.); ... *ma mítón na... mí rtóys-par dug* if we had not seen ... we should not have known ... *Mil.*; but in most cases also the vb., to which it is subordinate, is put in the gerund: *di byás-na brám-ze ma yin-pas* as I should be no longer a Brahmin, if I were to do that *Dzl.*; further: If even ... how much the more ...! in asseverations: If ... then indeed may ...! then I would that ...! it is well, that ... it will be well, if ... *na légs-so* frq.; if *légs-so* is elliptically omitted, *na* answers to: o that! would that! also: I will; in an interrogative sentence, viz. '*légs-sam*' being omitted, to: must I? shall I? *Mil.*: *éos byás-na snyam* (when we are with you) we think, we will be pious! *jig-rtén byás-na snyam* (when we have come home) we think, let us take care of temporal things! *éi drág-na* (better *éi byás-na drag*) what shall we consider the most advantageous? — c. of a more general signification: as, since, whilst, by (with the partic. pres.), = *te* or *pas* *Dzl.* frq., *dug zós-na yañ* even by eating poisonous things (he was not hurt) ३, 3; *na* is used thus, however, only in conjunction with *yañ*, and *dug zós-na yañ* is the more popular phrase for *dug zós kyañ*. In careless speaking or writing *na* is also used for *éé-na* *Thgy.* frq. — 3. pleon. added to the termination of the instr. of substantives and verbs: *rgyu dé-na* for that reason, therefore, *éi rgyüs-na* for what reason, why, wherefore *Stj.*; *dé-bas-na* hence, thus, so then, accordingly, very frq.; *kür-bas-na* because they carried *Glv.*; also added to the termination of the termin.: *ji-ltar-na* frq.; *yéig-tu-na*, *ynyis-su-na*, in the first place, firstly etc. *Dzl.*; *slád-du-na* *Dzl.*; *ryga-gár skád-du-na* *Thgy.* — 4. incorr. for *nas*, col. frq.; its being used for the termin.

is very questionable, and the rare instances of this use in books may be regarded as errors in writing (e.g. *Dzl.* ३२३, 17 *ná-na son* inst. of *nan-du*), whereas the contrary, *du* for *na*, occurs frq., and is to be considered as sanctioned.

III. conj. and, *Bal* (?) — IV. v. *ná-ka*, *ná-ba*.

ནམ *ná-ka*, = *span*, greensward, turf.

ནག *ná-ga*, *Sek.* for *klu*.

ནག་ཁི་ *ná-ga-ri* Sanskrit, Sanskrit-letters.

ནག་ཁི་ *na-gi* *Sch.* 1. being ill(?). 2. the claws of a sea-monster(?).

ནག་ཁེ་ *ni-ge-sar* *Lt.* = Hindi, for *नगरी* *नगर*, *Mesua ferrea*.

ནག་ཁེ་ *na-ja* *W.* mock-suns and similar phenomena, v. *na-bún*.

ནག་ཁེ་ *ná-niú* (*Cs.*: 'for *na-nyü*') the last year; gen. adv. last year; *ná-niú-gi* adj. of last year or last year's (crop).

ནག་ཁེ་ *ni-ba* 1. to be ill, sick; inf. also the state of being ill, illness, sickness, *ná-ba yáo-ba* to cure it *Lt.*, though *nad* is more in use; partic.: a sick person, patient, *ná-ba dan éi-ba* disease and death; *skye rga na éi v. skyé-ba* 1., *rgás-pa dan ná-ba* old and sick people; *mi-ná-ba yná-pa* to remain in health *S.g.*; *ná-ba-pa*, *ná-ba-ma* *Cs.* a sick person, an invalid (male and female); *nd-no* a female patient *Mil.*; *ná-ba-mán* a sickly person, an invalid *Cs.*; *ni-ba-bán* sickly, *na-ba-méd* healthy *Cs.*; *na-tóg* after falling ill *Sch.* — 2. of the separate parts of the body: to ache, *ni-ba* (not *-bai*) *ná-ba* pain in the ear, ear-ache; *lus tams-dád na* (my) whole body aches *Dom.*; so *ná-na* having the tooth-ache; *ndn-na* it aches, when pressed (with the fingers) *S.g.*; *klád-pa ná-ba-la* (good) for the headache, for diseases of the brain; *na-prén* complication of diseases or fits *Sch.*; *na-(ba dan) zúg(r)-riú*, *na-tád* disease and pain

ནུན *na-bún* fog, thick mist, *tíbe*, *Kyíms* comes on; *byin-rlabs-kyi* prob. a cloud, a flood, of blessing *Mil.*

ནམ་ *nd-ma* 1. v. na I. 2. also *nd-mo* (ནམ་མཁེ), praise, glory, adoration, *na-mo gu-ru* praise to the teacher!

ནམ་ *nd-ma* *Sek.* — *des byd-ba* so called, frq. in titles of books.

ནམ་བཟང་ *nd-bza* ("nd - za", vulg. "ndb - za, nim - za") resp. for *gos*, garment, dress, frq.; *jedl-ba* to put it on.

ནམ་ཅན་ *na-én* obs. or vulg. for *na-bén*, old edition of *Mil.*

ནམ་རག་ *na-rag*, *Sek.* བར་མེད་, hell.

ནམ་རྩ་ *na-rám* medicinal herb, *Med.*; in *Lh.* Polygon. viviparum.

ནམ་རི་ཀོ་ལ་ *na-ri-ko-la* *Sek.* cocoa-nut.

ནམ་རེ་ *nd-re*, by form and position an adv., like *dt-akad-du*; before words or sentences that are quoted literally, mostly followed by *smrds-nas*, *zér - ba - la*, but not always, in which latter case it stands for 'he says, he said' etc., the noun being always put in the nom. case, never in the instr.: *phags-pa na-re* the Reverend said; rarely in accessory sentences: *gál-te yán-dag nd-re* (not *nd-re-na*) si forte alii dixerint *Wdn.*; even without *gál-te* in the same sense *Thgy.* It hardly occurs in old classical literature, nor in the col. language of *W.*, but pretty frq. in later literature. In *Kun.*, however, there exists a vb. *nd - zas* ("nd - za"), pf. *nas* ("na"), imp. *nos* ("no") which is used for *zér-ba* (not in use there), and is construed with the instr.: *á-pa-nu na son* the father has said.

ནམ་རོ་ *nd-ro* the sign for the vowel o, ~.

ནམ་རོ་ *nd-ro* n. of a holy Lama *Mil.*; *na-ro pa* *Tar.* 181, 10 id.? *nd-roi sems-dzin-gyi* *ltags-tág* a sort of puzzle.

ནམ་ལྷ་ *na-landa* *Pth.* *na-len-dra* *Wdk.*, n. of a monastery in Magadha.

ནམ་འི་ *nd - í* bowl, basin, an iron or china dish *W.*

ནམ་ལེ་ཤམ་ *na-le-šag* *Lt.*, *šal* *Sg.*, = *hi-kru* *Wdn.* (ཁྲིལ་ལྷ་?) n. of an acrid medicine.

ནམ་ *nag* (blackness?) crime, offence, transgression, v. *ndg-pa* comp.; *nag-ku-be-ra* v. *ku-be-ra*.

ནམ་པ་, ནམ་པོ་ *ndg-pa*, gen. *ndg-po*, black, *ber phyi ndg-pa nan dktár-ba* a garment outside black, inside white *Glr.*; "ndg-po ma lu" do not blacken it, do not soil it! of the countenance dark, frowning, gloomy, mournful *Glr.*; *mi nag (-po or-pa)* a black one, a layman, (on account of his not being clad in a red or yellow clerical garb); *ndg-po* n. p. Krishna *Tar.*, *ndg-po éen - po* = མཛུ་མཛུ་ Siwa; *ndg - mo* 1. a black woman, 2. Kali, Uma; *nag-moi-bais* or *Kol* Kālidāsa. — 3. woman, in general *Sch.* — *nag-groś*, *ndg-po gro - des* 'easy to be understood' *Sch.*; acc. to our Lama from Tashilunpo *ndg-po gro - bétér* implies: illustrating a sentence by comparing it with similar passages; *ndg-éan* 1. a person guilty of a crime *Sch.*; *mi ndg-éan dón-nas tár - pa* a criminal released from prison *Mil.* 2. a married man *Sch.* — *nag-éags* black-cattle, horned cattle *Sch.*; v. also *yndg - pa*. — *ndg - zu* n. of a river north of Lhasa, *Huc* I, 238; *ndg-zu-ka-pa* people living on its banks, notorious for their thievish propensities. — *nag-één*, *nag-nyés* C. a heinous crime. — *nag-tím*, *nag-tóm*, *Sch.*, *nag-sin-ba* *Thgy.*, *nag-hur-ré* *Sch.*, coal-black, jet-black. — *nag - nóg (-éan)* dirty, dingy; not clear, as bad print; fig. stained, polluted, with sin, guilt, *sems*. — *nag-phyogs* v. *phyogs*. — *nag(-ma)-tsúr* a black mineral colour, *Sch.* : green vitriol(?). — *nag-tstg* a point, dot, *W.* — *nag-züg* (?) darkness, *nag-züg-la smdm-bzin son* he groped about in the dark.

ནམ་པ་ *ndg-da* *Sch.*: linden-tree, lime-tree (hardly to be found in Tibet; the word perhaps introduced from Mongol dictionaries).

ནམ་པ་(མ) *ndgs (-ma* *Glr.)* B., C., W., forest, *rtst-sin-nags-kyis mdzes* beautified by forests, richly wooded *Glr.*; *phags-po* dense forest; *nags-kród* a thicket *Glr.*; *ndgs-éan* woody, covered with forests; *nags-lyónis* woodland country, a well-wooded province; *nags-sbál* *Lt.* tree-frog(?); *nags-tadl* = *nags*, *nyám-nia-ba* a dreadful forest *Dzl.*; *yid-du-on-ba* a lovely wood *Sambh.*; *nags-(y)seb* an intersected forest, v. (y)seb.

𐄌 *nañ*

𐄌

𐄌 *nañ*

𐄌 *nañ* I. the space within a thing, 1. the interior, the inside, *yág-pai nañ kun* the whole interior of the cavern *Mil.*; *yón-pai, dón-gi nañ* the interior of a basin, of a pit (e.g. being filled up) *Dzl.*; *kán-pai nañ pyag-dér byéd-pa* to sweep the inside of a house *Dzl.* — 2. space, room, apartment, chamber col. — 3. dwelling, domicile, house, esp. C. — 4. meton inmates, family, household, **nañ tsai** W. the whole family. — 5. the interior (spiritually), heart, mind, soul, *ye-ies ndñ-na ðar* wisdom begins to shine in the mind; *ðen-dzin nai-nas* *grol* affection, interest, disappears from the heart *Glr.* — 6. sometimes adv. for *nañ-na*.

II. *nañ-gi*, genit., used 1. as an adj.: inner, inward, esoteric (opp. to *pyin*), *nañ-gi Krims*, *nañ - Krims*, a private law, an esoteric precept or doctrine not intended for the public; **ge-lñ-gyi nañ-tim dhan gal tsé** C. if priests violate their special moral duties, (very different from *nai-pai Krims* the Buddhist law, merely opp. to Brahmanism); *nañ - gi sbyin - pa* inward offerings, i.e. spiritual sacrifices, opp. to outward and material offerings; but *Dzl.* 𐄌, 4 it denotes personal sacrifices, the surrendering of parts of our own self, e.g. a member of the body, opp. to outward property; the meaning also reminds of Rom. 12, 1, and I Pet. 2, 5. — *nañ-gi byi - ba* internal affairs *Glr.*; v. also the compounds. — 2. for *nañ - na* among, amidst, frq. c. accus.: *bu nañ-gi ta tsui, yág-rom nañ-gi tsün-nu* *Dzl.* the smallest among etc.: for *dé-dag-gi nañ-na* of it, of them, among them etc.: *nañ-gi tsün-nu* the least of them *Dzl.*; *nañ-gi lhai-mo wai-ma* the foremost among the goddesses; sometimes more pleon., without distinct reference to a preceding noun, *Dzl.* *WS*, 18; 𐄌, 16 (where *Sch.* prob. translates incorr.).

III. with *la, na, du, nas*; 1. as subst., acc. to the significations given above, e.g. *nád-pai nañ-du yág-pa* to go into the room of a sick person *Wai.*; *dei nañ-du ydan-drñs-te* inviting into their house *Mil.* — 2. as adv. *nañ - na* in it, therein, within,

it or them; *nañ-du* and *nañ-la* thereinto, into it; *nañ - nas* out, thereout, from among; among it or them = *nañ - na*. — 3. postp.: in, into, among etc., e.g. *rdzin-gi nañ-na Krus byéd-pa* *Dzl.* to bathe in a pond, *tsui nañ-du ðags-pa* to go into the water; *gron-kyér dei nañ dan pyt-rol-na* in the town and out of it *Dzl.*; **sem-mi nañ-na zér-pa** W. he said to himself; *snai nañ-nas byuá* it came out of his nose (again) *Dzl.*; *miñ ndñ-na(s) bzñ-pa* *ðig* one very beautiful among men *Dzl.*; *glñ dé-rnams-kyi nañ-na(s) mčog tu gyir - pa* the most important among or of these countries *Glr.* (here at least the sing. is as frq. als the plur.); in col. language the word is much used, though often inaccurately; so it is frq. employed, where the later literature has *nañ-la, nañ-nas*; **wán-gi nañ-na** by force; **sò-me nañ-na zér gos** W. that should have been mentioned, when it was fresh (in remembrance); **lo tón-ni nañ-na tsé-pig ma tsar** not yet quite in a thousand years, i.e. it is not full a thousand years W. — There is still to be noticed: *nañ* = *nai-mo*. — *nañ-méd-la* col. frq. suddenly; in *B.* of rare occurrence; *nañ-méd nor rnyéd-pa* to become rich unexpectedly *S.g.*

Comp. and deriv. *nañ-kyóg Sch.*: having legs bending inward, bandy-legged. — *nañ-skór* v. *skór-ba* extr. — *nañ-Krims* v. above. — *nañ - Król*, vulgo *-rol*, bowels, entrails, intestines; also any separate part of them; *nañ-Król drñn - ba* spasmodic contractions of the bowels *Sch.*; *nañ-Król-bédg* seems in *Lxx.* to be taken synon. with *mnyam-bzag*. — *nañ-góg* v. *ter*. — **nañ-gyóg** W. a large bolt, door-bar. — *nañ - ða* = *nañ-Król*. — *nañ-ðags-su* in one's self, in one's own mind *Sch.* — *nañ-rje* minister of the interior, home-minister *Sch.* — *nañ - lta* *Glr* 89, 11? — *nañ-táb byéd-pa* to be involved in intestine war *Pth.*, = *nañ-Krúgs*. — *nañ - dag* 1. *Sch.* 'the interior being cleansed'. 2. col. (or *nañ-brtag*?) v. *snai*. — *nañ-don* the intrinsic meaning, the true sense, *nañ-don rtóg-pa* to investigate, to study, the real meaning; **nañ-don tóg-Krn*,

or *gñi-ken* C., **ndā-don-čan* (or *-yod-kan*)^o W. most learned, very erudite; acc. to Cs. more particularly the mystical sense of religious writings, a higher degree of theology, as it were; *ndā-don-gyi rab-kyāns-pa* a Doctor of Divinity Cs. — *nan-ndā-gi*, *nan-nān-nas* = *nan-gi*, *nan-nas* among. — *ndā-pu* Buddhist, opp. to *pyi-pa*, Non-Buddhist, Brahmanist; *ndā-pai lta-ba*, *betān-pa*, *čos*, *stōn-pa*, *čā-lugs*, the theory etc. of the Buddhists. — *nān-po* an intimate, a bosom-friend Sch. — *ndā-mt* members of a household, inmates (nif) Dom. — *ndā-mig* room, apartment, C., W. — **nan-yāns* W. wide, spacious, roomy. — *nan-röl* = *nan-krol* — *nān-šu* lining, **ndā-ša tān-ua** to cover on the inside, to line, **ndā-ša-čen** C. lined. — *nan-śel* dissension, discrepancy. — *nan-yeś* reciprocal, mutual Wā. frq.

འཇམ་མཐོན་ *nan-mčod* a sort of potion (thin pap?) consisting of the 'ten impurities', viz. five kinds of flesh (also human flesh), excrements, urine, blood, marrow, and 'byañ-séms *dkār-po*' (?), all mixed together, transubstantiated by charms, and changed into *bād-rtsi* or nectar, a small quantity of which is tasted by the devotees, with the Luma at their head. This delicious drink is considered of great importance by the mystics, who seek to obtain spiritual gifts by witchcraft (cf. *mdo* extr.); hence every offering is sprinkled with this potion.

འཇམ་མཐོན་ (*ndā-lar*) **ndā-tar** W., C., **ndā-zin** C. col. for *bzin-du*, *lar*, according to, in conformity with, like, as, c. genit. or accus., *bku ndā-tar*, *bka'i nan-tar*. འཇམ་མཐོན་ *ndā-me*, resp. for *me* fire W. (*śndā-me*!).

འཇམ་མཐོན་ *ndā-mo* (ma Pth.?) the morning; in the morning; *ndā-mo yčig bzin-du* every morning Pth.; *nan re* id.; *nan re dgois re* every morning and evening; *da-ndā* this morning*; *da-ndā ni gān-nas* byon where do you come from to-day? Mil.; *da-nan-gitré* to this day's breakfast Mil.; *nan-mo* in the morning and in the even-

ing; *nan-nāb nyi-pyod yōm-la* in the morning, in the evening, and at noon. — *nan-par* 1. in the morning, *nan-par śā*: early in the morning Dzl. 2. the morning esp. the following morning, *ndā-par-ky skāl-ba* the allowance, the ration for the following morning Glr.

འཇམ་མཐོན་ *nanis* W. (?) *nan-čün* yod that is a mere trifle, not worth while, cf. *mnog*.

འཇམ་མཐོན་ *ndāns-par* (s.), **ndān-la** W., the day after to-morrow, B. *ynān*.

འཇམ་མཐོན་ *nad* disease, distemper, malady, sickness, cf. *nā-bq*; (the Tibetan science of medicine distinguishes 404 kinds of diseases); *mi-nad pyūgs-nad* diseases among men and animals Glr.; *nad yāo-ba* to cure a disease, *nad tsō-ba*, *nad sōs-par*, or *št-bar*, or *dañ brāl-bar gyār-bu* to be cured of a disease, to get well, to recover; *nād-kyis dšbs-pa*, *tsbs-pa*, to be attacked by a disease, to be taken ill B.; C. more frq.: **nā**-kyi *gyāb-pa*, *zir-ua**, W.: **nā-la* *nad yōn(s)**; *nād-kyi rgyu*, and *rkyen*, v. *rkyen* 1 and 2.

Comp. *nad-rkyāl* Wik. emblem of a deity (meaning not clear). — *nād-kaā* hospital (s. — *nād-go* seat of a disease Sch. — *nād-čan* ill, sick (little used). — *nād-pa* 1. a sick person, male or female. 2. adj. ill, sick, *séms-čan nād-pa-dag* S.O. = *nād-po* and *nād-bu* = *nad* Cs., **nād-bu-čan** W., weak in health, sickly, poorly. — *nad-méd* healthy, hale, in health, (the usual word); *nad-méd-par gyār-čig* may you recover your health, may you remain in good health, all hail to you! Cs. — *nād-med-pa* health, *nād-med-pa tsb-pa*, *rayd-pa* to get well, to recover one's health; *nād-med-pa gyār-ba* declining health Thgy. — *nad tsul* the character of a disease S.g. — *nād-yāśent*, primary cause of a disease(?) Lt. — *nad-yyōg* one attending to sick persons, a nurse; *nad-yyōg byed-pa* W. **čd-čd**, to nurse.

འཇམ་མཐོན་ *nan* the act of pressing, urging; pressure, urgency, importunity, *kāi-rnams-kyi nan* ma *tēgs-par* not being able to resist their importunity Mil.; *nān-gyā* with urgency,

pressingly, e.g. *zu-ba* to request, to solicit *Glr.*; *nán-gyis zar jóg-pa* to urge, to compel (a person) to eat *Dzl.*; *nám-gyis skór-ba* to press, to crowd, round *Dzl.*; *nán-gyis gúg-pa* to make a person come near by calling to him *Mil.*; *nan-éags* 1. *abst.* **certainty, surety**, **da nan-éag tob son** *W.* now I have certainty, now I know for sure; *nan-éags tems?* *Zam.* 2. *adv.* **certainly, surely** *W.*, *C.*; *adj.* **lon nan-éag** *W.* certain news. — *nán-tan* 1. *abst.* **earnest desire, application, exertion** *Cs.*; *byan-éub-la nán-tan byéd-pa* to strive earnestly for perfection *Dzl.*; *nán-tan-du byéd-pa* *Thgy.*; in *éos-kyi nán-tan youns Pth.* 'kyi' is perh. to be cancelled. 2. *adv. C.* **certainly, positively**, **ng nen-ten lab-pa, nen-éag zér-pa**, I have told him so definitively, as my unalterable decision; *W.*: **earnestly, ardently, accurately**, **nán-tan zib-éa ltos** look at it, examine it, accurately! **nán-tan éos** do it well, most carefully! **nán-tan érag-cé** to burn entirely. — *nán-tar* very, *nán-tar bzai Lex.*; **very much, all the more, altogether** *Mil.*; *nan-tür*, of rare occurrence, = *nán-tan*. — *nón-pa*, *gnán-pa* are cog. to *nan*.

ནན་ཏེ *nán-te* 1. *Ts.* for *ná-ba* sick, ill. —

2. *W.* **éu nán-te kyon**, for *ran-te*, *dren-te*, conduct the water this way!

ནན་ཅག *nán-zag* *W.* late, recent, what has happened a few weeks or months ago.

ནན་པས *nabs* put on (your clothes)! *Sch.*, v. *mnab-pa*.

ནན་པས་མོ་ *nabs-so* one of the lunar mansions, v. *rgyu-akár S.*

ནན་ *nam* 1. *abst.* 1. **night**, *nam lán-te*, or *-nas*, when night departs, at day-break, frq.; *nam-gán Sch.*: the last day of the lunar month on which there is no moon-shine at all; *nam-gán midnight*, *nám-gyi gán-tun-la* in the hour of midnight *Dom.*; *nam-stód* the first half of the night, *nam-émdé* the second half of the night; *nám-gyi éa stód*, *émad*, id. — *nam-pyéd mid-night Dzl.*, *Glr.*; *nam-zón (?) Sch.* in the morning; *nam-rth Sch.* a long day (??)

— *nam-lánis day-break*, *nam-lánis-kyi-bar-du Dzl.* — *nam-bród* darkness of night, *nam-bród byin son-bai tse* as it was almost quite dark *Mil.*, **nam-bród yol son-nas** *C.*, *nam-bród-nas Sch.* id. — 2. for *nam-mka* q. v.

II. *adv.* of time, also *dus-nám-zig*, 1. **when? frq., how long a time? seldom**; *rgyán-du nam éi éa med egom* always keep in mind that you do not know when you will die *Mil.*; *dus-nám-zig-gi té-nas* since when? since what time? how long ago? *Mil.*; relatively: *nam gró-bai dus byéd-pa* to appoint the time, when one is going to start *Dzl.*; *nam zig égyé-lus jóg-pai tse*, when he shall lay aside his phantom-body *Mil.*; **nam tsug-pa ko ma léb-na, de tsug**... as long as he has not come, so long... *W.* — 2. *nám(-du) yan* (col. **nám-an, náms-an**) with a negative, **never**, in sentences relating to the past, or the future, or containing a prohibition, cf. *mi* and *ma*, *nam-yan mi zín-to* it will never be finished *Dzl. 3S, 9*; *shon nam yan ma tos* (that) has never been heard of formerly; without a negative in *B.* rarely, col. frq.: **always**; *nam zag brtan Mil.*; **nám-zag gyin-du** *C.* id.

ནམ་མཁའ་ *nam-mka* (cf. *mka* and *ynam*) the space or region above us, heaven, sky, where the birds are flying, and the saints are soaring, where it lightens and thunders etc.; the ether, as the fifth element *S. g.*; the principle of expansion and enlargement *Wdi.*; *nám-mka dai mnyám-pa* like unto the heavens, as to wide expanse, frq.; inaccurately also for an innumerable multitude, *nám-mka dai mnyám-pai téms-can-rnams Mil.*; *nám-mkai dbyins*, *nám-mka-lán(-mo)* v. sub *mka*; *nám-mkai mtonis* celestial vault, firmament *Glr.*, *S. O.*; *nám-mka-mdog* the blue colour of the sky, azure; it is supposed to be produced by the southern side of mount Kirab, which consists entirely of azur-stone, *Mil.*; *kyim-gyi nám-mka-la* in the air above the house, like *bar-endi-la*, *Tar. 3S, 2*; *nam-páns yód-pa*, also *nam-*

dpáns spyód-pa Mil., to cross the height of the heavens, to fly across the sky. — *nam-gru v. rgyu-skar.*

ནམ་ལྷ་ (*nám-zla*) pronounced **nám-da*, and *nám-la**, *Mil.*, *Pth.*, col., season, *nám-zla das bzhi* the four seasons; *da nám-da st'n bar* now autumn has set in; **da nám-da (jan-mo soñ**; fig. *nám-da das* the (favourable) season has passed *Mil.*

ནམ་སོ *nám-so* = *ndbs-so*.

ནར *nar v. na* I. and II., 2; also *nd-la*.

ནར་མ་ *nár-ma* adj., and *nár-mar* adv., continuous, without interruption *Sch.*; **xi-ma nár-te tñn* or *ñor** *C.* torrents of tears gushed from his eyes, cf. *krul*; *nár-re Mil.*, more vulg. **nár-ra-ra** in a long row or file, *grül-ba* to walk

ནར་མོ་, *nár-mo*, *nár-nar-po ob-long Mil., Med.*; *ka-nar-dan* having the shape of a rectangle; *gru-nar-tan* rhombic, lozenge-shaped. Cf. (*b*) *ndr-ba*.

ནཔ་ *nal* n. of a precious stone *Sch.*

ནཔ་(ན) *nal(-ma)* *Ca.* incest, fornication; *nal-grib* pollution by it. *nal-prug* frq., **nal-le** *Ts.*, bastard-child; *nal-bu* *Sch.* a libidinous woman (??).

ནཔ་བྱི *nal-byi Pth.* n. of a poison-tree.

ནས *nas* I. sbst. 1. barley, in three varieties: *mgyogs-nas* (*Ld. yán-ma*, or *drug-tu-nas*, *Wdi. ká-ma*) early barley, ripening in about 60 days; *sér-mo* late barley, the best sort; *že-nas* a middling sort. — 2. barley-corn, *nas-tam* as much as a barley-corn *Glr.* — *nds-šan* beer brewed of barley. *nas-rjén v. rjén-pa*. — *nas-pyé* barley-flour. — **nas-zir** (spelling not certain) aim or sight on a gun *W.*

II. postp., sign of the ablative case (almost like *las*) 1. added to sbst.: from, *bydi-pyogs-nas* from the north, often jointed with *bzün-ste* (*Ld. "tñis-te"*), commencing from, extending from, with a following to, as far as; till, until, with respect to space and time; by, *ldg-pa-nas dsin-pa* or *ju-*

ba to take a person by the hand, *mñi-nas rjód-pa*, *mó-ba* to call by name, *ñga-pa re-sé-nas* (to count) by single drops, *so-sé-nas* one by one, each by himself; through, *dñn-nas badd-pas* speaking through a trumpet *Glr.*, *sgo-sñi-nas ltá-ba* looking through the chink of a door *Tar.*; *sgó-nas yññi-ba* to admit through the door *Dzl.*; **bi-yai-ne pañ** *W.* he swung it through the hole (cf. also *rgyád-pa* I., 2); made, manufactured, built etc. of, *pá-gu-nas* of bricks; (made, worked, struck etc.) with, **ldg-pa-ne dññ** *W.* struck with the hand; denoting distance: *rgyan-grágs yñg-nas pó-ta-la yod C.*, Potala lies within reach of the ear; *di-nas gñis-ri-la* far from here on the snowy mountain *Glr.*; with respect to time: after, *dag bdñn-nas* after seven days: *dé-nas* after that, afterwards, then. — 2. added to verbs, as gerundial particle, rarely to the inf., gen. (col. always) to the verbal root, prop. after, since; also equivalent to *te*, when added to a pres. or pf. root (instances of which are to be met with almost on every page of Tibetan books); together with *dag* or *yod* added to a pres. or pf. tense, col. frq., in *B.* rarely: *na lëb dgos snyám-nas yod* I think I must seek death *Pth.*; *tsds-nas yod* it is boiled *Pth.*; *sé-nam-gyi byá-ba-la žugs-nas yód-pa-la* as they began to till the ground *Glr.* — Col. also for *na*.

ནི *ni* I. 1. particle, col. also **nñi**; *Ca.* justly remarks: 'an emphatical particle', serving to give force to that word or part of a sentence, which rhetorically is most important, esp. also (though not exclusively, *Sch.*) to separate the subject of a sentence from its predicate, thus adding to perspicuity: *Kyod dñr óñs-pa ni ñai mñus óñs-so* thy coming hither has been effected by my (magic) power *Dzl.*; *bdag ni brám-ze yñn* myself am a Brahmin *Dzl.*; *de ni ña yñn* that one am I; *di ni mi pód-do* this I am not able to do *Dzl.*; *fa-mál-pa ni ma yñn* a vulgar person she is not *Dzl.*; *das ni* it is by this (that...); *stobs ni* as to strength (I...); *gál-te nñs-na ni* if he

can (— well!); *da ni, snar ni, dt-las ni, sion-cad ni* etc.; *ñin-mī'an ni* now, as to the carpenter, he... *Dzl.*; *dār-ba ni* now, with respect to the propagation (of the doctrine). In a similar manner it is frq. used, where we begin a new paragraph, heading it with its principal contents. In col. language the word before *ni* is rendered still more emphatic by repeating it once more after *ni*: **zer ni zer dug** *W.* (it is true) they say so; **ñi ni ñi-te yod** it has been written, (to be sure); **ñhe ni ñhe** *C.*, **co ni co dug** *W.* (certainly) they are working at it, (but...). In metrical compositions, esp. in mnemonic verses, it is often added as a mere metrical expletive, without any meaning, esp. after *dan*. — 2. *Ts.*: demonstrative pron., **ri ni-le ni to-wa dug** this mountain is higher than that.

II. num. figure: 42.

ནིལ་ *ni-lu* (*Hindi* नील blue) 1. *Cs.* indigo. — 2. *W.* the blue pheasant of the South Himalaya, manāl.

ནིལ་མ་, མིལ་མ་ *ni-lam, li-lam* (*Hindi*; Shaks.: 'from the Portuguese *leilam*') auction, public sale.

ནི་ *niñ* 1. col. for *ni*. 2. for *nyin*? v. *na-niñ, ze-niñ*.

ནིས་པ་ *nim-ba, निम्ब*, n. of a plant, *Melia Azedarachta*.

ni-li Sch.: the great buzzard or mouse-hawk (?).

ནུ *nu* num. fig.: 72.

ནུ་བ་ *nū-ba* pf. and imp. *nus*, to suck *Cs.*, *nu(-ba)-po, mo*, a suckling *Cs.*, *nu-kūg* sucking-bag.

ནུ་བོ་ *nū-bo*, resp. *yññ-po, W.* **no**, a man's younger brother *B.* and *C.*

ནུ་མ་ *nū-ma*, *Cs.* also *chub-nu* (resp.?), breast, as two correspondent parts of the body, 1. mammary gland, female breast, bosom *S.g.* — 2. nipple, teat, also of males. — 3. *dug*, nipple of a cow's udder; *nu-Kyim, -ydan, -bur, -bor, Cs.* id. — *nū-ša* the thoracic muscle. — *nu-rtse, nu-sór Cs.* the tip of the breasts, nipple. — *nū-žo* mother's milk,

mai nū-žo Dzl.; *nū-žo snūn-par byéd-pa* to suckle, to give suck, *Lt.*; *nū-žo skīm-nu* if she has no milk *Lt.*

ནུ་མོ་ *nū-mo* 1. *W.* **nó-mo**, the younger sister of a female, *B.* and col. — 2. v. *nū-ba*.

ནུ་མེ་ *nūg-ste* (pronounced **nūg-te**) *Ts.*, so, thus.

ནུ་པ་ *nūd-pa* to suckle, *W.*: **pi-pi nud ton** give to suck! (= *snūn-pu*).

ནུ་བ་ *nub* 1. the west, *nub(-kyi) jiyogs(-rol)* id.; *nūb-jiyogs-su* towards the west; *nub-byin* north-west; *nūb-kyi* of the west, western; v. also *hde-ba-can*. — 2. evening, *do-nūb* this evening, to-night.

ནུ་བ་ *nūb-pa* 1. vb., to fall gradually, to sink, *mtil-la* to the bottom; to sink in, *pūs-mo nūb-pa tsam* knee-deep *Dzl.* frq.; to go down, to set, of the sun, moon, frq.; fig. to decay, decline, of religion; *nūb-par gyūr-ba* id.; *nūb-par byéd-pa Sch.* = vb. a. *snūb-pa*. — 2. sbst. an inhabitant of the West.

ནུ་མོ་ *nūb-mo* evening; in the evening, frq.; *nūb grān-gi* happening every evening *Sch.*

ནུ་མ་ *num*, *W.* col. for *mun*.

ནུ་ནུ་མོ་ *nūr-nur-po* denotes the form of the embryo in the second week: oval, oblong; *mér-mer-po* id.

ནུ་བ་ *nūr-ba* (cf. *brnūr-ba, snūr-ba*), 1. to change place or posture, to move a little, **riy-te nur** (v. *sgrig-pa*) *W.* move a little nearer together, stand or sit a little closer! *nūr-gyis ñin-pa* to pull gradually, to give short pulls *Glr.*; *ñia-bōñ dam rñis-pa bñin-du nur* the rock yielded, i.e. received impressions, like foot-prints on soft clay, *Mil.*; to step aside, to draw or fall back; to get out of its place, to be dislocated; **ñi nūr-la ñul-čé, ñi-log-la nūr-čé** *W.* to move slowly back. — 2. to crumble to pieces, *Mil.* of mountains during an unearthly storm, according to some Lamas, cf. *snūr-ba*. — 3. *Cs.*: to approach, to come near to(?), yet cf. *snūr-ba*.

ནུ་པ་ *nūs pa* I. 1. vb. to be able, to have sufficient moral or physical power,

also = *jód-pa*; *ji* (or frq. *ci*) *nús-kyis* to one's best ability; to be able to do or to perform, *dku-las gañ yañ mi nus* he cannot perform any difficult task *Thgy.*; *rygyál-po mi nus* he cannot be a king; to venture, to dare, *gro nus-pa* one that dared to go. (In W. **tub-pa** is used almost exclusively instead of it.) — 2. adj. able, *nús-pa su čé-ba ltu* let us see who is more able, more efficient, who can do more, *Mil.*; *C.* also active, diligent, assiduous. — 3. sbst. power, ability, faculty, capability, c. genit: *nai nus - pa-la brtén - nas* by my power, through my agency (you shall obtain it) *Mil.*; *rtsig-pai nus-pa yód-dam med* whether there will be a capability of building . . . *Gl.*; **de čós-la nus-pa med** *W.* this religion has no power; *nús-pa bśig-pa tams-čad* all the destructive powers; *byed-nus-pa*, *stón-nus-pa* the capability of doing, of showing *Thgy.*; *rnam-smín-nus-pa* the power of retributive justice (Nemesis, as it were) *Mil.*; efficiency, efficacy, virtue (of a remedy), *smán - nus* *Joos* they hinder the efficacy of the medicines *Med*; *nús-pa smín* the efficacy becomes complete *Mil.*; in a more particular sense: the effect of a medicine in the stomach (opp. to its taste etc.); there are eight different effects: *lci*, *enqm*, *bail*, *rtul*, *yañ*, *rtsub*, *tsa*, *ruo* *S.g.*; *nús-pa ynyis dan ldam* they have both qualities *S.g.*; *nus-stobs* = *nús-pa* *Sch.*

II. pf. of *nú-ba*.

ན *ne* num. figure: 102.

ནེམ་ན་ *ne-tūñ*, *neu-tūñ*, meadow, grass-plot, green-sward, *B.*, *C.*, *W.*

ནེམ་མ་ *né-ne-mo* aunt, the father's sister, or wife of the mother's brother.

ནེམ་ *né-mu* meadow, green-sward, *C.*, *W.*

ནེཙ་ *né-tso* parrot.

ནེར་, *ནེར་ནེར་* *ne-ré*, *ner ner* (v. *ner - ba*), *W.* sediment, settlements, dregs.

ནེལ་ *ne-lé* *Sch.*: 'mouse-hawk', a species of large hawk or vulture, differing from

gó-bo, frequently to be met with in Kullu, but not in Ladak.

ནེལ་ *ne-icc* *Sch.* mason's trowel, *ne-icc rygyay-pa* to plaster, to roughcast.

ནེལ་མིང་, *ནེལ་མིང་* *ne-yśiñ*, *ne-bśiñ* = *neu-(y)śiñ*.

ནེལ་ *nén-pa* *W.* col. for *lén-pa*, to take, lay hold of, seize; to take out, off, away; to hold.

ནེལ་ནེལ་ *nem-nem* denotes a nodding, waving, or rocking motion, *Mil.*; cf. *nems* and

ནེལ་བ་ *ném-bu* doubt, error *Sch.*

ནེལ་ *nems*; *Stg.* describes an elastic floor in the following manner: *rkāñ-pa bśag-na ni nems śes byed-de*, *rkāñ-pa bśags-na ni spar čes byed*: hence *nems*, it sinks a little, gives way.

ནེལ་མང་ *neu-ldāñ* *Lex.* = *na-mnyām* one of the same age, coetaneous, contemporary; *Sch.*: *neu-ldāñ* friend, and *neu-ldāñ* protector, defender.

ནེལ་ལེ་ *neu-lé*, *Hindi* जेवला, *Ssk.* जकुल, *ich-neumon*, *Herpestes Pharaonis*, *Liš.*; represented in *B.* as a fabulous animal, cat-like and vomiting jewels.

ནེལ་(གཤིང་) *neu-(y)śiñ* 1. *C.* = *ne-tañ*. — 2. grass-plots on high mountains, alpine pastures (*C. spañ*).

ནེར་བ་ *nér-ba* to sink, to fall gradually, *mtil-lu* to the bottom, = *nub-pa*.

ནེར་ནེར་ *ner-ner* = **ne-re** *W.*

ནོ་ no 1. *W.* for *nú-bo*. — 2. num. fig.: 132.

ནོ་ནོ་ *no-nó* *Ld.* title of young noblemen, *no-nó čén-mo* the eldest of a nobleman's sons, *bār-pa* the second, *čūñ-se* the youngest; *Sp.* title of the highest magistrate of the country.

ནོ་མོ་ *nó-mo* (*Bul.* *nú-ño*) *W.* for *nu-mo*.

ནོག་ *nog* *Sch.*: cervical vertebra; hump of a camel.

ནོག་པ་, *ནོག་པ་* *nóg-pa*, *nóg-po*, prob. prov. for *nág-po*; *nog - nóg* very dark, deep-black.

꠫ꠦ꠴ *nón-ba*, pf. *nóns*, to commit a fault, to make a mistake, to commit one's self, *ci nóns* what have I done amiss? *bldg ma nóns-par* *di-ltur yndól-pa byyis* I have thus been injured without my fault *Dzl*; *nóns-pa* fault, crime, *nóns(-pa)* *mi byéd-pu* not to commit a fault or crime *Dzl*; *bzód-pa* to pardon, to forgive, v. *bzód-pa*; *nóns-pu bzód-par ysdól-ba* to ask pardon for a fault committed (in C. even: **nón-pa sol-ra**); *nóns-pa-can* culpable, liable to punishment; **nón-can-ni (s)pe-ra** W. a reprehensible speech.

འཇགས་པ་ *nóns-pa* resp. *no more alive, dead*
Dzl., rje-btsán sku ma nóns-par
jebs-pa that your Reverence has arrived
 safe and sound *Mil.*

ནོད་པ་, མནོད་པ་ *nöd-pa, mnöd-pa*, pf. and
imp. *mnos*, to receive in-
struction, directions, favours, from a superior,
esp. priest, *Dzl., Ghr.*; but also to receive
punishment.

𑖅𑖇𑖄𑖄 *nón-pa* I. also *γnón-pa*, pf. *γnuan, nuan*, 1. to press, **nán-po ma non** do not press too hard! **nán-te jé-té** W. to open a thing by pressing; with or without *rkán-pas* to tread under foot, to crush; to pour over, to cover with, *sax, byé-mas*, with earth, with sand; to be drenched, *čár-pas* by a shower of rain Dzl.; to lay over, to overlay with *Tar*. 9, 11, 21; more frq. fig. to oppress, suppress, overcome, conquer, humble, keep under, *mtó-ba Krima-kyis* the great people by laws *Gl.*; enemies frq.; evil spirits by magic, e.g. *sri γnán-pa* by burying heads of animals in the ground, in order that the evil spirits may remain shut up there; *byeys nón-pa* to keep the spirits away from the fields during harvest by hatchets etc. stuck in the ground; po. *ká-bai ydon sri nuan* I have crushed, subdued, the face of the snow (i.e. its surface) that was adverse to me *Mil.*; *sa γnón-du* the sitting posture of a saint, when his left hand rests in his lap, and his right hand hangs down, keeping down, as it were, the earth and her powers; cf. *myyam-bzág*. — Frq. also: *mya-nán-ayis, snyin-*

ries etc. to be overcome by misery, by compassion. — 2. to overtake, to catch, to reach, *bläs-pas* in the pursuit *Mil.* and *W.* — 3. *sgo-ñia* to brood, to hatch, eggs, *Sch.*

II. *W. lo tsam-non*, for *lon*, how old is he?

མོས་པ་ *nóm-pa*, pf. *noms*, 1. *é.s. to be satisfied, contented (nóm-pa?)* — 2. *to seize, to lay hold of (snóm-pa)*; *Sch.*: *noms-nyug byéd-pa*.

ནོར་ *nor* I. (*Skt.* धन, also वस्तु) 1. **wealth, property, possessions**, *nor(-la)* *god-pa Mil.* to suffer a loss of property; **nor god-da** or **ñog-ga** *W.* have you suffered damage or loss? **nor nyuma ñi-pa** *C.*, **lén-cé** *W.*, to examine the inventory, the amount of property; *ñogs-pai nor blun Mil.* the seven (spiritual) possessions of a saint, v. *Trig.* 17; proverb: **ñai-nor-ka man mi-nor-lu dñug* (sc. *tar to*)* *C.* look upon your own property as a medicine, upon that of others as a poison; **thing, substance**, much the same as *rdzas*, *Zam.* (ñif.). — 2. more or less exclusively: **money**, *nór-lu lü-ba* to care for money, to be avaricious, easily bribed etc.; *nor skyi-ba* to borrow money, *nor bsri-ba* to save money, to scrape together; *nor sog-ñój-pa* to accumulate riches. — 3. *Sch.*: **cattle**, even in such phrases as: *nor krig-pa* the pairing of cattle. *Sch.*, *nor-dpon Desg.* chief herdsman (provincialism of *C.*?). — 4. **heritage, inheritance**, *bká-ba* to divide (it among the heirs); *ñá-nor* heritage from the father, *má-nor* heritage from the mother. — 5 **symb. num.**: 8 (cf. *nór-lha*).

Comp. *nór-skal* inheritance, hereditary portion; *nór-skal-rnams* funds, capital *Mil.* — *nór-ryggn* imperishable riches *Cs.*; *nór-ryggn-ma* a goddess, *nór-čan* wealthy, opulent, rich *Cs.* — *nór-bdag* 1. a man of wealth. 2. an heir. 3. a money-changer, usurer, *IInd.* महाबन्, *nór-bdag-mo* fem. of it; also n. of a goddess; *nór-bdag-bu* heir. — *nór-dus* *Pur.* the gathering of taxes. — *nór-brnab-čan* covetous, greedy of money. — *nór-pnyigs* amount, or stock of cattle, *nór-brü* store of corn. — *nór-bu* v. that article.

— *nor-gzin* po. the earth. — *nor-rdzas* = *nor* I., 1. B. and col. — *nór-lha* = *ku-be-ru*, god of riches; there are eight such gods.

II. v. sub *nór-ba*.

ནོ་བ་ *nór-ba* to err, to make a mistake, to commit a fault, *gas gñul nór-ro* it is wrong (to write it) with the prefix *y* *Gram.*; *nor soñ* it is a mistake, I (thou, he etc.) am wrong; *ka, lóg-pa, lam nor soñ*, it was a slip of the tongue, I got hold of the wrong thing, I lost my way; to stray, *dé-las ði-ru* from one thing to another *Thgy.*; *mi-nór-ba, ma-nór-ba, nor-bu-mét-pa* infallible, not liable to fail, e.g. of a charm; where one cannot miss or go wrong, *lam*; *mi-nór-bar*, strictly according to prescription or direction. — *nór-ba, nór-pa* Cs. 1. a wanderer, from the right way. 2. an error, a mistake. — *nor-frúl* id., frq.; *nór-ra-re* Sch.: he might possibly be mistaken.

ནོ་བ་ *nór-bu* (མཐོ་བུ་) 1. jewel, gem, precious stone, *nór-bu - òn* adorned with jewels, set with precious stones; *nór-bu-pu, nór-bu-mkan* Cs. a jeweler, a connoisseur of gems; *nór-bu - ðpreñ-bu* a rosary or chaplet composed of precious stones; also as title of a book; *nór-bu rin-po-ñé, རིན་པོ་མཐོ་བུ་*, a very costly jewel; also jewel, par excellence, a fabulous precious stone, the possession of which procures inexhaustible riches; acc. to *Wdk.* 488, it has the shape of an oval fruit of the size of a large lemon. — 2. a noun personal, or family name, much in use. — 3. gen. pronounced **nór-ru, nór-ro**, good, excellent, noble, e.g. *mi, Bal., Pur.*

ནོ་བ་ *nór-so, nór-so-òan, Wdn.* 173, 11; 182, 4?

ནོ་བ་ *nól-ba* to agree, to come to terms Cs.

ནོ་བ་ *nós-pa* v. *nód-pa*.

nya-gro-dha Sak., *Ficus indica*, = *byañ-ñub-ñin*.

གནང་བ་ *gnág-pa*, a secondary form of *ndg-pa*, of rare occurrence, 1. black; *gnag-sbágs sooty* Sch.; *gnag-pyúgs* black

cattle, esp. the yak; *gnag rta lug ysum* cattle, horses, and sheep, these three; *gnag-kyá* a herd of cattle; *gnag-rízi* a keeper of cattle, cow-herd; *gnag-lhás* an enclosure for cattle. — 2. fig. black-hearted, wicked, impious. — 3. (looking black upon) frowning; *Glr.* fol. 96: *seus ñin-tu gnág-par byuñ* (notwithstanding their friendly appearance) they had a spite against each other in their hearts. — 4. sbst. misfortune, grief, affliction, pain, *gnág-pa dan ldán-pa* unfortunate, unhappy *Sty.*; **nag-ñan** W. cruel, tormenting; **nag stán-pa** Lal. to torture, to torment. — 5. Sch.: (well) considered, (carefully) weighed in the mind; v. however *brnág-pa*.

གནང་བ་ *gnán-ba* I. vb., pf. *gnan(s)*, imp. *gnon, B., C.* (in *W. stál-ba* is gen. used for *gnán-ba*) 1. to give, resp., i.e. only used when a person of higher rank gives or is asked to give; cf. *búl-ba*; **dág-la dá-ra ñig-gi jog kyáb-roq nán-ra zu** C. please, have the kindness to give me my month's pay; sometimes it is preceded by a pleon. *ñjá-su, Cs.*, to bestow, to confer, upon, frq.; to commit to, to place under a person's care, e.g. a pupil (resp. for *ytód-pa*) *Mil.*; to grant, to concede, what has been asked, *gnán-du ycol* (ancient lit.), *gnán-ba zu* (later lit.) I request you to grant; *skur-gnán mdzad-pa mkýen-mkýen* I beg you for the favour of sending me... (in modern letters); to allow, permit, approve of, assent to, *yágo-par gnán-no* he accepted the invitation, he promised to come *Dzl.*; *bdag ráb-tu byuñ-ba(r) gnon ñig* allow me to take (holy) orders, to become a priest *Dzl.*; *bdag ní shyin-pa ñig byed-kyis gnon ñig* allow of my making a donation *Dzl.*; *de bzin-du gnán-no* yes, I permit it *Dzl.*; *yid bzin-du gnán-no* we allow it; do according to your pleasure! — *ñi gnani* v. *ñi* I., 4. — In a looser sense: *blón-por gnán-no* he appointed him his minister; *ni gnán-ba* to forbid, prohibit, *ños byar mi gnán-bai* *Krims* ócas he published a prohibitory law concerning the exercise of religion *Glr.*; (*ñkas*) *ma gnani Pñ.* he refused it, declined to grant it, *byon-du ma gnani* he refused

to come *Glr.* — 2. sometimes to command, to order, complete form: *bka yndān-ba*; *yndān-wig skūl-ba* to order a person to do a thing *Pth.* — 3. in complimentary phrases used in *C.* the precise meaning of *ynān-ba* is not always quite obvious: *ynai-rōgs mīdzad-pa* (v. above) to give, to help to, to assist in (?); **gōn-pa tsōm-pa ma nan**, do not be put out, do not give way to any misgivings (towards me)! sometimes *snan* (q.v.) would make a better sense.

II. sbst. concession, permission, grant, *grō-bai yndān-ba zū-ba Mil.*; *mi-las yndān-ba lōb-pa* to obtain permission from a person; *bka-yndān-ba* (magisterial) permission, order (of government); *ynān-sbyin* very frq., gift, donation, present, *stōn-mo yndān-sbyin* a present of provisions *Glr.*; gift of honour, reward, favour, privilege, price of victory held out etc.

གནང་(ས) *ynais* adv. 1. on the third day, e.g. he came *Glr.*; gen. of the future: the day after to-morrow, *sañ ynañs Glr.*; **tō-re nān-lā** *W.* to-morrow and the day after to-morrow; *sañ gro ynañs gro yōl-pa yin* to-morrow or the day after to-morrow I must be off *Pth.*; *ynañs-yžēs* on the third and fourth day *Lec.* — 2. *ynañs-čē* rather (too) large, *ynañs-čūn* rather (too) small *Mil. nt.*

གནང *ynad*, *Skt.* मज्जन्. 1. the main point, object or substance, the pith, essence, *ynad grōl-ba* to explain the main point *Mil.*; *ynad-dōn* the proper meaning, the pith of the matter *Tar., Schr.*; **ynād-ān-mkān** *W.* one that knows a thing thoroughly, that is up to it, knows how to do it; **n: ʼāṛ-pa, nṣ-kyi zū-wa būl-wa** *C.* to excuse one's self, to defend or justify one's self (prop. to account for the circumstances that led to an action); **ṣyog da ṣyog; nad-du* (or *nad-čan*) *ma teb** *W.* I have hit (him), but not mortally; so *B.*: *ynād-du snūn-pa* to pierce mortally. — 2. in anatomy: by *ynad būn*, or 'the seven important parts of the body', acc. to *S. g.* are meant: flesh, fat, bones and veins, and *čurgyus*, *don*, and *snod* (*Wise*, *Hindoo Me-*

dicine p. 69, gives a somewhat different explanation). — 3. in mysticism: the seven physical conditions requisite for successful meditation, *lāg-pa mnyam-bžāg-tu bžāg-pu* (the hands joined over the stomach in such a manner, that the fore-joints of the fingers cover each other, whilst the thumbs are stretched out without touching), *las rdo-rje-skyil-krūn stōd-pa*, *gal-twig mdu ltur srūn-ba*, *dpūn-pa ryōl-ṣog-pa ltar srūn-ba*, *mīg sna-rtsēr bēbs-pa*, *mčū rañ-bab-tu bžāg-pa*, *lčē-rtse ya-dkān-lu shyār-ba*; there are also *sēms-kyi ynad Mil.* certain conditions of the mind required, such as abstaining from *rtōg-pa*, speculative thinking.

གནང་བ *ynān-pa* v. *nōn-pa*

གནང་བ *ynab-pa* v. *mnab-pa*.

གནང *ynam* 1. heaven, sky, = *nām - mka*; *ynām-ga* id. *Cs.*; *ynām-gyi gō-lu the sphere or globe of heaven* (*Cs.* (?); *ynam gyār-ba Mil.* mentioned in connexion with an earthquake, and prob. corr. translated by *Schr.* with thunderstorm, tempest; **nam kar-kōr** *W.* now the sky is cloudless, now overcast (inst. of **dkar-ṣor**)?); *ynām-sgo* 1. *Sch.* the gate of heaven (?). 2. *C.* trap-door. — *ynam-lāgs*, *ynam-lie* (*Cs.* thunderbolt, lightning that has struck; *ynam-stōn* the thirtieth day of the lunar month, the day of new moon *Pth.*; **nam-tūn** *W.* serene sky, fine weather. — *ynam-tel-ikār-po Glr.* 99 is said to be a deity of the Horpa or Mongols, as likewise *sa-tel-nāg-po*, and *bar-tel-l'rā-bo*. — *ynām-mda Pth.* shooting an arrow straight up into the air. — *ynām-rlo* *Cs.* = *ynam-lāgs*, *Schr.* hail. — *ynam-zlām* vault of heaven *Sch.* — *ynam-yās Glr.* 95 is said to be a n. p., the name of a building — *ynam-rū*, resp. for *yžu*, bow (for shooting), *Cs.* rainbow. — *ynām-sa* heaven and earth, *ynām-sa brlēb-pa tsam* so that heaven and earth were mixed *Glr.* — 2. v. *nam*, faulty, incorrect.

གནང་བ *ynā-ba Glr.*, *Lt.*, *rnab Sg.*, *Ld.* **nā-po*, fem. *nā-mo**, an antelope, found in *Ld.*, *Sp.*, *Kun.*, *Nepal* and other countries;

its flesh is well-tasted, and its hair is supposed to cure cases of poisoning (!) *Med. Hoon.*, (Him. Journ. II, 132) seems to mean this animal by his 'gnow', prob. confounding *gná* with *nyan* (q.v.) which latter, acc. to Cunningham's Ladak p. 198, and by the statements of the natives, is the argali.

གནད་པོ་ *gná-bo* ancient *Cs.*, *yna-sñón* formerly, in old times (*s.*; *yná-dus* *Lex.* former times, time of yore; *yná-nas ma mñón* never seen or heard of before *Dzl.*; *yná-rubs Cs.* men who lived in old times, the ancients.

གནད་མི་ *yná-mi* *Lex.* w.e.; *Sch.* witness.

གནས་ *gnas* 1. place, spot, *B.*, *C.* (in *W. sa*-(*Kyád*), *sa-cü*) *dbén-pai ynas shij* a lonely place; *mó-bui gnas* a raised place, an elevation *Dzl.*; *ynás-na dñig-pa*, *ynás-su sdól-pa* 'he being somewhere, *ynás-su gñró - bu* 'the going somewhere, *ynás - nas skrod-pa* 'the expelling from a place *Gram.* — 2. place of residence, abode, dwelling-place, (in *W.* not in use) *gnas bethpa Sch.*, *ñü-bu Ma.*, *ñébs-pa*, to establish one's self at a place, to settle, *gnas yñón-bu*, *ñóm-pa*, to quarter, lodge, take in, a person *Sty.*, *gnas mñel-par gyár-bu* to become homeless; a house, family, or race no longer existing, extinct, *Dzl.*; *ynás-su sñón-ñio* they returned to their place, their home *Dzl.*; *gnas dñai skyabs mñel - par gyár - ba* to be at one's wit's end, not knowing what to do *Schr.* — 3. a holy place, place of pilgrimage; hermitage, monastery; **nás jal-pa*, *nás-kor-pa** *W.* a pilgrim; **dor-je-lin-gi nr** the hermitage, or Buddhist parsonage in Darjeeling; acc. to *Sch.* also Lama, cf. *mñód-ynas*. — 4. a clerical dignity or degree, *gnas shyín-pa* to confer such *Sch.* — 5. (cf. the Latin *locus*) object, like *yul*, but not so frq., *gád-moi gnas* an object of laughter; *ñó - tsai gnas* words, actions, which ought to be an object of shame *Schr.*; point, head, item *Was.* (225); sphere, province, fig. *S.g.*; *rig-pai gnas lia* the five classes of science. — *ynas gyár-bu Sch.*: to appear embodied (?);

ynás-su gyár - ba and *byéd - pa S.O.* and elsewh.?

གནས་པ་ *gnás-pa*, (imp. prob. only in the periphrastical form *ynás-par byos*)

1. to be, live, lodge, dwell, stay, of persons, animals and things, *mñál-na ynas-pai k'yeu* the babes in their mother's womb *Dom.* — 2. to remain, hold to or on, adhere to, e.g. a doctrine, opinion, way of acting etc., *dyé-ha bèñ-la ynas-pa* to persevere in the ten virtues; *byñms - pai sñms - la ynas - pa* to remain, to continue in love; in a general sense: *ñós-la ynas-pa* 'one abiding in religion', a clerical person *Dzl.* ཅེས་པ་, 13; to exist permanently, opp. to the moment of first taking existence *Was.* (278). — 3. to hesitate (?). — *ráb-tu ynas-pa v. ráb-tu.*

Comp. and deriv. (also of *gnas*): *ynás-skabs* 1. state, condition, or perh. more accurately period, *mñál-gyi ynas-skabs ltár-ltar-po Lex.* 2. temporal life, *gnas-skabs-kyi bulé-bu* temporal happiness (opp. to *mñár-tug-gi snyin-po*, or *don*, *brás-bu*, *Schr.*, the essence or result of perfection, here, therefore, = eternal felicity); *ynás-skabs-tse-yi bar-ñód mi byán-zin* if my temporal life be not endangered. — *ynás-Kañ* dwelling, dwelling-house or room *Dzl.*; *ynás-Kañ-la sogs - pa* a furnished house or room *Dzl.* — *gnas-ñén* a great resort of pilgrimage, a great sanctuary *Tar.* — *gnas brñán* (loco firmus, stabilis, lit. translation of ལྷ་ཁོང་ 1. firm, 2. old) an elder, senior, n. of the (16) highest disciples of Buddha; afterwards, when various schools had been formed, n. of the orthodox Buddhists, *Thurn.* I, 288; *Küpp.* I, 383; *Was.* (38). (*Cs.* seems to have confounded *brñan* with *brñen*, when he translates: subaltern, vicar). — *ynás - po* host, landlord, master of a house, head of a family *C.*, *ynás-mo* fem. *Gl.* — *gnas-mál Lex.*, མ་ལུགས་, sleeping - place, night - quarters, couch *Schr.*; *Cs.* dwelling-place(?) — *gnas-med v. gnas* 2. — *gnas ytsán-mai ris n. p.*, name of an abode of the gods. — *gnas-tñín* dwelling, quarters, lodgings, *mi-la ynas-tñín gyár-ba* to ask for a lodging; to be

lodged, to be received into another's house *Tar.*; **ne-fsai Jui** *C.* you will be lodged here, you may stay here (over night), *W.* **dān-sa** — *ynas-tsul* 1. the state in which one is, good or bad, condition of life, *séms-kyi* the state of one's soul or heart. 2. an account, of one's state of mind. 3. story, tale, narration; event, col. 4. in philosophy: the reality of being (opp. to non-existence) *Wus.* (297). — *ynas-yāi* 1. = *ynas* 3, *Tar.* frq.

2. the locative, that case which relates to being in or at a place *Gram.* — *ynas-lugs* 1. position, disposition, arrangement, *lūs-kyi* arrangement of the parts of the body, the science of anatomy *Med.* 2. in mystical works: *ynas-lugs rtogs-pa* the knowledge of the essence of things, the knowledge of all things, or in a Buddhist sense, of the non-existence of all things, *Tar.* and elsewh. — *ynas-bśād* 1. topography and geography col. 2. narration of legendary tales connected with some holy place. — *ynas-sa* (v. *ynas-pa*) the permanent residence of a person, or the constant place of a thing, opp. to **bór-sa** *W.* temporary place or residence; place, room, in general, **ne'-sa yāi-pa dnyu** *W.* there is much room here. — *ynas-barūn* 1. *W.* ('locum tenens') earnest, earnest-money, pledge, security; it might also be used for ticket, ticket of admission etc.

2. *Sch.*: guardian, or warden of a monastery. **གནོད་ སྐྱོད་** *ynoi* 1. v. *ynai-ba*. — 2. consciousness of guilt, *ynoi lān* (his) conscience smites (him) *Mil.*; *gyod-čün ynoi bkür-bai* *séms* repentance and a sense of guilt *Dzl.* **གནོད་ བ་** *ynoi-ba* 1. to be conscious of one's guilt, to feel remorse, to be stung in one's conscience, *ynón-zin gyod-pai sgónas* from a consciousness of guilt *Plh.*; *ynoi-gyod drág-pos* id. *Plh.*; **nón-ño lān - na tīm-čō** *de** *C.* where there is repentance, it is easy to pass judgment. — 2. to be seized with anguish, as the effect of poisoning. —

གནོད་ བ་ *ynod-pa* 1. vb. (cf. *snat-pa*) to hurt, harm, injure, damage, *rkān - pa - la ynod-par gyür-gyi dōgs-pas* in order not to hurt one's foot *Dzl.*; *ynod - par gyür-bai*

dgra a dangerous enemy *Dzl.*; **nai-la nod yin** *W.* (he or it) will hurt me. — More frq.: 2. sbst. damage, harm, injury, *byed-pa, skyel-ba, Glr.*, *Mil.*, **kyül-čē** *W.* to do harm. to inflict injury, to hurt, with *la*; *ynod-pa med-par, ma gyur-nas* without any harm, without injury *Sch.*; *ynod-byed-nyes-pa* v. *nyes-pa* I. — *klui ynod-pa* damages done by Nagas. — *ynod-shyin*, རྩམ་, a class of demons.

གནོད་ བ་ *ynon-pa* v. *nón-pa*.

གནོད་ *ynob* v. *mnab-pa*.

མནའ་ བ་ *mnay-pa* *Sch.* = *ynay-pa* 5.

མནའ་མནའ་ *mnad-mnad* *Sch.*: falsehood, calumny; *W.* **nad-nād čō-kan** one doing damage maliciously.

མནའ་ བ་ *mnān-pa* v. *nón-pa*.

མནའ་ བ་, (ག)ནའ་ བ་ *mnab-pa*, (γ)ñāb - pa, resp. for *gyin-pa*, put on, *nā-bza* *Lex.* the garment; v. also *nabs*.

མནའ་ རྩམ་ *mnab-rtsāl* (*s.* mean, worthless; *Lex.* and *Sch.*: nourishment, food, *mnab-rtsāl-gyi bu(-fai)* (*s.*: the child of an indigent person, *Sch.*: foster-child; the word is not much known.

མནའ་ བ་ *mnām-pa* to smell of, *cca.*, *dri-ma glā - bai ril - ma mnam* as to its smell, it smells of the dung of a musk-deer; to smell agreeably, to exhale fragrance, e.g. the scent of lotus *Glr.*; more frq. to smell badly, to spread an offensive smell, to stink, *rñul man dri mnam* profuse and badly smelling perspiration *Lt.*: *lūs bśōg-pa mnām - pa* (or -po) *gli* *Dzl.* this foul stinking body. Note: The transitive signification (to smell = to perceive by the nose) belongs only to the form *snām - pa*, and *Dzl.* 20, 14 should be translated: the medicine stank.

མནའ་ *mna* oath, *mna bór-ba, dāir-ba, byed-pa, skyel-ba* *B.*, **kyül-čē** *W.*, to take an oath, to swear; *la dpaiñ-ñu bśōgs-nam mna byed-pa* to swear by the *lha* *Glr.*; *gli-skad čes mnu bór-ro* *Dzl.*; *bar dan mnā-*

dpau byed - pa to act as a mediator and witness of the confirmation of the peace by oath *Glr.*; **mna zā - ba* *C.* to swear falsely, to commit perjury.

མནང་མ་ *mnā-ma* *Dzl.* and elsewh., *Cs.*: a son's or grand-son's wife, a daughter-in-law; but the word is also used for the daughter-in-law 'in spe', i.e. for the bride of the son, who is usually selected by the parents and lives with these for one or two years before being married; so also bridegroom and son-in-law are nearly synonymous; v. *bāg-ma* and *māg-pa*; cf. also the Hebrew *תורה* and *תורה*.

མནང་བ་ *mnār-ba* to suffer, to be tormented, *B., C., sdug-baṅd pūn-pos* under a mountain of misery *Glr.*; *nyes-méd ytsō-bo rgyāl-poi jigs-pas mnar* the innocent lords had to suffer in consequence of the king's fears *Pth.*; *lās-kyis mnār - ba* to suffer in consequence of former actions, to be damned; *lās-kyis mnār-bai brāg-srin-mo zig* a Srinmo in the state of damnation; *rañ-nyid mnar-sdai (?) byed* you make yourselves suffer the torments of damnation *Mil.*

མནལ་ *mnal*, resp. for *yuyul*, sleep, *mnāl-du jīb-pa* or *grō-ba* to fall asleep, *mnāl-ba* to sleep, *mnāl-zyim-pa* id.; *māal sād-pa* to awake *Mil.*; *mnal - lab* the talking in one's sleep; *mnāl-lam* dream *Glr.*

མནོ་བ་ *mnō - ba* 1. to think, fancy, imagine, *de riā-la zēr-ba yin mndō-nas* thinking it had been said to him. — 2. to think upon, to consider, *sna beam jyi mno mēd-par* neither considering before hand, nor thinking of the consequences; *beam - mnd ytōi-ba* id., *Mil.* (cf. *beam-blō*).

མནོག་པ་ *mnōg-pa* contentment *Cs.*; *zas-mnōg* *Lex.* w.e.; *Sch.*: moderate fare, frugal diet; *mnog-čün* insignificant, trifling, v. *nañs*.

མནོང་བ་ *mnōi-ba* v. *ynōi-ba*.

མནོང་བ་ *mnōl-pa* v. *nōd-pa*.

མནོལ་གྱི་པ་ *mnol-grib* *Cs.* = *mnal-grib*; *mnol-rig* weak intellect, want of quick perception *Sch.*

མནོས་ *mnos* 1. v. *nōd-pa*. — 2. v. *mnō-ba*.

ན་བ་ *rnā-ba* 1. resp. *snyan*, col. **ndm-čog*, or *ām-čog*, (*Pur., Bal.* **rna, sna**), the ear, *sēms-čan ōn-pa-dag rnā-bas sgrā-rnams* *tos* the deaf hear; *rnā-bai mē - loī* the drum or tympanum of the ear *Cs.*; *rnā-bai dgā-ston* a treat for the ears *Glr.*; *rnā-bai dbān-po ytod* lend me your ear, listen to me *Mil.*; *niēd rnā-ba mi sun* I am not tired of hearing *Mil.*; *rnar snyān-pa* pleasant to the ear, tickling the ear *Stg.*; *rnā-ba diūd-pa* v. *diūd-pa*; *rnā-ba byā-ba, byō-ba, blāg-pa* *Sch.*, to listen, *rnā-ba nā - ba* disease of the ear, ear-ache; *rnā-ba ūr-ba* *Med.* a tingling, humming, or buzzing in the ears; *rnā-ba sra* hard or dull of hearing *Sch.* — 2. v. *ynā-ba*.

Comp. *rna-kōr* ear-ring *Sch.* — **na-kyāg** *W.* ear-wax, cerumen. — *rna-kūn* ear-hole, *čē-bai rnā-kūn-du* (or *rnā-bar*, or *rnar*) *brjōd - pa* to cry into a dying man's ear. — *rna-kēbs* that part of a helmet which protects the ear *Sch.* — *rna - gyān* ornament worn in the ears, e.g. *mē-tog-gi* *Stg.*; *rnā-čā* id., *ysēr-gyi* *Mil.* — *rnā-mčog* col. 1. — *rnā-ba*. 2. the pan of a fire-lock. — *rna-ltāg* the back-part of the ear *Cs.* — *rnā-teg-čan, bzōd-pa sgōm-pai rnā-teg-čan* one that is able to listen to all that (stuff) with patience *Mil.* — *rna-ydūb* ear-ring *Cs.* — *rna-mdā yzēr-ba* *C.* the piercing of the ear with an arrow, a chinese punishment. — *rna-spāg* (sic), or *-spābs* ear-wax *Sch.* — *rna-rāl* an ear torn by pendants. — *rna-lūn* *Cs.* the ear or handle of a vessel. — *rna - dāl* *Med.* ear-lap, tip of the ear. — *rna-(pa)-yāōg* *Lex.* and *Lt.*, perh. = *sna-yāōg*. — *rna-slān* ("nas-lān") a fur-cover for the ears, worn by Tibetan ladies.

ན་ག་ *rnag matter, pus, supū* uration, *rnag min-pa* pus grown ripe *Cs.*; *drēn-pa* *Sch.*: 'to draw out the pus'; (I only met with *rnag snā-dren-pa* *S.g.*, which can hardly have this signification); *rnag-rdōl-ba* prob. causing such a discharge by a puncture; *rnag dzāg-pa* the dropping or running of pus

རྒྱལ་པོ་ *rnags*

རྒྱལ་པོ་ *rnam-pa*

Cs.; *rnag-par rnag-pa* to form pus, to ulcerate *Cs.* — *skráns-pa rnag-tu kug v. gug-pa.* — *rnag-krag* matter and blood. — *rnag-can* containing pus, purulent. — *rnag-brim* abscess *Sch.* — *rnag-šubs* prob. the core of an ulcer.

རྒྱལ་པོ་ *rnags* *W.*, *C.*, ready money, cash, **nag kyan** id.; **nag-zog** money and goods; **gir-mo gyad nag** *Ld.* eight rupees in cash.

རྒྱལ་པོ་ *rndāi - ba* pf. *brnāis* to be checked, stopped, shut off; with or without *gré-bar*, to stick fast in one's throat; to be choked (complete form *brnāis - te* མི་ཅེ་བ་); *dbūgs-kyis rndāi-tūi* (his) breath stopping short (from fright) *Pth.*; *skād-kyis rndāi-te* not being able to utter a word *Dzl.* 27, 1; *zās-kyis rndāi-te* the food sticking fast in his throat, *mya-nān-gyis* from sorrow *Dzl.* རྒྱལ་པོ་ *rnām*, in compounds for *rnām-par*, v. *rnām-par* extr.

རྒྱལ་པོ་ *rnām - pa* 1. piece, part, e.g. the parts of a panel of a door, **rtā-gi nām-pa** a longitudinal piece, **zēn-gi nām-pa** a cross piece *W.*; *rnām-pa ynyis-su gyes* (a ray of light) is divided into two parts or rays; section, distinct part of a treatise; part, ingredient, *lūs-kyi rnām-pa phā-rags-rnams* the subtle and the coarse ingredients of the body *Wdāi.*; *rnām - pa kūn - tu, tams - cād - du* in every respect, to all intents and purposes, through and through, entirely, perfectly; this phrase is used, whenever people of rank are addressed: *rnām-kūn tūgs-rje ngo - drān bka-drin mtsūns-brāl* most honoured patron, altogether incomparable as to grace and goodness! or, *rnām-kūn tūgs-rje dān bka-drin mtsūns-brāl*; European gentlemen are thus addressed in letters: *rnām-kūn tūgs-rje gyur-méd sā-heb* most honoured Sahib, invariably kind in every respect! — 2. things or persons taken individually, often pleon., *od-zér rnām-pa bēi* four (separate) rays of light; *jō-bo rnam(-pa) ynyis* the two lords (sc. gods) *Glr.*; *bdag dīr tsogs bū - mo rnām - pa lāa* we five girls here assembled *Mil.*; **sā-heb nām-pa nyi** *W.* the two European gentlemen; *čō - phrūl*

rnām-pa bēo-bryād the eighteen wonderful feats; *byūn-ba rnām-pa lāa Wdāi.* the five elements; *zāl-zās rnām-pa Dzl.* 17, 17 the separate dishes of a meal (another reading: *zāl - zās - rnams*); when used in quite a general sense, the exact meaning is to be understood only by the context: *lāā-sa rnam-pa ynyis tsār-nas* after finishing the two Lhasa affairs, viz. the erecting of two buildings previously mentioned; *rnām-pa tams-cād mkyén-pai ye-šēs S.O.*, or *spyan Dzl.*, as much as omniscience; *yzugs ni ka-dōg dān dbyibs-kyi rnām-pao 'yzugs'* is that in which both colour and form are included *Wdāi.* — 3. division, class, species, *phu rnam bēi* the four species of troops (cavalry, elephants, chariots, infantry); *rnām-pa bēi* of four different kinds. — 4. manner, way, *rnām-pa sna-tsōgs-kyis, rnām-pa sna-tsōgs-kyi sgō-nas* in manifold manner, variously, frq.; *rnām-pa drūg-tu* (the earth shakes) in six ways, i.e. directions (whenever extraordinary works of charity are performed by holy men) v. *Burn. I.*, 262 (not 'six times' *Sch.*); *rnām-pas = sgō-nas*, or *phyr, balū-bai rnām-pas* by arts of seduction *Dzl.*; *dē-la mi dgā-bai rnām-pas* from vexation at it *Mil.*; *bēr-mai rnām-pas* in consequence of the cold wind *Mil.* — 5. outward appearance, exterior, རྒྱལ་པོ་, as to form, figure, shape: *lāāgs-kyui rnām-pa* in the shape of a hook, hooked *Wdāi.*; *stōn-pai rnām-par sprul* he assumed the appearance of the Teacher *Tar.*; *čōs-skui rnām-par gyir-ba* to appear in a misty form *Glr.*; *lūs dī ni roi rnām-par gyur* this body turns into a corpse *Thgy.*, and so in most cases with regard to the whole appearance; of colour alone it is used only, when *dbyibs* (the shape) has already been stated, as in a passage from *Pth.*: as to its *rnām-pa* (colour), it is spotted like a leopard; deportment, demeanour, gesture, *yid-du dāi-bai rnām-pas* of graceful manners *Mil.*; further: state, manner of existence, of certain inhabitants of hell *Thgy.*; in philosophical writings: 'Form der Erkenntniss' *Was.* (274); men-

tally: disposition, temper, state of mind *Thgy.*; **kṛ nám-pa-la** = *sám-pa-la* *C.* in his mind.

རྒྱལ་པོ་ *rnám-par* 1. termin. of *rnám-pa*: into the form etc., v. above. — 2. as postp. like, = the Lat. *instar*, *Wdbi.* — 3. adv. (possibly an abbreviation of *rnám-pa kán-tu*), entirely, perfectly, thoroughly; in negative sentences: by no means, on no account; often only adding force to another word, *Ssk.* ཁྱི; frq. in the shorter form *rnám*.

The following expressions most in use, containing the adv. *rnám-par* or *rnám*, are alphabetically arranged with reference to the second word: *rnám-par klúb-pa* to adorn, embellish *Cs.* — *rnám-gráns* 1. enumeration, *rgyál-poi* of kings *Glr.* 2. the whole amount, sum total, *S.g.*; full number or quantity, where nothing is wanting *Glr.* 90, 3.; *mtsán-gyi rnám-gráns* the component parts of his name according to their etymological value *Tar.* 69, 3. 3. treatise, dissertation, a paper, *ḍos-kyi* frq. 4. by grammarians the signification of *de* is thus defined: *rnám-gráns-yžan-brjód-pa* demonstrative pronoun(?). — *rnám-gyúr* (cf. above *rnám-pa* 5) 1. form, figure, shape, *yi-gei rnám-gyúr* the form of the letters (written or printed) *Glr.*, or in this passage also = the graceful form of letters, calligraphy, penmanship, v. below. 2. behaviour, demeanour, *lus-ḥag-gi* *Wdbi.*; of a sick person *S.g.*; gesture, e.g. devout gestures *Mil.*; *rnám-gyúr rdzén-pa* *Pth.* mimic gestures, mimical performance, ballet. More esp.: 3. beautiful form, graceful carriage of the body, graceful attitudes (of dancers etc.) *Pth.*; *bzoi rnám-gyúr* the beauty of a work *Glr.* 1. pride *C., W., Mil.*; *rnám-gyur-čan* fine, smart, gayly dressed; proud, vain, foppish col. — *rnám-par rgyál-ba* conquering completely, gaining a full victory *Pth.*; *rnám-rgyál* a surname much in use; *rnám-rgyal-pün-pa*, acc. to *Schl.* 247 *büm-pa*, water-bottle for sacred uses. — *rnám(-par) bčad(-pa)* section, paragraph, *rnám-par bčad-pa dan-po-o* first paragraph; also mark of punctuation at the end of a pa-

ragraph, i.e. double-shad. — *rnám-bču-dbañ-ldan* a certain way of writing the Ommanipadmehūm, v. *Schl.* p. 121; but I should rather explain it in accordance to *rnám-pa* 2, as the 'ten powerful things', scil. letters or written characters, else the words would have been: *rnám-par dbañ-ldan bču.* — *rnám-par jóg-pa* v. *rnám-bžag.* — *rnám-par rtóg-pa* (cf. *rtóg-pa* I. 2, and II., 2), gen. sbst. *rnám-rtóg* (ཁྱི་མཁན་ distinction; doubt, error) 1. discrimination, perception; so perh. *S.g.*: *rnám-rtóg ṣaṇ bčom* the perception of what is disagreeable is weakened; reasoning, mental investigation, opp. to *ye-ḥes*, the sublime wisdom of the saint. 2. scruple, hesitation, *rnám-rtóg ma mlzād-par ḥaṇ ḍi ṣol* please drink this beer without any scruple! *Pth.*; so also in col. language. 3. in philosophy: obscuration, viz. of the clear and direct (nihilistic) knowledge of truth by reasonings in the mind of the individual, error, *Was.* (305). 4. in pop. language disgust, distaste, *rnám-rtóg skyéd-pa* to feel disgust *Glr.*, *zā-ba* *Pth.* prob. id. — *rnám(-par) tár(-ba)*. 1. to be entirely released or delivered, and sbst. complete deliverance, *rnám-tár ysum* *Trigl.* fol. 12, three ascetic notions (in themselves of little consequence), *ston-pa-nyid*, *mtsán-pa-med-pa*, and *smón-pa-med-pa*. 2. sbst. *rnám-tár* biography, legendary tales about a saint; tale, story, description, in general. — *rnám-tós(-kyi) bu, sras, rnám-sras* = Kuvera, *Ssk.* རྒྱལ་པོ་ — *rnám(-par) dág(-pa)* thoroughly cleansed, frq.; by *rnám(-par) dág(-par) rtsi-ba*, or *mlzād-pa* I have attempted to express the Scriptural doctrine of *ḍixaiou̐v* or justification. — *rnám-ḍūd* n. of one of the seven golden hills round Mount Meru *Glr.* — *rnám-ḍrén* (cf. *drén-pa* 2) the saviour, Buddha; *rnám-log-ḍrén* the reverse. — *rnám-par-snañ-mzād*, རྒྱལ་པོ་, n. of the first of the Dhyani Buddhas. — *rnám(-par) ṣṛul(-ba)* sorcery, magic tricks, *byéd-pa* *Dom.* — *rnám-pyé, rnám-pyéd*, prob. = *rnám(-par) dbye(-ba)* 1. distinction, division, section. 2. *rnám-dbye* case or cases, of which the Tibetan gram-

marian, from an excessive regard of the Sak. language and in fond imitation of its peculiarities, have also adopted seven in number. — *rnam*-(*par*) *smín*-(*pa*) *retaliation*, requital, of good or evil deeds, committed in former lives, of good actions by prosperity (*las*-*pro*), of bad ones by misery and sufferings (*lan*-*čags*), very frq.; *sdig-pai rnam-par smín-pa myón-ba* Dzl. — *rnam*-(*par*) *bžag*-(*pa*) 1. to distinguish, to put in order, arrange, classify *Wdn.*, *Thyy.*, *sgó* - *nas* according to . . . (certain points or facts). 2. to consider a person or thing as fully equal or equivalent to another, to substitute one for the other, *C.*; *rnám-bžag* sbst., *Ler.* ལེན་པ་ 1. placing apart, separating; distinction. 2. arrangement, position, = *ynás* - *lugs* 1. — *rnám*-(*par*) *rig*-(*pa*) and *žes*-(*pa*), as a vb., 1. to know fully, to understand thoroughly. 2. *rnám-par žes-pai lüs-dan-rnams* *Dom.* rational, or at least animated, beings, opp. to inanimate nature; as a sbst., gen. *rnám-žes*, བློ་མཁས་ 1. etymologically: perfect knowledge, consciousness, *Köpp.* I, 604. 2. in philosophy: one of the five *phün-po*, perceptions, cognitions, *Was.* (of which there are six, if the knowledge acquired by the inner sense is included) also in *Mil.* frq., e.g. *sgo lhai rnam-žes* (cf. *sgo ysum*). 3. in pop. language: soul, e.g. of the departed, (later literature and col.) (The significations 2 and 3, I presume, should be distinguished, as is done here, according to the different spheres in which they are used and not be explained one out of the other, as is attempted *Burn.* I, 503. *Schr.* gives here, as in most cases, the signification used in col. language.) 4. *rnám-rig* *Was.* (307) *idea*, notion; *Tar.* often — རྣམ་རྒྱུ་, also རྣམ་རྒྱུ་ལ་ཁྲུ་པ་ *bkrdl-pa* 'explained in the sense of the idealists', *Schf.*; *rnám-rig dan rtóg-gai* *btan-bčos* logical and dialectical *Shas-tras*. — *rnám-bžad* explanation *Tar.*

རྣམས་ *rnams*, in *B.* the usual sign of the plural, in col. language little used, esp. in *W.*, meaning, acc. to its etymology, piece by piece; hence its use is not a strict

grammatical rule, but more or less arbitrary; it is mostly omitted, when the plural is otherwise indicated, e.g. after definite and indefinite numerals; it may be used, however, not only in these instances (*kor mán-po-rnams* many servants), but also after collective nouns (*dge-dün-rnams*), at the end of enumerations (= *de tama-bžad*), after general expressions, such as: *gön yód*-(*pa*) *rnams* whatever they were, after other plural-signs (. . . *dag-rnams* etc.). Cf. *rnám-pa* 2.

རྣམ་ *rnar*, for *rnob-bar*, q. v.

རྣམ་(མ་) *rnál*-(*ma*) I. 1. rest (*č.*, *lus rnál-du ynás-par gyür* - to his body obtained rest *Tar.*; esp. tranquillity of mind, composedness, absence of passion, *sens rnál-du mi ynás-par* his soul having no rest *Tar.*; *rnál-du dūg-pa*, or *kód-pa*, *Mil.*: *rnál-mar sdód-pa* id.; *rig-pa rnál-du bēbs-pa* to give one's mind up to perfect rest *Thgr.*; *rnál-byór* 1. རྣམ་, meditation, nearly the same as *tiñ-nie-dzin* and *beam-γtün* *Mil.*, but chiefly when it is considered as the business of life; *rnál-byor-rgyūd*, རྣམ་པ་སྒྱུ་ལ་, *Tar.* frq. 2. often for *rnál-byór-pa*. — *rnál-byór-pa* རྣམ་པ་སྒྱུ་ལ་, devotee, saint, sage, miracle-worker frq. — 2. *Sch.* also: personal, visible, essential (?) — *Tar.* 201, 6. 22: *btán-pa rnál-ma*? — II. often for *mnal*.

རྣམ་བྱ་ *rnár-ba* v. *snúr-ba*.

རྣམ་ *rnob*-*ba* *B.*, རྣམ་པ་ *rnón-po* usual form, 1. sharp, acute, edged, pointed; *rno-méd* *C.* dull, blunt; *rno pyün-ba* to sharpen, grind, whet *Sch.* (like *ka dón-pa*); *rno lén-pa* to get sharp, to be sharpened; *rno-pyün* name of males. — 2. this word is applied by the Tibetans to the chemical qualities of things, though not quite in the same way as we do, as they ascribe a 'sharp' taste to the flesh of beasts of prey, to the bile etc. *Med.* — 3. *rig-pa rnób-ba* sharp, clever, shrewd, *Gtr.*, བློ་མཁས་ *ba* talented, gifted, *dbán-po rnób-ba* acute, sagacious.

ᠮᠣᠨᠠ *Mil.*? *rnón-la* *pog.*

ᠮᠠ 1. (resp. *ᠠᠨᠠ*) the nose, *B.*; in col. language *sna-mtsúl*, v. below; *snaí-rús-pa* bridge of the nose, *snaí-ᠳᠠᠭ-krúm* cartilage of the nose; *skad sná-nas ḍón-pa* to utter (nasal) whining tones *Mil.*; *sná-nas krid-pa* to lead or turn by the nose; *sna pýl-ba* to blow one's nose. — 2. trunk, proboscis, *pág-pai Glr.*; *glán-sna v. glán.* — 3. a mountain projecting from some other mountain in a lateral direction, a spur *Glr.*; it might also be used for cape, promontory. — 4. end, *tig-sna* the end of a string *Glr.*, *rál-pai sna* the end of a lock of hair *Glr.*; hem, edge, border, *gós-kyi sna* the border of a garment *Cs.*; esp. the nearer end, fore-part, *᠋᠋᠋ ḍén-po ḍig-gi sná-la* foremost of a bright ray of light (that was approaching) *Mil.*; *sna ḍrén-pa* to lead, to head (a body of men) cf. *mjug-ma*; *dmág-sna ḍrén-pa* to take the command of an army *Pth.*; more indefinitely, like *ḍrén-pa*: to draw along, to lead, to guide, esp. with *lam*, to direct the way or course of a person, (having the person always in the genit. case); *gro ḍrúg-gi lam-sna ḍrén* as a guide he leads all beings *Mil.*; **ḍú-na ḍem-pa** *C.* to conduct water (by a water-course); to bring upon, to cause, v. below, compounds; *rnág-sna ḍrén-pa* to cause suppuration *Med.*; *lám-sna ḍzin-pa* to have taken a certain road *Mil.* — In some cases it is difficult to account for the signification, so: *sna-ḍén-po Cs.* a deputy; commissioner; *sna-lén byéd-pa c. genit.* to shelter, harbour, lodge, take in, *Pth.*, *C.*; *sna (b)stád-pa Lex.*, *bḍág-gi sna-stád Kyód-la re Cs.* I place my full confidence in you; **ná-do tóg-ng** *C.*, (**nár-do gyáb-te** *W.*) **gyél-ba** either: to fall by striking with the fore-part of one's foot against a stone, or by striking one's foot against a stone lying before one. — 5. sort, kind, species, mostly with *tsógs(-pa)*, *W.* with **so-só**, diverse, various, all sorts of, *spos sna-tsógs-kyis ḍébs-pa Dzl.* to strew all sorts of spices over . . . ; *rnám-pa*

sna-tsógs frq.; less frq. *sna-man Lex.*, *sna ḍpag-tu-méd-pa Glr.*, *sna-tsád Glr.* of every sort; *rín-po-ḥe sna-bḍun* seven kinds of jewels; *dár-sna lia* five sorts of silk; also *sna* alone is added to substantives, inst. of *sna-tsógs*, or = *rnams*: *ḥií-snaí ḍúd-pa* smoke from different sorts of wood *Glr.*; *brú-sna smáḥ-pa* the ripening of corn *Glr.*; *sna-yḍḡ* a single one *Mil.*; *ḥés-sna Tar.* 166, 4 prob. is not so much a kind, as a part of doctrine, *Schf.* — 6. *mí-sna. bló-sna v. mí* and *bló*.

Comp. *sná-skad*, **ná-kad ton** *W.*, he speaks through his nose. — *sna-kúḥ* nostril. — *sna-krág, sna-krág ḍzág-pa* a bleeding from the nose, *sna-krág rḥód-pa* to stop it, *ḥad*, it ceases, it is stanchd. — *sna-krid* guide, leader; the leader of a choir. — *sná-ga* col. = *sna* 3. — *sna-gón* trunk, proboscis *Sch.* — *sna-sgán* bridge of the nose *Cs.* — *sna-sgrá* the noise made through the nostrils *Cs.*, snuffing. — *sna-ḥú* a running nose, *sna-ḥú ḍzag* mucus is dropping from the nose *Lt.* — *sna-ḥén Thgr.* a demon (?). — *sna-mḥú* an elephant's trunk *Pth.* — *sna-tág* 1. a rope passed through the nose of a beast to lead it by. 2. proboscis, *sna-tág* or *sna-mḥú srín-ba* to stretch it forward *Pth.* — *sna-dri* prob. = *snabs Med.* — *sna-yḍón* bridge of the nose *Sch.* — *sna-ḡḡ* (spelling?) *W.* snuff. — *sna-ḍrén* leader, commander; *sḍug-bḥiál-gyi sna-ḍrén* one that causes misfortune, author of it. — *sna-nád* disease of the nose. — **na-ḥi** *C.*, **na-pi** *W.*, pocket-handkerchief. — *sna-bábs* the glanders *Sch.* — *snú-bo* 1. leader, commander, chief. 2. a guide, *gom ysum tsam-laán sná-bo ḡḡos* about every third step one wants a guide *Mil.* — *sna-búg S.g.*, *sna-sbúgs Cs.*, nostril. — *sna-sbyón*, *sna-smán* snuff *Med.* — *sná-ma Lex.* w.e., *Cs.* = *sna* 4. — *sna-rtád* root of the nose *Cs.* — *sna-rté* tip of the nose. — *sna-tsógs v. sna* 5. — **nam-tsúl** *W.*, **nam-súl** *Bal.* = *sna* 1 and 2. — *sna-ḍzúr* an aquiline or crooked nose *Cs.* — *sna-léb* a flat nose *Cs.* — *sna-ḡḡ* the flesh of the nose; the nose *Cs.*; *sna-ḡḡ sbyín-pa* to suffer

one's self to be led by the nose *Cs.* — *snayādg* 'the hair in the nostrils'; *snayādg* 'the wings of the nose (*alae nasi*), together with the nostrils' *Sch.*; *snayādg* id. *Sch.* — *snabād* *Lt.*, prob. an injection into the nose.

སྐྱུ་མཁའ་ *ma-ndm* Samarkand *Glr*

snayānēm, snayānēm ma dūg-čig do not sit here so idly, without any particular object! *Sch.*

སྐྱུ་སྤྲོ་ *snayān* arrow-head *Sch*

སྐྱུ་སྤྲོ་ *snāi-ma* 1. *Cs.*: 'the blossom of the nutmeg-tree'(?). — 2. v. *snay*, compounds.

སྐྱུ་རུ་, རྐ་རེ་ *snā-ru, rnā-ro, = nā-ro* *Sch.*

སྐྱུ་ *snag* 1. = *rnag* *Cs.* — 2. also *snāg-tsa* ink, Indian ink, *rygya-snāg* China ink, *bod-snag* Tibetan ink, *čes-snāg* Cashmere ink; *snāg(-tsa) lug son** *W.* the ink has run, i.e. a blot has been made, — **nag-kon** *W.*, **nag-bhum** *C.*, inkstand. — *snag-tig* an ink-spot, a dash, a stroke, made with the pen. — *snag-pyé* ink-powder. — *snag-ris rgyādg-pa* to paint over with ink. — 3. *nāg-gi snāg-lpags* *Pth.*?

སྐྱུ་མཁའ་(སྐྱུ་) *snag(s) = ma - rnyen, relationship by the mother's side; snāg-gi rnyen-mtsāms* id. *Pth.*; *snag-dlōn* *Lex.* w.e.

སྐྱུ་བྱ་ *snān-ba* I. vb. 1. to emit light, to shine, to be bright; *snān-bar byéd-pa* to fill with light, to enlighten, to illuminate, *gyūr-ba* to be filled with light, to be enlightened, e.g. by the light of wisdom *Dzl.*; *šin-tu mi-snān-bai mūn-pa* darkness entirely devoid of light *Dzl.* — 2. to be seen or perceived, to show one's self, to appear, e.g. blood appears on the floor *Dzl.*; (*pyi*) *snān-ba tams-čād Mil.*, *pyi snān-ba gañ byuñ Mil.*, *pyi snān-bai yul Mil.*, *snān-tād Glr.*, everything visible, all that is an object of sense, the external world; *dā-lta rgyu žig snān-no* now an opportunity shows itself *Dzl.*; *lus mi snān yañ ysuñ snān-ba na-čād-pa byuñ* although the body had become invisible, yet the voice continued to appear,

to be heard *Tar.* 127, 11; it seems even to be capable of being extended to mental perceptions, the partic. being equivalent to imaginable; to have a certain appearance, to look (like), *čād-pa ltar* as if it had been suddenly cut off *Wān.*; *snūm-bēas* (to look) greasy *Sg.*; *prul-du snān-no* it looks like sorcery *Glr.* (cf. *prul*); *mi-snān-ba* invisible, *mi-snān-bar gyūr-ba* to disappear frq.; *btsūn-mo-rnams mi snān-ba dāñ* as their wives were not to be seen, were not present *Dzl.* १०, 17; *mi-snān-bar byéd-pa* to make invisible, to efface the traces of a thing. — 3. = *yōd-pa* *Lex.*, sometimes in *B.*, and in the col. language of certain districts; *žes prul-skad-la snān* so it occurs in vulgar language *Gram.*; *žir-ba snān* it is said, *dicitur*, *Tar.* 34, 4, and in a similar manner 33, 22; 34, 14; prob. also: to be in a certain state (of health). in a certain condition, situation etc., *C.*: **dhā-ta ghañ nān - ghin yō-dham** how are you now? **žag peb žu nān** is the usual salutation in *C.*, like our: good morning! or: how do you do? however, the literal sense of it seems to have been forgotten, as even educated Lamas seldom know how to write it correctly. The proper way of spelling it seems to be: *pyay peb būd snān*, and the words hardly imply much more than those addressed to inferior people, viz. *du leb son* well, so you are come! well, there you are! Cf. *yā-le*.

II. sbst. (इयं, आलोक etc.) 1. brightness, light, *snān-ba yōd-pai dūs-su* when there is light, broad day-light *Thgy.*; fig. *čos-kyi snān-ba* the light of doctrine *Dzl.* — 2. an apparition, phantom, *mi māt-pas dēd-pai snān-ba byuñ-no* there is an appearance as of being pursued by many people, i.e. a phantom of many pursuing people *Thgr.*; *rmt-lam-gyi snān-ba-rnams Mig.* — 3. physically: seeing, sight, *bdag-rān-gi snān-bu ma dāg-pu yin* my faculty of vision, my sight, is dimmed *Tar.*; more frq. intellectually: view, opinion, *sañs-ryyūs-kyi snān-ba-lu . . . žyigs-so, mi-nāg-gi snān-ba-lu . . . mōñ-no* by the Buddhas he was looked upon as . . ., by laymen as . . . *Glr.*; thought,

idea, notion, conception, c. genit., གཞི་མཆོད་པོ་ *śāma-kyi snān-ba* yin all these things are only conceptions of your mind, your fancies *Thur.*; *skyid-sdug-gi snān-ba* śar *Thgr.*; *kyāgs-pai snān-ba* jyuñ *Mil.*; *bkres-snān ye-méd-par gyūr-to* he was even without a thought of hunger *Mil.*; absolutely: **gyōd-di nān-wa gā-ru tañ soñ** *W.* where are your thoughts wandering? *Āśa-la snān-ba* *gyur* turn your mind to religion! *Mil.*; *snān - ba gyūr - bu* (མཉམ་པ་འགྱུར་བ་) change of heart, conversion (not to be confounded with *snān-bar gyūr-ba* v. above). *snān-ba* *bde-ba* pleased, cheerful, happy *Pth.*; in some expressions it is equivalent to soul. Most of the significations mentioned sub 3 seem not to have been in use in the older language. — རྒྱུ་མྱེད་ *śrūl-snān*, རྒྱུ་མྱེད་ *snān* illusion, deception of the senses, deceit, error *Mil.*, *Glr.*, col. — རྒྱུ་མྱེད་-*snān* the arising of two ideas in the mind, *gyis-snān-gi* *rtōg - pa* hesitation, irresolution, wavering *Mil.* — *mtōñ-snān* 1. the act of seeing, the sight, *mtōñ-snān-gi* *sprul-pa* phantom, apparition, **foi-nān de-mo** *W.* a sight beautiful to look at, **foi-nān sōy-po** of ugly appearance. 2. *Cs.*: manner or mode of viewing, point of view; *gyis-snān* id. resp.; *Pth.*: *gyis-snān - la* according to his (supernatural) intuition (with reference to a holy person). — *tsor-snān* the hearing, **tsor-nān-la nyān-po** *W.* delightful to hear, pleasing to the ear. — *bar-snān* v. *bar*. — *rañ - snān* one's own thoughts, ideas *Mil.*; the own mind *Glr.*; *rañ-snān* *śrūl-pa* an illusion of fancy *Thgr.*; *snān-grāgs* things seen and heard *Mil.* — *snān-stōñ* *Mil.* frq., prob. not 'empty show, delusive appearance' *Sch.*, but: things (really) appearing and (yet) void, one of those frq. instances, where two words of opposite meaning are placed together, *dbyer - méd* often being added, as a tertium quid (cf. *Köpp.* I, 598). — *snān - dāg* (*nān - rtāgs*, *brtāg*?? *Ld.* *nān-stug*) col. the inward man, the heart, the soul, **nān-dāg-la sām-pa* śar *son** *W.* a thought has risen in my soul; **nān - dāg* *čad soñ** now he has felt it in his inmost soul, this will have struck home

to his heart *W.*; **nā-la nān-dhāg ma jhuñ** *C.* I have not heard it, perceived it, minded it; **nān-dhāg ma jhē** *C.*, **mu iñ** *W.*, I was not heedful, I made a mistake! — *snān-ba-mta-yās =* *od-dpag-mél* Amitābha, the fourth Dhyāni Buddha. — *snān-me* v. *nān - mē*. — *snān-tsād* v. above I., 2. — *snān-tsāl* 1. the outward appearance, of a landscape = scenery *Mil.*; 2. appearance opp. to essence, *ynas-tsul* *Was.* (297). — *snān - mdzād* v. *ndān - par*. — *snān - dās* thoughts, fancies(?) — *snān-srūd* (*Ssk.* བླ་མ་) the visible, external world frq. — *snān-ysāl* shining brightly, brilliant; *Āśa-kyi snān-ysāl* *agrōn-me* the bright light of doctrine *Pth.* — *snān-iōr* *ral* *drum* *Tur.* 16(?).

མྱེད་པ་ *snād-pa*, pf. *bsnad*, imp. *snod*, to hurt, to harm, to injure. c. accus., *lus snād-nas* being hurt in the body *Dzl.*; *nai rta snad* *gro* or *oi* my horse might be hurt *Mil.*; *snād-kyis dōgs - te* afraid of hurting him *Dzl.*; of horned cattle: to butt *Sch.*

མྱེད་པ་ *snabs*, resp. *sañs*, mucus, snivel, snout, *snabs jyi - bu* to blow one's nose, *snabs-pyis* pocket-handkerchief; *snabs-lug* snotty nose, snotty fellow *Sch.*; *snabs-lūd*, prob. also *dar-snibs* *Dom.* = *snabs*; *bé-snabs* thick phlegm *Cs.*; *snām-pa* v. *snom*.

མྱེད་པ་ *snām-bu* woolen cloth; the common sort is not dyed, very coarse, and loosely woven; *snām-buspū-čan* hairy cloth, napped cloth; *snām-prüg*, *dbus-snām* *Mil.*, fine cloth; *go-snām* *C.* id.; *snām-sbyār* *Ler.* a sort of loose mantle for priests *Cs.* — **nām-ya** *W.* trowsers. — *snām-yüg*, *yüg-snam* a whole piece or roll of woolen cloth. *snām rās* woolen cloth and cotton cloth *Mil.* མྱེད་པ་ *snām-brüg* (*Ü.* 'im-bäg') bosom, *snām-lōgs*, *snām-yōgs* resp. side.

མྱེད་ *snar*, termin. of *sna*; *snar-bkāb* *Wdk.* fol. 464 nose-band(?) pocket-handkerchief(?); *snār - kyu* guide-rope for camels, passing through their nose.

མྱེད་པ་ *nar-tūn* n. of a monastery, *Köpp.* II. 256; n. of a philologist *Gram.*

མྱེད་པོ་ *snār-po*, *snār-mo* *Cs.* 1. of a white or light red colour (cf. *skya-nār*). — 2. long, oblong; cf. *nār-mo*.

སྒྲ་བ snár-ba prob. the original form of *benár-ba*.

སྒྲ་མ snár-ma n. of one of the lunar mansions, v. *rgyu-skar* 3.

སྒྲ་བ snál-ba v. *benál-ba*.

སྒྲ་མ snál-ma thread, silk-thread, woolen thread etc.: knitting - yarn, or yarn used for other purposes; also for warp, abb-yarn.

སྒྲ་བ snún-pa, pf. and fut. *bsnun*, 1. to prick *Lt.*; to stick or prick into, e.g. a stick into the ground *Mil.*, *míson* a weapon *Lex.* — 2. to suckle (cf. *nú-ba*, *núd-pa*), *nú-ma* or *nú-zo* snún-pa *Pth.*, *Lt.*, id. — 3. to multiply *Wdk.* — *gnad* snún-pa *Lex.* w.e, *Sch.*: 'to excavate the interior, to get or penetrate into the inside'(?).

སྒྲ་བ snúb-pa, pf. *bsnubs*, fut. *bsnub*, imp. *snub(s)* vb.a to núb-pa, to cause to perish; gen. fig. to suppress, abolish, abrogate, annul, destroy, annihilate, a religion, a custom etc.

སྒྲ་བ snúm(-pa *S.g.*, -po *Cs.*), 1. fat, grease, any greasy substance, snúm-gyis skúd-pa to grease, to smear; in *C.* esp. oil (*W.* "már-nag"), snúm-zád-kyi már-me a lamp, the oil of which is consumed; also fig., snúm being added pleon., e.g. *Ming.*: *lus - zúns snúm-zád*, and parallel to it: *lus-zúns zád Lt.*; *rlan - snúm* raw fat, *žun - snúm* melted fat *Cs.*; *sol - snúm* cart-grease, composed of pulverized charcoal and fat *Gl.* — 2. fig. of luxuriant grass or pasture, *ri snúm-pa* a hill clothed with luxuriant pastures *C.* (cf. *rug-gé*); *snúm-la jam-pa* luxuriant and soft *Mil.* — *snúm - kón* a little bowl for oil etc. — *snúm - kúr* a kind of pastry baked in suet. — *snúm - glégs*, *W.* "num-lág", a wooden tablet, blackened, greased, and strewed with ashes, used for writing upon with a wood-pencil, thus serving for a slate. — *snúm - çan*, *snúm - bæas*, *snúm - ldán* fat, oily, greasy. — *snúm - dri* a smell of fat. — *snúm - nag* oil *Kun.* — *snúm - rtsi* a greasy liquid, oil etc.; greasy, oily (*C.* *snúm-pa* vb. = *snóm-pa* 1).

སྒྲ་བ snúr-ba, pf. and fut. *bsnur*, vb.a to núr-ba, 1. to put or move out of

its place, to remove, to shift *W.*: to move or draw towards one's self (*Cs.*, so *mulún - du snúr-ba Zam.* is explained by *žen-pa*. — 2. *Sch.*: to cut into pieces, to fracture, to crush, *žib-mor* into small pieces (to reduce), to powder; so it seems to be frq. used in *Lt.*, though one *Lex.* explains it by *ldás-pa* (scarcely corr.). — 3. *Cs.* to bring near = to shorten, *du* a term, a space of time. Cf. *brnú(r)-ba Lex.*

སྒྲ་(མེ) sné(-mo) 1. extremity, end, snál-mai *Lex.*, of a thread, *tdg-sne* the end of a rope *Sch.*; hem, seam, *né-mo* *ltáb-*ce** *W.* to fold down and sew the edge of a piece of cloth, to hem; *né-mo gyáb-*ce** *W.* to trim with cord or lace. *sne-kór* to warp, to get twisted *Sch.* — 2. *sne - rgód*, *sne-dmár*, *sne-tsód*, *món-sne*, *sneu*, names of plants.

སྒྲ་བ sném-pa to shake, to cause to move slightly, *bsném-byi sa-yzi* a quagmire, shaking or yielding under one's feet *Sch.*; *nem-ném* *bsném-pa Lex.*, pf. *bsnems*.

སྒྲ་བ snó - bu *Cs.* = snúr - ba, to reduce to small pieces, to crumble.

སྒྲ་ snod 1. sbst. (མ་མཚུག) 1. vessel, *snod-spyád* id., *Lex.* and col. frq.; *yaer-snod* a gold vessel; *piye-snod* a vessel for meal or flour; *ču-snod* water-pot, pitcher; *bu-snod* uterus, womb, *Lt.* and col.; *snód-kyi* *ka* mouth of a vessel, *snód-kyi* *žabs* bottom or foot of a vessel, stem of a glass. — 2. in anatomy: *snod drug* (the six vessels) are: gall-bladder, stomach, the small and the large intestine, urinary bladder and spermatic vessels (in the female: uterus); *don-snod*, the six vessels and the five *don* together, v. *don* 5. — 3. with reference to religion v. *sde*, compounds. — 4. fig. 1. in ascetic language denoting man, as far as he is susceptible of higher and divine things; so already in *Dzl.* a man is called *snod yóns-su dag-pa* a very pure and holy vessel; *snod-ldán slób-ma* a disciple eager to be instructed *Mil.*; *snód-du rún-ba* one fit for, worthy of (instruction); *snód-du méd-pa* unfit, insusceptible, rude, vulgar.; *ñes-par légs-pai snod mčog*, *ñes-legs bagrüb-pai snod*

mčog a most perfect vessel of religion (most susceptible of etc.) *Thgy.*; *snod ma yin* insusceptible of religion *Thgy.*, *Tar.* — 2. in metaphysics: *pyi-snod* the external world, or rather inanimate nature, *pyi-snod-kyi jig-rten Glr.* and elsewh. frq., opp. to *nan-bčud*, viz. the sentient beings composing it; so *Mil.*; *Sch.*: matter and spirit. — II. v. *snód-pa*.

སྒྲོན *snon* rest, remainder(?) *Dzl.* २२३. 4 *Sch.*

སྒྲོན་པ་ *snón-pa*, pf. and fut. *benan*, 1. to add, superadd, increase, augment, **la nán-čé** *W.* to add to the wages, to raise the wages; **ja tsá-big nan sal** *W.* please give me some more tea! *nyis bsnán-te* two being added to them, (their number) increasing by two *Mil.*; *mán-du snón-pa* to augment by a great number frq. — *nón-ka*, or *nón-ka W.*, increase, growth, augmentation, and in a special sense: *agio, premium*; *snón-ma*, *bsnán-ma*, id.; **puñ-nón** *W.*, **gyab-nón** *C.*, *dmag-tsóys snón-ma* reinforcements, auxiliary troops. — 2. to add up, sum up *Wik.*

སྒྲོན་ཅུ་སྒྲོན་ *snób-zoy-čan* (spelling?) *curious, inquisitive*, **nob-zóg čó-čé** *W.* to pry into, to ferret.

སྒྲོན་པ་ *snóm-pa* I. also *snüm-pa*, pf. *bsnuns*, fut. *bsnum*, imp. *snüm(s)*; and *snám-pa*, pf. *bsnams*, fut. *bsnam*, imp. *snóm(s)*, 1. to smell, to perceive by the nose (cf. *nmám-pa*), *snas dri-rnams bsnáms-pa* to perceive scents by the nose *Stg.*; **da num** *W.* there, smell at that! **zi nüm-te dül-čé** *W.* to go about smelling and prying; **na čian mi num** *W.* I do not smell any thing. — 2. to grope, **myn-nag-la nom-ne čin* — *nag-züg-la nám-zin soñ** *C.*, v. *nag-züg*.

II. pf. *bsnams*, fut. *bsnam*, *W.* **nam-čé**, resp. for *lén-pa*, *đžén-pa*, *tógs-pa*, *čán-ba*, to take, relics from a sepulchre *Glr.*; to seize, to take up, the alms-bowl *Dzl.*; to hold, a stick *Mil.*; to put on, a sacred garment; **nam yin-na** *W.* would you please (to take), would you like (to have a cup of tea etc.)?

སྒྲོན་བ་ *snór-ba*, pf. and fut. *bsnor*, to confound, mingle, mix, disturb *Cs.*

སྒྲོན་བ་ *snól-ba*, pf. and fut. *bsnol*, 1. to unite, join, put together, fit together, e.g. bricks or stones in building *W.*; *Cs.* to adjust; *Sch.*: to mend holes in stockings, to darn; to cross one's hands, *brán-kar*, resp. *tügs-kar*, on the breast *Thgr.* and elsewh. frq.; *tum snól-ba* to put together, to embrace *Cs.*; *ltá-snol-ba* to look at each other, *ti-snol-ba* to kiss each other, 'and thus frq. denoting reciprocity' *Cs.* (though not to my knowledge). — 2. to wrestle, scuffle, fight, of boys, dogs frq., also *Mil.*; *stay snól-ba* a fighting tiger that rushes upon the enemy *Ma.*; to contend with, fight against, subdue, *we*, a fire *Tur.*

སྒྲོན་སྒྲོན་ *snurub, snron*, the names of two of the lunar mansions, v. *rgyus-kár*.

སྒྲོན་(ག)ནི་ *snrel-(y)ži* *Lec.* = *pred*; (*Cs.* sloping, oblique; *Sch.*: confusedly, pellmell; (*Cs.* also mediocrity.

བརྒྱབ་ *brnáy-pa* 1. to devise, contrive, to take care, to be concerned about, to strive for or after, . . . *žes yčig-tu brnág-pas* striving only after (that one thing) *Tar.*; as sbst. *brnáy-pa čóns* keep (it) well in your mind, pay all attention (to it)! c. genit., cf. *brnán-pa*. — 2. *Lec.* = *bzód-pa*, to suffer, to endure; *brnag-du* intolerable, insupportable *Lec.* — 3. (*Cs.*: to be full of corrupt matter.

བརྒྱབ་ *brnái-ba* v. *rnán-ba*.

བརྒྱན་ *brnán-pa* 1. (*Cs.* to attend, to look on attentively, *bri-klog brnán-pa* to attend while a person is reading or writing. — 2. *Sch.*: 'to be desirous of, to long for, *čós-la* for religious instruction, *ltó-la* for food'. With the first signification agrees a quotation in *Zam.*: *nán-tan-brnan*, with the second the word **zd-nan-čan** *W.*, = *zd-brnab-čan*.

བརྒྱབ་སེམས་ *brnáb-sems* *Cs.*: covetousness, selfishness; *Thgy.*: *bdág-gi-la brnáb-sems* predilection for one's own things, *yžán-gyi-la brnáb-sems* desire for things

བརྒྱབ་ *brnā-ba*

བ

བ་(པྱ་)སངས་ *pa(-wa)-sāns*

belonging to others; *W.*: *zá - nab - čan* greedy, ravenous; *nór-nab-čan* greedy of gain or money, covetous.

བརྒྱབ་, བརྒྱུ་བ་ *brnā-ba, brnū-ba* *Lec.*; (s. to draw to, to attract, (*Sch.* also: 'to remove a thing from its place?'), prob. another form for *snūr-ba*.
བརྒྱུ་བ་ *brnōgs-pa* to hide, conceal, *Lec.*

བརྒྱུ་བ་ *brnān-ba* v. *rnān-ba*.

བརྒྱུ་བ་ *brnād-pa* v. *snād-pa*.

བརྒྱུ་བ་ *brnān-pa* v. *snōn-pa*.

བརྒྱུ་བ་ *brnām-pa* v. *snām-pa*.

བརྒྱུ་བ་ *brnār-ba* 1. to extend in length, to lengthen, to pull out, e.g. a piece of India rubber *W.* — 2. to draw or drag after, to trail, *mjūg - mu* *Lec.* the train of a robe, the tail etc.; fig. to have in its train, to be attended with, *nyon-mois-brnār* the consequences of sin *Sch.*

བརྒྱུ་བ་ *brnāl-ba* to spin out, to protract *Čs.*

བརྒྱུ་བ་ *brnūn-pa* v. *snun-pa*.

པ

པ *pa* 1. the letter *p*, (tenuis), the French *p*. — 2. num. figure: 13.

པ་ *pa*, an affix, or so-called article, the same as *ba* (q.v.) which, when attached to the roots of verbs, gives them the signification of nouns, or, in other words is the sign of the infinitive and the participle; in the language of common life, however, it is frq. used for the finite tense, and for *par*; affixed to the names of things, it denotes the person that deals with the thing (*rtā-pa* horseman, *čā-pa* water-carrier); combined with names of places, it designates the inhabitant (*bōd-pa* inhabitant of Tibet); with numerals, it either forms the ordinal number (*nyis-pa* the second), or it implies a counting, measuring, containing (*bā-mo lo-nyis-pa* a girl counting two years, i. e. a girl of two years; *kru-gān-pa* measuring one cubit; *sūm-čū-pa* containing thirty viz. letters, like the Tibetan alphabet); frq. it has no particular signification (*rkād-pa* etc. etc.), or it serves to distinguish different meanings (*rkān* marrow, *rkān-pa* foot) or dialects (*kā-ba* *B.*, **kā*

W. snow); *pa* *dan* with a verb, v. *dan* 4; in certain expressions it stands, it would seem, incorr. inst. of *pai*: *pad-ba rig-pa* science of medicine, *grāb-pa lus* structure of the body, *dām-pa* *Čs.* holy doctrine (of Buddha).

པ་ཏ་ *pā-ta* *W.* cross, St. Andrew's cross (thus X).

པ་ཏིལ་ *pa-til* v. *pa-til*.

པ་ཏོ་ *pā-to* a medicinal herb *Wdā*.

པ་ཏྲ་, more corr. པ་ཏྲ་, *pā-tra* (also *pa-fa* *Pth.*) *Sak.*, cup, basin, bowl (esp. for sacrifices); *beggar's* bowl = *lhuā-bzed*.

པ་ཏྲ་ *pa-ṅa* *Sak.* = *fan-ka* *Tib.* 112. 6: in Bhotan 1 rupee *Schr.*; in *W.* (also **pā-ṅa**) a copper-coin = Paisa, esp. of foreign coinage.

པ་ཏི་ *pa-ti* *Hind.* पानी, water *Lt.*

པ་བོན་ *pa-ben* a strip of wood, ledge, border (?) *W.*

པ་(པྱ་)སངས་ *pa(-wa)-sāns* 1. the planet Venus. — 2. *Sch.*

པ་ཡག་པ་ pa-yag-pa a medicinal herb = smug-*chu* Med.

པ་ཡུ་ pa-yu salt Bal.

བལྟོ་ཡོ་ pa-yo-tó-yo, *srog dan pa-yo-tó-yo tañ-te son* Lsl. for sroy dan *bados*, v. *sdo-ba*.

བར་ཀ་ pa-ru-ka W. *cross* (a straight one +).

བར་ར་ pa-rán (spelling doubtful, at any rate not *pá-rañ*) n. of a mountain pass, 19 000 feet high, between Ladak and Spiti.

བར་ཀ་ pa-ri W., pa-ru C., B. 1. box, cylindrical or oval, high or flat, of wood or metal. — 2. pá-ru, also pá-tra Sch. — 3. v. bá-ru.

བར་ཀི་ pa-ti Sch. 'a teacher'; Lex.: n. of a Tibetan priest that went to China.

བསངས་ pa-saṅs v. pa-wa-saṅs.

བཟ་, བཟ་བྱ་ pay, pág-bu Bal., pág-gu Dzl., pau W., pág Glr., páu Wññ.: brick; pág-gu byéd-pa Dzl.; jiñs-pag roof-tile Cs.; wá-pag gutter-tile Cs.; rdzā-pag, so-pag Glr. burnt-brick Cs.; sá-pag Glr. unburnt-brick Cs.; pag(-bu)-nikan mason Cs.; pag-rtaig brick-wall Cs.; *pag-tsir W. a row or layer of bricks; frq. used as a measure — a small span, *ka pag-tsir nyis yod* the snow is as deep as two layers of bricks. — Not quite plain is the etymology of *og-pag*, Lex.: ska-rágs-kyi rgyan, Sch.: 'a girdle ornamented with glass-beads'; and of *pag-pór* Sch. cup or vessel with a lid.

བཟ་པ་ págs-pa, Mil. also -po (cf. *lpags*) 1. skin, hide; *bu-ba* to skin, acc. to Schr. also merely to fret the skin; págs-pai gos skin or fur-clothing S. g. — 2. ferskin, when the connection of words does not admit of a misconception, Mig. — 3. skin or peel of fruit, the bark of trees, also *pags-tún*, and *tún-pags*; *pag-tág* C. bark-cord, match-cord; págs-*ču* anasarca, skin-dropsy; págs-*ču*-*zugs* affected with this disease.

བར་ pañ, བར་ pañ, resp. sku-pañ, 1. the

bend or hollow formed by the belly and the thighs in sitting, lap, B., C., W.; *pañ-du son* he sat down on the lap of . . . Glr.; *pañ-kébs* apron; *pañ-krag* the blood flowing off during child-birth; *pañ-big* W. urinary bladder; *pañ-ri (for dri?) suñ* C. she has the bloody flux; *pán-yyog-ma* Cs. midwife (a kinswoman generally has to officiate as such; a hired one receives a new dress for her services). — 2. the bend or hollow formed by the arm and the chest in carrying something; *bosom*, usually *pán-pa*; *ññ-pañ-pu gañ* an armful of wood; *pán-par Kyér-ba* to carry (a child) on the arm Dzl. and elsewh.; *sdon-po pán-pas mu kyigs-pa tsam zig* a tree not to be encompassed by a man's arms Pth.; *pañ-gód, pañ-kód* W. an armful.

བར་ཀ་ pññ-ka, pññ-ka 1. W. an implement for stirring the fire; for scraping = *rbad*. — 2. *Te.* = *pañ*.

བར་ཀ་, བར་ཀ་ pañtsa, pañ-tsa, seems to be the n. of a tree B., C.; Ssk. only: five.

བར་པ་ pád-pā C. = *srin-bu pád-ma*, v. *pád-ma*.

བད་, བད་མ་ padma, pad-ma Ssk. in C. pronounced *pé-ma* 1. water-lily, *lotos*, Nymphaea, if not nearer defined, the blue species, whilst the less frq. form *pád-mo* (acc. to Glr. fol. 62) seems to denote the white kind of this flower. — 2. (not in Ssk., at least acc. to Wls. and Williams, though Köpp. II, 61 seems to dissent): *genitals*, of either sex, Med. — 3. *srin-bu pád-ma leech*. — *pad-kór, pad-skór* 1. a particular way of folding the fingers during prayer Cs. and Sch.; a certain gesture with the hand. 2. a kind of *toupet* of the women, also *pad-ló* C., W. — *pád(-ma) dkár(-do)* 1. white *lotos*. 2. title of a celebrated Sutra, translated by Burnouf, Was. (151). — *pad-dkár 'zai-lan* an astronomical work by Púgpapa, v. Cs. time-table. — *pad-ma-'an* full of *lotos*; more particularly *lotos-lake*, with and without *mfo* Glr. — *pad-(ma duñ nyi-ma dan)* *zlui ydan* Glr. and elsewh., carpet with

representations of lotos, sun and moon. — *pad-ma-pa-ni* lotos-bearer, name of Avalokiteswara, *Köpp.* II, 23. — *Pad-ma-byun ynda*, *Sskr.* P. Sambhava, also: *U-rgyan-pid-ma*, one of the most famous divines and holy magicians, in the 8th century, from Urgyén (*Ssk.* Udayana) i.e. Kabul, who acc. to his own declaration (v. the fantastic legend concerning him, entitled: *pad-ma tai-yig*) was greater than Buddha himself, v. *Köpp.* II, 68. — *pad-ma-ra-ga* *Ssk.* ruby. — *pád - rtsa* a medicinal herb *Wüli* (= *pe-tsé?*).

པཎིཏྱ་ paṇi-tu *Ssk.*, Pandit, Indian scholar or linguist; *paṇ-čen* great Pandit; *paṇ-čen rin-po-čé*, *boy-do* (Mongolian) rin-čen, title of the second Buddhist pope, residing at Tashilunpo, *Köpp.* II, 121. — *pan-za* Pandit-cap.

པན་པོན་ pan-pón (also *pan-pün?*) not considered perfect in dignity, as for instance the Lamas in *Lh.*, that are married; yet cf. *ban-bón*.

པར་ par I. form, mould, *blugs-par* casting-mould; *rdéu-par* bullet-mould; *blugs-par*, as well as *šin-par*, printing form, a stereotype plate cut in wood; *par rko-bu* to cut types; *rgyáb-pa*, *par-du* *débs-pa*, to print, to stamp; *par (-yig)* *bri-ba* to write the exemplar or manuscript for printing. — *par-rko-pa*, *par-rko-mkan*, cutter of types. — *pár-Kuñ* printing-office. — *par-rgyáb* print, **par-rgyáb tsögs-s** *W.* like a print or impression. — *par-snýg* printing-ink. — *pár-pa* printer *Cs.* — *pár-dpon* fore-man of a printing-office. — *pár-ma* a printed work, book; **di pár-ma yañ yod** this is also to be had printed. — *par-yyóg* a printer's man, assistant. — *par-ñóg* printing-paper. — *par-yäi* = *par*.

II. v. *pár-ma*. — III. termin. of *pa*, also sign of the adverb; combined with verbs, it represents the supine, or adverbial sentences, commencing with whilst, so that; *mí byéd-par* without doing.

པར་ཐུ་ par-tuñ *Lex.*, a hairy carpet *Sch.*

པར་པར་ par-pa-ta n. of an official plant *Med.*

པར་བུ་ par-bu *Lex.*, *Sch.* = *pa-tra*.

པར་ཅེ་མོ་ཏི་ par-tsu-só-ti *W.* a kind of cotton cloth.

པར་ལ་ཏུ་ལ་ pal-la-tü-lu *Hind.* scales of a balance *Sik.*

པས་ pas 1. the instr. of *pu*; combined with verbs, it signifies by, in consequence of, because; also as, since, when. — 2. = *las*, as sign of the comparative; after vowels, however and the final consonants d, r, l, *bas* stands in its place; *rtá-bus Kyi čün - ba yin* the dog is smaller than the horse; *Kyód-pas, stáy-pas, rtá-pa-bus, snid-bas*, or *sná-ma-bas* *ce*, bigger than you, than a tiger, than a rider, than formerly; it rarely stands for the partitive: *bu lya-brgyá-bas yéig*, or for *lus* with the signification: except, *Mil.*

པི་ pi num. fig.: 43.

པི་ཆྭ་ pi-čág (*Turk.* چاكو) large butcher's knife.

པི་པི་ pi-pi 1. *Schr.*, *Sch.* flite, flute. — 2. *W.* nipple, teat; **pi-pi nud tün-čé** to suckle. — 3. icicle *W.*

པི་(པི)པི་ pi-(pi)-liñ, *Ssk.* पिप्पली. Piper longum, a spice, similar to black pepper, yet more oblong.

པི་ཤོ་ pi-šjo v. *pi-ši*.

པི་ཅེ་ pi-tse skin, or leather bag for water etc. *Lh.*

པི་ཚོ་ pi-tsi, and *mu-tsi*, interjections of anger, *Foucaux Gyutsh.* 254, transl. 292.

པི་ཡཱ་ pi-wün or pi-bän, *Zam.* — *པི་ཡཱ་*, guitar, also *la-nyin-pi-wan C.*, *pi-wan röl-mo Glr.* = *kó-poñ W.*; *pi-wan rgyud yrum* a three-stringed guitar *Stg.*; *rgyud-män* a guitar with many strings *Cs.*; *nyróg-pa* to play (the guitar); *pi-wan-mkan*, or *pi-wan-pa* a player on the guitar.

པི་ཤི་ pi-ši (perh. from the Persian) cat, *W.*; *pi-šjo* male cat, *pi-mo* female cat.

པི་གོ་ pi-gmo v. *piis-mo*.

པིར་ pir brush, pencil; *byug-pir* large brush, for house-painting; *béd-d - pir* small

brush or pencil for artistic painting, Chinese writing; *pír-loga*-(*pa*) painter *Cs.* — *pír-don* receptacle or case for brushes. — *pír-spu* pencil-hair. — **pír-nyug** *W.* = *blad-pír*; also for lead-pencil. — *pír-din* pencil-stick.

ཐིང་བ་ *pír-ba* (spelling?) to crush, to grind (to powder) = *nyed-pa* *Ld.*

ཐིང་ཅེ་ *píl-tse* *Ld.* sieve.

ཐིང་མོ་ *pís-mo* v. *pús-mo*.

ཐིང་པ་ *pípa*, acc. to *Cs. Sek.*, yet not to be found in *Laz.*, the wild fig-tree, *Hindi:* *pípal*.

བ་ *pu* num. figure for 73.

བུ་ *pu - ti* milfoil, (*millefolium*), yarrow; *Lh.*

བུ་ *pú-tri* (*Sek.* བུ་བྱི, daughter), a common female name (perh. *bu-kri*.)

བུ་ *pú-sti*, *Glr.* = *pó-ti*, book (perh. formed out of *pústak*).

བུ་ནམ་ *Pu-na-ku* town in Bhotan.

བུ་བྱི་ *pú-byi* v. *spú-byi*.

བུ་ཅེ་ *pú-tse*, *pú-se*, a little rat-like animal. v. *bra* and *zlu*; *pu-tse-del* prob. = *pu-del-tse*.

བུ་ཅོ་ *pu-tse* husks of barley *W.*; *Cs.* bran.

བུ་རང་མ་ *Pu-rdás* *Mil.*, a district in *Mia-*
ria.

བུ་རི་ *pu - ri* tube, any thing tubular and hollow, box of tin or wood, pen-case etc.; also = *dón-po* the Tibetan shuttle; **pu-ri méd-kan** *W.* full, solid, not hollow, cf. *pá-ri*.

བུ་རུ་པ་ *pu-ru-ta* *Sek.* man; soul; = *skyé-bu*.

བུ་ལིང་མ་ *pu - li - ga* *Cs.*: *Sek.* masculine gender.

བུ་ལུ་ *pú-lu* hut, built of stones, like those of the alpine herdsmen *W.*, (*Ts. rdzi-skyor*); *Kyi-pul* dog-kennel.

བུ་ལུ་ *pú-lu* fence, *Laz.* = *mda-yab* and *lin-kan*.

བུ་ལེམ་ཅེ་ *pu-del-tse* a medicinal herb *Med.*

བུ་ལ་ *púg-ta* (?) shelf, partition in a box.

བུ་ལ་ *púg-ma* *Par.* cellar-bone.

བུ་ལ་ *pún-pu*, *pún-pu* *C.*, *W.* an urn-shaped vessel of clay or wood, for water, beer etc. (seems not to be the same with *bím-pa*).

བུ་ལ་ *pún-pa* *W.*, **pún-če** = *lúd-če* to run over;

བུ་རྒྱ་ *puṅgarika* *Sek*, white lotos.

བུ་རྒྱ་ *pur* *Cs.* 1. steel-yard. — 2. *púr-gyin* v. *pur-ba*. — 3. v. *spur*.

བུ་ལ་ *pul* v. *pú-lu*.

བུ་རྒྱ་ *puṅkara* *Sek* blue lotos.

བུ་རྒྱ་ *pustaka* *Sek.* book.

བུ་མོ་ *pús-mo*, *W.* **pís-mo*, *pig-mo**, knee; *pís-mo sa-lu dzug-pa* to kneel; **pig-mo tsug-če*, *pi-tsug gyáb-če** *W.* id.; **pig-mo tsug-te dad-če** to sit in kneeling (which is considered indecorous); cf. *taog*.

བེ་ *pe* num. figure: 103.

བེ་(དཀར་ *pe-(d)kár*, also *be-kár*, *pe-há-ra* *bi-hár* *Lt.*, *Glr.*, *Mil.*, a much worshipped deity, v. *kye-pán*, and *Schl.* 157.

བེ་ཏེ་ཏོར་ *pe-te-hor* n. of a people *Sch.*

བེ་ནེ་ *pe-ne*, *pé-na* v. *pa-na*.

བེ་བན་ *pe - bín* (*Pers.* پیوند), graft, scion; **pe-bín tsug-če** *W.* to graft.

བེ་ཅམ་ *pe tsám* little, small, a little *Sch.*

བེ་ཅེ་ *pe-tse*, *pi-tai*, *Chin.* *pai-tsai*, Chinese white cabbage in *C.*; of late also known in Europe.

བེ་ར་ *pé-ra* a flat basket.

བེ་ས་ *pé-sa*, *paisa*, *Hind.*, copper coin, not quite a half-penny.

བེ་ཅེ་ *pén - se* a kind of wood of which vessels are made (*Cs.* (= *pán-tsa*?)

བྲོ་ *po* 1. sign of nouns, in like manner as *-pa*; it particularly designates con-

ཐོང་ལ་ *po-ta-la*

crete nouns and the masculine gender, frq., in contradistinction to abstract nouns with *-pa* or *-ba*, and to feminines with *-mo*; connected with a numeral, it supplies the definite article: *lā-po* the five (just mentioned); *nyis-po* the two, both, = *nyis-ka*. — 2. num. figure: 133.

ཐོང་ལ་ *po-ta-la* (Skt. *पोत* ship, *ज्ञ* to receive, hence: harbour, port; Tib. *gru-dzin*) 1. ancient n. of Tatta, a town not far from the mouth of the Indus. — 2. n. of a three-peaked hill near Lhasa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama. (The spelling '*Buddha-la*' arises from an erroneous etymological hypothesis, and the fact of its being found even in Huc's writings may be attributed merely to a thoughtless adherence to what had become a custom; v. Köpp. II, 340.)

ཐོན་ *po-ti* (acc. to one *Lex.* a corruption of *pu-sta-ka*, for which also the form *pu-si* seems to speak) = *glegs-bam*, book (of loose leaves).

ཐོ་ཏུ་ *po-tūm* Sit. large wasp.

ཐོ་ཏོ་ *po-tō* C. bullock.

ཐོ་ཏོག་ *po-tōg* v. *mto-po-tog*.

ཐོ་ལ་ *po-lā* the well-known Turkish mess of pilaw, Hind. *pulao*, rice boiled with fowl; in *Ld.* however sweet rice, prepared with butter, sugar, and 'pating'; fig. *baám-bloi po-la byéd-po* to concoct and deal in plans and plots.

ཐོ་ལ་(ན)་འན་ *po-lo(n)-ān* n. of the mountains bordering on China *Ld.-Glr. Schl.* 21, a (where in the translation the word has not been recognized as being a proper name).

ཐོ་ལ་པོ་ *po-pōr* censor, perfuming-pan.

ཐོ་ལ་པོ་ *po-pōr* v. *piāgs-ta*.

ཐོ་ *pod*, *pon*, *pōn-to* v. *piod*, *pōn*, *piōn-to*.

ཐོ་ *pod* C. castrated ram.

བ

བསམ་(བ་) *dpa(-ba)*

བོ་ *pol* Ts. = *tsā-bai nad*.

བྱ་ *pra* small turkoises, 1 or 2nd in size, strung together for finger-rings, v. *tsom*.

བྱ་(མོ་) *pra(-mo)* Cs. 1. lot; *pra dēba-pa* to cast lot. — 2. sign, token, prognostic; *Sch.*: *pra dēba-pa* 'ein Zeichen geben, ein Bild darstellen'.

བྱ་ཆུ་ *pra-čā, sprā-čāl* *Lex.* w.e. *Sch.* jest, joke, fun, nonsensical talk; *byéd-pa* to make sport, to play the buffoon; *slān-ba* to cause merriment; *pra-čāl-pa*, or *-nkan* wag, buffoon.

བྱ་མི་ *pra-li* *Sch.*: hill-mouse (marmot?), hare (?); cf. *brā-ba*.

བྱ་འབོམ་ *pran-gōs* an alpine herb, said to be very wholesome to sheep (so for instance in Purig); acc. to recent investigations, of little value. Acc. to Cs. = *ā-brōn*, but this is denied by the people of Lahoul.

བྱ་ཡང་གྲུ་ *prī-yañ-gu* *Skt.*, n. of several kinds of Indian aromatic plants *Med.*

བྱ་མི་, ཟེ་བྱ་མི་ *prog, ze-prōg* *Lex.*, the crest of a cock Cs.; *prōg-zu, brōg-zu, sprōg-zu* = *čod-pān*.

བསམ་(བ་) *dpa(-ba)* (ལྷུ་ ལྷུ་), also *spā-ba* 1. bravery, strength, courage; brave, strong, courageous; *dpa begōn-ba* *Lex.*, *Edā-bu* *Thgy.*; *gōn-ba, bkōn-ba* *Lex.*, to despond; to dishearten (?); *ān-tu dpa-zin* he becoming very brave *Dzl*; *dpa-la stobs kyañ gyad dai bnyām-ste* being brave, and in strength equal to an athlete *Dzl*. — 2. beauty; beautiful. — 3. *W.* taste, agreeable taste, flavour.

Comp. *dpa-čan* 1. brave. 2. beautiful. 3. *W.* savoury. — *dpa-mel-kan* *W.* tasteless, v. also *ldād-pa*. — *dpa-čān* very brave; a great hero. — *dpa-dār* = *ngul-dār*, a piece of silk, tied round the neck, as an honourable distinction for some brave deed. — *dpa-lān* = *dpa-čan* 1 and 2. — *dpa-bo*, བྱ་, 1. strong man, hero. 2. demigod. — *dpa-bo-dkār* a medicinal herb *Med.* — *dpa-mo* 1. heroine (more frq. than the masc. *dpa-bo*). 2. = *mka-gro-ma*, *Dā'ini* *Mil.*, *Thgr.*, *Glr.* — *dpa-trāl* *Mil.* = *dpa-ba* 1. sbst., ni f.

དཔག་ཚད་ *dpag-tsad*དཔང་བ་ *dpang-pa*

དཔག་ཚད་ *dpag-tsad* mile, acc. to Cs. = 4000 fathoms, hence a geographical mile; yet there are mentioned *dpag-tsen* and *dpag-tsen*, the latter = 500 fathoms. The word seems altogether to belong more to the phantastic mythical literature, than to common life; so at least in W.

དཔག་པ་ *dpag-pa* v. *dpog-pa*.

དཔག་པའི་རྒྱུད་ *dpag-pyid* the bustle or tumult of a festival *Ld.*

དཔག་བསམ་ཁྱེད་ *dpag-bsam-khî* n. of a fabulous tree, that grants every wish; acc. to Pth. = *tsin-dan-sbrul-gyi snyin-po*.

དཔང་(པོ་) *dpang(-po)* witness, both the deponent, and the evidence deposed. Fully authenticated are as yet only: *lha dpang-du dzug-pa* to call a deity for a witness in taking an oath, to appeal to *Gl.*; also: *dpang byed-pa* to bear witness, to attest, v. *muu*. More conjectural are the meanings of: *blo-sens dpang-du jog-pa Gl.*, or *ran-sens dpang-du dzug-pa Mil.*, to be sincere, to be conscious of speaking the truth; *dpang-du gyur-ba* to be witness of, to see, to know (cf. *spyin-du gyur-ba*); *bden-dpang Ld.* as explanation of *ce-bzi*, witness or proof for the truth of a thing; **pañ-po log-pa zér-ces* W. to give false evidence (*Schr. rdzun-dpang*). — *mi-dpang (Ld. *mir-pañ)* W., C., is used as syn. to *dpang-po* (also *Schr.*), 1. witness. 2. defender, advocate; *mi-dpang* (or *dpang-po*) *byed-pa* c. genit. or dat., to defend in a court of justice; (*dpang-pos dpang-ba Sch.* seems to be unknown and doubtful).

དཔང་རྒྱུད་ *dpang height*; *dpang-su* in height *Samb.*; *dpang-mê* *Lex.* high, cf. *pañs*. — *dpang-tsad* great heat *Schr. (?)*.

དཔང་བ་ *dpang-ba* v. *dpog-ba*.

དཔང་པ་ *dpal* *Ssk.* རྒྱུད་ 1. glory, splendour, magnificence, abundance; *dpal reg-pa-mêd-pa* unattainable glory *Gl.*; *yön-tan dî-mai dpal* splendour of numerous accomplishments; *skyed-pai dpal-la loñs-spyed-pa* enjoying the utmost happiness

Gl.; frq. as an epithet, or part of the names of deities, e.g. *dpal-tsen hé-ru-ka*, and esp. *dpal(-ldan)lha-mo*, *dpal-tsen-mo*, Durga Uma, Kāli, the much adored spouse of Siva; *jod-dgwi dpal* the fulness of all that can be desired *Gl.*; *dpal-gyi düm-bu*, རྒྱུད་པའི་ཐུང་བུ་ 1. sandal-wood. 2. Cs. a kind of syrup, prepared of *baé-tsin*, used as a purgative. — 2. wealth, abundance, *Gl.* and elsewh. — 3. welfare, happiness, blessing, *gyó-bai* of creatures *Mil.* and elsewh.; *kün-gyi dpal-du gyur-ba* or *dar-ba* to be (become) the salvation, the saviour of all beings *Gl.* and elsewh.; *dpal skyed-pa, zän-gyi, ran-gi dpal* to work for the elevation of others or for one's own. — 4. nobility, *dpal-gyi ynan-ba* privilege of nobility; *dpal-gyi ynan-dog* diploma of nobility, *dpal-gyi ynan-dog-pa* one having a diploma of nobility Cs. — *dpal-kyad Dzl.* = *dpal* 1. — *dpal-rtug* majesty, full glory *Sch.* — *dpal-lan* a man's name (very common). — *dpal-jó* an illustrious man, *dpal-mo* an illustrious woman Cs. — *dpal(-gyi)-béu* is said to denote the figure རྒྱུད་པའི་ཐུང་བུ་ *Gl.* — *dpal-byéu* glow-worm *Sch.* — *dpal-byór* 1. glory, wealth, magnificence, as a man's possession. 2. W. strawberry; 3. a man's name (very common).

དཔང་པ་ *dpun* 1. host, great number, *bañs tams-éid-kyi Dzl.*; esp. of soldiers. — 2. troops, army, *dpun bzi* the four species of troops: *rtai, glän-po-tse, sin-rtai, and krai-tän-gi dpun* (or *dpun(-bu)-tän*); *dpun(-gi) tsogs, dmag-dpun, army* frq.; *dgra-dpun* hostile army. — 3. (auxiliaries?), help, assistance, **pañ-la tññ-če* W. to send assistance. — *dpun-gröga, -roga*, helper. — *dpun(-gi) nyen* friend, protector, defender, assistant, frq. — **puñ-nön* W. reinforcement.

དཔང་བ་ *dpun-pa* 1. shoulder, *dpun-pa* *fan* on the shoulder *Gl.*; *dpun-pa dai* *dpun nyen* both the shoulders and hips *S.g.*; upper arm, *dpun-pa-rkän* upper arm-bone; *dpun-jam-pa Sch.* to contract the arm(?); *dpun-pa-lag* upper and lower arm Cs.; *dpun-pa-rgyan* an ornament for the arm Cs. — 2. sleeve, *gos dpun-pa-can* a garment

with sleeves *Cs.*; *dpuñ-pa-bèd* the part of a woman's dress covering the chest *Zam.*; *Sch.*: *dpuñ-bèd-rds.*

དཔེ dpe, *Ld.* *spe*, 1. pattern, model, *dé-la dpe Glr.*, or *de dper byús-nas Zam.*, taking this for a pattern: *rygd-yul-nas rtsis-kyi dpe blans* it was from China that mathematics were learned *Glr.*; ... *pai dpe mi dlu* there are no patterns for ... *Glr.*; *dpe ci ltar* with what to be compared? according to what analogy? *Thgy.*; similitude, parable, example, *mtün-pai dpe* an example that may be followed, a good example; *bzlog-pai dpe* an example to the contrary, a warning example *Thgy.*; *pe zdñ-po, and nēm-pe pe*, as well as *yār-la and mār-la ždg-pe-pe, or mar-pe* *C.* id.; *dpe stön-pa* to teach or to prove by examples; hence the participle, used substantively, serves as an epithet of the Sautrantikas, *Was.* (112); *dpe bèd-pa, dpe bzdg-pa = dpe stön-pa; dper rjöd-pa* to set up for a parable or comparison; *dper-na*, in later times also *dpe-ni, dpe byéil-na Mil.*, *pe gydb-na* *W.*, 1. (in order) to quote an example, by way of a comparison, just as if, followed by *bžin-du* or *ltar*, very frq.; 2. like our 'for instance', e.g., before enumerations, where in the older writings gen. *di-lta-ste* is used: *dper dsa-pa Cs.* what may be compared, *dper mi dsa-pa* not to be compared; occasionally also: worthy or not worthy of imitation; *kā-dpe, yām-dpe* proverb, adage *Cs.*; *drā-dpe* allegory, parable *S.g.*; *mā-dpe W.*, *Ld.* *mā-spe*, *Lh.* *mār-pe*, pattern, (writing-) copy (cf. also *mā-dpe* and *bū-dpe* below). — 2. symmetry, harmony, beauty, (in certain phrases). — 3. book, *krims brygad-kyi dpe* the book of the eight commandments *Dzl.*; *kā-dpe, ka-kāi dpe* abc-book, primer; *pydg-dpe* resp. for *dpe*, if used by a Lama (cf. *pygy-mkār*); *mā-dpe, bū-dpe* original and copy of a book *Cs.*; *yig-nāg dpe* a real book, not of a fig. meaning, as the book of nature, *Mil.*; *dpe rtsām-pa* to write, to compose, *bū-ba* to copy a book; *ddogs-pa, tsām-pa* to bind, to stitch a book.

Comp. *dpé-ka* little book, vulgo. — *dpe-kān* library; bookseller's shop. — *dper-kri* a table to put books on, book-stand. — *dpe-mkyid, kiyud Cs.* v. *mk'yud-pa*. — *dpe-mgö, dpe-njng* beginning, end, of a book. — *dpe-mjam* chest for books, book-case. — *dpé-ča* not frq. in *B.*, but vulgo the common word for book. — **dpé-ča jñ-če, tām-če* W.* to open, to close a book; v. *btüm-pa*. — *dpe-rjöd v. dper*. — *dpe-tö* list of books. — *dpe-byād* proportion, symmetry, beauty. *dpe-byād bzdn-po brygād-ču* the eighty physical perfections of Buddha. — *dpe-byād-čan* well-proportioned. — *dpé-tson-pa* bookseller. — *dpe-dubs* case or covering for a book. — *dpe-bāus* copy of a book. — *dper v. 1.* — *dpe-brjöd* 1. example, comparison, *dpe-brjöd byid-pa* to compare, to cite an example *Cs.*; *dpe-brjöd rtdogs-pa Gram.* id. (?). 2. paradigm, example *Gram.* —

དཔེ་སྒྲ་ dpé-sgra(?), *(s)pé-ra* *W.*, speech, for *ytam*; *(s)pé-ra zér-če(s), tdi-če(s)*, to speak, to talk; *i-zug (s)pé-ra ma tan* do not say so! *(s)pé-ra zér-če(s) med-kan son* he became speechless (with terror etc.).

དཔེ་རྒྱ་ dpér-na v. sub dpe.

དཔེ་ཁྲ་ dpög-pa, pf. *dpags*, fut. *dpag*, 1. to measure, to proportion, to fix, *ytön-tsul že-žini-la* (to proportion) the dose to the size *Lt.*; ... *kyi tsid-las* after the measure of ... *Lt.*: *nad-stöb-la* according to the violence of the disease *Lt.*; *dpag(tu) mēd (-pa)*, less frq. *dpag-brül, dpag-yān*, immensely large, very much; *tugs dpag-mēd* infinite grace, *muzād-pa* to show *Dzl.* — 2. to outweigh, to counterbalance, *loñs-spyöd tanus-čād-kyis mi dpög-pu* not to be counterbalanced by all the wealth ... *Tar.* — 3. to weigh, to judge, to prove, *rjen-su dpög-pa* to examine *Tar.*; *rjes-dpag Zam.* འཇུག་པ་ inference, conclusion.

དཔོན་པོ་ dpön-po master, lord, over men (generally); (cf. *blāg-po* owner) master, over working-men, overseer, foreman, leuder, *grā-pai dpon-po*, director, —

དཔོན་བ་ *dpór-ba*དཔྱད་བ་ *dpýód-pa*

ḡu-dpon: **dpín-po-la* *ḡag* *ḡul* *ḡug* *ḡu* *zer*, *ḡug-ārō* *ma* *kyod*, *ḡu* *yōn-lān* *ma!* *W.* make your master my compliment, and he should not take it amiss that I had no time to come; *krims-dpon* 1. prop.: superior judge, lord chief-justice. 2. now: high officer of state, prefect, = *mī-dpōn*; *mḡur-dpōn* commander of a fortress; *ḡrḡg-dpōn* general *Ma.*; *ḡō-dpōn* v. *go*: *bḡyā-dpōn* centurion, captain; *bḡā-dpōn* corporal; *ḡā-dpōn* master of the horse, equerry; *rḡe-dpōn* = *rḡe*; *rḡā-pa-dpōn* (sic) (cf. *pa* extr.) general of cavalry *Gl.*; *stḡyā-dpōn* (?) v. *stḡy*: *stōn-dpōn* leader of a thousand (seems to be no longer in use); *dēd-dpōn* sea-captain; *mūā-dpōn* is said to be in *C.* the modern word for general, and *ḡēḡyā-dpōn* the same as *stōn-dpōn*; however v. *stḡy*; *ldān-dpōn* v. *ldān*; *spyi-dpōn* governor general (*C.*); *mī-dpōn* prefect; *rtḡig-dpōn* master-mason; *rdzōn-dpōn* = *mḡūr-dpōn*; *yāl-dpōn* prefect of a district *W.*; *rū-dpōn* something like colonel; *ān-dpōn* master-carpenter; *stōb-dpōn* teacher, frq., also title of the higher and more learned *Lamas*, corresponding, as it were, to *M.A.*, master of arts; *yāl-dpōn* head-cook, butler. — *dpōn-mo* fem., *nai dpōn-mo* *yin* she is my mistress *Gl.* — *dpōn-yod* standing under a master or mistress. — *dpōn-med* free (*C.*) — *dpōn-ḡyōḡ* master and servants, frq. — *kōn-jo dpōn-ḡyōḡ* (princess) *kōn-jo* and her suite *Gl.* — *dpōn-ḡā* physician *Schr.* and *Sch.* — *dpōn-yig* secretary *Schr.* — *dpōn-stōb* 1. inst. of *dpōn-po* *dan* *stōb-ma* *Ma.* and elsewhere. 2. title of the four independent rulers in Bhotan, the 'Penlow' of English news-papers, acc. to the pronunciation of **pōn-lob*, *pīn-lo*°.

དཔོན་བ་ *dpór-ba*, pf. and fut. *ḡpar*, to dictate, (*C.*); **por-tōm* (*ḡhē*)-*pa*° *C.* id.

པྱད་བ་ *dpýa* tax, duty, tribute, *būt-ba* to pay. *Dzl.*, *bḡḡba-pa* to impose *Tur.* 21, 11; *dpýa* - *Kral* id., *ḡyāl-poi dpýa* - *Kral* *Lex.*; likewise *dpýa-tān* *C.*

པྱད་བ་ *dpýān-ba*, *spýān-ba*, to suspend, to make hang down, prop. vb. a. to *ḡyān-ba*, with pf. *dpýān* and *spýān*, imp. *dpýān*, *Sch.* *dpýān*, but also vb. n., to rock, to

pitch (of a ship) *Ph.*; *dpýān-lu* *yōn-ba* *trs.* *Thgy.*; **ḡyḡḡ-ḡān*°, perh. more corr. **kyog-ḡān*°, also **ḡēb-ḡān*° (*C.* sedan-chair, palanquin; *dpýūn-tāḡ*, *ḡyūn-tāḡ*, cord or rope, by which a thing is suspended, e.g. a plummet, a bucket a miner; hence fig. *ḡyḡ-ḡḡe* *dpýān-tāḡ* *yōd-pa* *Thgr.*: *ḡu-snod* *ḡān* *dpýān-tāḡ* *stā-ba* to hide the bucket together with the rope *Schr.*; a rope-swing, *dpýūn-tāḡ* *rtḡḡḡ-pa* to swing (one's self); *dpýūn*, *spýūn-pai* *ḡān*, hanging ornaments, *dar-dpýān* silk ornaments *Sg.*

པྱད་བ་ *dpýad* 1. v. *dpýód-pa*. — 2. *Stg.*: an instrument to open the mouth by force; perh. also in a more general sense: crow-bar (?); *dpýád-pa* v. *dpýód-pa*.

པྱད་བ་ *dpýās-po* offence, fault, blame (*C.*); *dpýās-ḡān* faulty, blamable; *dpýās-med* faultless, blameless *C.*; *dpýās ḡōḡa-pa* to blame *Tar.*; cf. *ḡyā-ba*.

པྱི་བ་ *dpýi* (*C.* also *spýi*) *W.* **(s)pi*°, hip *Lt.*; *dpýi-ḡḡō* (*C.*), *dpýi-zūr*, *dpýi-rās*, hip-bone; *dpýi-mig* socket of the hip-bone, perh. also vulg. — hip.

པྱིད་བ་ *dpýid* (cf. Phonetic Table), spring, also adv. in spring *Dzl.*; *C.* also *ḡus* 4: *dpýid-ka*, **pid-ka*° *W.*, id., also *Gl.*; *dpýid-zla* month of spring.

པྱིས་པྱི་བ་ *dpýis*, *dpýis pýin-pa* *Sch.*: to come to the last, to arrive at the end; *dei rig-pa ḡi dpýis pýin-pa sus kyan mī ḡes ḡḡōḡ-nas* *Schf.*: as he reflected, that no body would thoroughly understand his arguments.

པྱི་བ་ *dpýōn-ba*, perh. primitive form of *dpýān-ba*.

པྱི་བ་ *dpýō-ba* to change *Sch.*

པྱི་བ་ *dpýód-pa*, pf. and fut. *dpýad*, to try, to examine, *nyēs-pa* *dan* *ma-nyēs-pa* innocence and guilt, right and wrong *Dzl.*; *dpýád-na... ma rtḡḡa-u* after ever so much investigating... they found out nothing *Dzl.*; *bye-brāḡ* - *tu dpýád-pa* *stḡ* having now been separately examined *Zam.*; *sa-dpýád*, or *ri-dpýád* *ḡḡḡḡ-pa* to examine the country, or the mountains, i.e. their general features, with regard to omens and

auspices *Glr.*; *sai dpyad bzän-bar äs-pa* to know that this examination will turn out favourably *Glr.*; **rin ääd-čē** (gen. written **bcäd-čē**, cf. *bcöd-pa* extr.) *W.* to tax, to estimate; *gön-tän dpyäd-k'is* (or *-pas*) *mi čöl Glr.* v. *čöd-pa* 2; esp. in medicine: *smän-pas... dpyad byäs-te... žes dpyad byäs-* so the physician having tried, tried thus, (pronounced the following as the result of his examination) *Dzl. 77, 1^o*; *smän-dpyäd byäd-pa* to treat medically, *dpyad mā-la bya* then the mother (not the child) must be placed under medical treatment *Lt.*; *bräs-k'is btsün-moi smän-dpyäd byed-pa* to cure (the illness of) the queen with rice *Dzl.*; *smän-dpyäd-la nkās-pa* to be skilled in medical science *Dzl.*; *ču-byäd dpyäd-k'is ynas* instrumental therapeutics i.e. surgery *S.g.*; *rtog-dpyöd, örtag-dpyöd*, examination; *rtog-dpyöd rāb-tu ytön-ba* to examine very closely *Pth.*; *rtog-dpyöd ton* examine! *Mil.*; *bzän-dpyöd* examining the worth of a thing. — *dpyöd-pa-pa*, and *spyöd-pa-pa*, *Ssk. मीमांसक*, an Indian sect of philosophers (the former of the two spellings seems to be more correct).

དཔྱལ་བ་ *dpräl-ba* (resp. *ydañs* (v.), **tal-wa**, *Ld.* **šrül-wa**, forehead, *dpräl-bai mda* an arrow sticking in the forehead *Glr.*; *dpräl-bai mig bžin-du* 'like the eye of the countenance', to designate something highly valued (as the scriptural 'apple of the eye'); *dpräl-bai pyögs-k'is čud drän-na* just before one in front *Wdn.*; fig. **tal-wa nām-pa** *W.* unlucky; a luckless person. **དཔྱལ་དཔྱལ་** *dprul-dprül* (or *prul-prül?*), **tal-täl-la tön wa** *C.* to hang one's self.

ལྔམ་ *lpags*, as second part of compounds inst. of *pägs-pa*, e.g. *wä-lpags* fox-skin, *stäg-lpags* tiger-skin; *žün-lpags* skin, bark, peel, shell.

སྤྲུལ་ *spa* 1. v. *dpa*. — 2. also *sba*, cane (seems to be distinguished from *smuyig-ma* more in a popular and practical way, than scientifically); *spa-skör* hoop of a cask *Schr.*; *spa-kār Mil.*, *spa-läd Mil.*, *spa-bēr Pth.*, *spa-dbyüg Ler.*, walking-cane; *spa-glin*

cane-flute *Sch.*; *spa-til lunt*, match, v. *pa-til*; *spa-dön* or *-ldön* little cask, made of bamboo prob. = *gur-pür dön-mo*; **pa-bär** *C.*, *W.* torch; *spa-dmyüg* or *-smuyug*, cane (s.); *pa-šin Sik.* strong bamboo sticks.

སྤྲུལ་ *spä-ma* 1. juniper, *Juniperus squamosa*, and some other small species; cf. *šüy-po*. — 2. cypress *Sik.*

སྤྲུལ་ *späg-pa* 1. v. *spög-pa*. — 2. **käl-paj päg-čē** *W.* to smack (in eating). — 3. *C.*, *W.* to dip, e.g. meat into the gravy; cf. the following.

སྤྲུལ་ *spags*, resp. *skyu-rum*, 1. *C.* = *zan* (= **Rö-lag, päg-ku** *Ld.*), *pap*, esp. made of tea and 'tsampa'. — 2. *W.* = **ša-rüg** *C.*, sauce, gravy, for dipping in (sops); **lam-päg** *W.* mire, sludge. — 3. food, dish, mess; *W.*, *C.* **pag na so-sō**.

སྤྲུལ་ *span*, I. also *spän-po*, 1. turf, green-sward, meadow, *mäün-na span-po mätoy bkra* in front a flowery meadow-ground *Mil.* — 2. moss, also *ču-span* *Cs.* — 3. bog, *span-skön* 1. p.n. ('turf-ditch'), a large valley, with a lake in it, on the frontier of Ladak and Rudog. 2. *span-skön pyag-rgyā-pa n.* of an ancient work on religion *Glr.*; *span-rgyan* a medicinal herb *Med.*; *spän-čan* covered with turf; *spän-ču* green mud *Sch.*; *span-ljóns* grassy country; *span-tän* a plain covered with verdure; *span-spös* *Waldheimia tridactylites*, a pretty, very aromatic composite, growing on the higher alps; *span-bög* piece of turf, sod; *span-ma Med.*, *span*, blue vitriol; *span-rtai S.g.* (?); *span-žün* verdigris *Sch.*; *span-rti* a grassy hill *Mil.*; *span-yšön* a mountain-meadow *Mil.*

II. board, plank, gen. *span-léb Glr.* and vulg.; also a slab, slate, flag *Lh.*; *span-egö* board or panel of a door *Cs.*; *span-kri Schr.*, **fi-pän** *Ld.*, **pai-dän** *Ld.*, book-stand.

སྤྲུལ་ *span-ba* v. *spön-ba*.

སྤྲུལ་ *spanis*, sometimes inst. of *dpañs*.

སྤྲུལ་ *spad*, only in *pa-späd* father and children; cf. the more freq. *ma-smäd, Les.*

span-spün brothers, relatives (v.).

མཁའ་ *spabs*, *rna-spabs* (i. ear-wax; *Lex.* also *riul-* (or *rdul-*?) *gyi spabs* w.e.

མཁའ་ *spar* for *par* 1. *Sch.*

མཁའ་ *spar-ka*, *spar-ka brgyad* the *pah kwah*, or eight diagrams of Chinese science, etc.

མཁའ་ *spar-bu* 1. sbst., also *spar-mo* (*Ld.* **ur-mo**, acc. to the spelling *sbar-mo*) 1. the grasping hand, paw, claw, *sprāi-poi spar-mor spa-dbyāg sprad* he puts the staff into the beggar's grasp (hand) *Lex.*; **ur-mo gyāb-čē* *W.*, *spar-mos brād-pa* to clutch, to scratch; *spar-mos dēba-pa* *Ca.*, *spar byēd-pa* *Sch.*, to seize with the hand, the paw, or the claws; *ydōn tams-ēdd spar-ād rgyāb-pa* *Pth.* to scratch the whole face ('combing it with the claws'); **sbar-ju** *C.* rail, for taking hold of; *spar-mo byēd-pa*, *bedām-pa* to open, to close the hand (i. — 2. as a measure: as much as may be grasped with the hand, a handful (of wood, grass, earth etc.), **(s)par-ra gān** one handful, **(s)par-ra gān* do two handfuls etc.; *spar-tsād lia - brgyā* 500 handfuls *S.g.*; *sa spar - gān* *Mil.* a handful of earth.

II. vb. v. *spór-ba*.

མཁའ་ *spar-ma* a low-growing shrub of very hard wood *Mil.nt.*

(*s)pi-ti* *Spiti*, the valley, situated to the west of Lahul, watered by the *Spiti* river, belonging to the British Punjab, and inhabited by a race of pure Tibetans.

མཁའ་ *spiu* col. for *spéu*.

མཁའ་ *spu*, *Skt.* *रोम*, 1. hair ('*pilus*', cf. *skra*), *lis - kyī* of the body in general, *Lex.*; *mgó-spu*, *Ká-* or *ydōn-spu*, *mčān-spu*, *dums-spu* (or *spu-nān* *Ca.*), *brān-spu*, hair of the head, the beard, arm-pits, lower-parts, chest; *bā-spu* the little hairs of the skin, frq.; *rtū-spu* horse-hair; *spu gyi* or *yoy* the hair is plucked out *Lex.*, *byi* falls off *Dzl.*, *yōb byēd* is singed off *Sch.*, *lūn*, *lān* *Dzl.*, *lān-pyo* *Mil.*, the hair bristles, stands on end; *spu zin byed* *B.*, *brtse* *Sch.*, **se-zin** *W.*, a shuddering of fear comes over (me,

him etc.); *tams-ēdd spu-zin byēd-zin* *Pth.*; *byad spus* *Keis-pa* with a face all hairy *Gl.*; *spu kün-bu* passage of perspiration, pore *Dzl.*; *spu nyāg-mu tsām-gyi gyōd-pai* seems repentance as much as one single little hair *Dzl.* — 2. feather, *byā - spu rtūn - gū* *Kyer-ba* a down (feather) blown off; feathers, plumage.

Comp. *spu-ka* colour of horses and other hairy animals. — *spu - gri* 1. razor; also allegorically, as a title of books. 2. knife *C.* — *spu-čan* hairy. — *spu-tim* (?) false hair *Sch.* — *spu-ja* v. *ja*. — *spu-byi ndg-po*, *spu-nig* also *pū-byi*, sable (furred animal) *Sch.* — *spu-ma* hairy, carded (cloth). — *spu-mēd* hairless. — *spu-ytsān-ma* v. *spus*. — *spu-krūg* short-haired *Sch.*

མཁའ་ *spu-rāns* *Gl.* v. *pu-rāns*.

མཁའ་ *spug* *Lex.* n. of a precious stone *Ca.*

མཁའ་ *spuñ* heap, col. also for *pūn-po*; *spūn-ba* pf. and imp. *spuñs*, to heap, accumulate, pile up (coals etc.); *rin-čēn spuñs-pa* a heap of precious stones *Gl.*

མཁའ་ *spūd-pa* to decorate; *rgyān-gyis* *Lex.* (cf. *spus*).

མཁའ་ *spun* 1. children of the same parents, brothers, sisters, *kō-mo-čag spun ynyis* we (his) two sisters *Dzl.* ༡༩, 17; *ned spun ysum* we three brothers *Gl.*; *Eyed bū-mo spun lia-po* you five sisters *Mil.*; pleon. *bū spun ysum Tar.*; *spun yčān-rnams* his other (six elder) brothers *Tar.*; *spun-yčān* dear brother! *Chr. P.* — *pā-spun*, brothers and sisters of the same father; *mā-spun* of the same mother; *spūn-zla*, (*spun-da*, or *-la* 1. = *spun*; 2. in *C.* it is said to be used also for attorney, advocate; *spūn-ma* sister, as a more particular designation of the sex. — 2. in a wider sense: cousins, brothers- or sisters-in-law; *grōgs-spun* mate, comrade; *čōs-spun* a brother of a religious order; *pā-spun*, *pūis-spun*, several neighbours or inhabitants of a village, that have a common *Lha*, and thus have become **rus-pa rig-čig**, members of the same family; this common tie entails on them the duty,

ལྷན་པ་ *spün-pa*

whenever a death takes place, officiating for the cremation of the dead body (cf. *čos-spün*) *Mil.* and elsewh.; *mdza-spün* friend (s. — 3. weft, woof in weaving.

ལྷན་པ་ *spün-pa* 1. sbst., also *sbün-pa* *B.*, *C.*, *sbur(-ma)* *Dzl.*, *Lal.*, chaff, husks etc. — 2. adj. a botanical term, description of the stalk of a plant *Wlk.*

ལྷན་པ་ *spüb-pa*, pf. *spübs*, vb. a. to *büb-pa* to turn upside down.

ལྷན་ *spur*, *pur*, also *sku-spür*, resp. for *ro*, dead body, corpse, *spur shyäis-pa* *C.* to burn a dead body; *spur-kan* house for keeping dead bodies, or rather, in most cases, the place of cremation; *spur-sgam* or *sgrom* coffin; *spur-lal* ashes of a dead body; *spur - tsä* the salt for preparing a dead body; *spur-šin* wood for burning a corpse.

ལྷན་པ་ *spür-ba*, vb. a. to *spür-ba*, to make fly, to scare up, to let fly; *thus spür-ba* to pass time quickly *Cs.*; *ston-spür* exaggeration, bombast *Cs.*

ལྷན་ *spus* 1. goods, merchandize, ware, *spus ltä-ba* to examine goods before purchase *Cs.*; **spus gyür-čē* **W.*, **ཤུ་གྱུར་ལཱ་* *Cs.* = **dal tson tün - čē*. — 2. goodness, beauty, *spüs-čan*, *spus-ytsün*, *spus-bzdün*, of fine appearance; *spus-mäd* ill-looking, unsightly. — 3. *Sch.*: for *spos*.

ལྷན་པ་ *speu*, *spiu*, turret, on a castle or gate *W.*, (*C. liö*). High towers or steeples are seldom met with in Tibetan architecture; **peu gyü-čan rin-mo**, *mkar* or *kän-pu dgyu-lög* are the terms denoting such.

ལྷན་པ་ *spēg-šin* *Cs.*: n. of part of a cart.

ལྷན་པ་ *spen-tog*, ornament, finery.

ལྷན་པ་ *spén-pa*, *ya-spén-pa* 1. the planet Saturn; the proper meaning is said to be a broom, hence the sign for it is somewhat resembling that implement *Wlk.* — 2. Saturday.

ལྷན་པ་ *spén-ma*, *spén-šin*, n. of a tree, prob. tamarisk; *spen-bada* parapet, formed of the stems of tamarisk and raised on the roofs of monasteries.

ལྷན་པ་ *spög-pa*

ལྷན་པ་ *spél - ba*, vb. a. to *spél - ba*, 1. to augment, to increase, nor the wealth *Lex.*, *bkra-šis* the welfare; *rkun-grös spēl-ba* to breed cattle *Dzl.* and elsewh.; **spēl-gyüd-lu bor-čē* **W.* to keep cattle for breeding. — 2. to multiply (arithm.) *Wlk.* — 3. to spread, to propagate (news, secrets) *Dzl.* and elsewh.; more emphatically: *spēl rgyäs-par*, or *spyrig-par byéd-pa* to blaze about *Sch.* — 4. to join, to put together, e.g. letters (almost = to spell); to mingle, to mix; *spél - ma* mixture, e.g. of prose and verse *Cs.*; acc. to *Was.* however, couplets, similar both as to metre and contents; composition, combination, *yser gyu spēl - mai* *Kri* a chair of gold and turkoises *Pth.*; *spél-mai* nor mixed goods *Cs.*; *spél-gos* clothes of various colours *Cs.*; *spēl-tsig* *Sch.*: a combination of verses, poetry(?); *spél-mar byéd-pa* to mix *Lex.*

ལྷན་པ་ *spes* edge, brim, border, *Sch.*

ལྷན་ *spo* summit of a mountain, brag - dmar *spo-mtö-nas* from the height of Bragmar *Mil.*; *rido-rje-yülan-gyi spē-lu* on the top of Gayā *Pth.*; *spö-bo*, 1. (top, point =) bud *Ts.* 2. district to the east of Lhasa *Glr.*

ལྷན་ *spo* - to 1. bullock *C.* — 2. n. of a village in Panyul.

ལྷན་པ་ *spo-re* v. *spor*.

ལྷན་པ་ *spo - ba*, pf. and imp. *spos*, vb. a. to *spö-ba*, to alter, to change; with and without *ynas* (*W.* **sa*"): to change the place (of residence), to remove, to shift; also to transpose, transplant; *min spē-ba* to change the name *Mil.*; *gos spē-ba* to change one's dress; *mgo-lus* v. *mgo* extr.; to remove (an officer) to another station; to dismiss (a servant); *W.*, also *B.* frq.; *yžan mküs-pa yöd - na spos - pu bzai* if another skilful (physician) is to be had, it will be better to dismiss (the present one); to alter, to mend, to correct *W.*; *spö-sa* a place newly occupied by nomads *Sch.*

ལྷན་པ་ *spög-pa*, pf. *spags*, fut. *spag*, to remove and to bring near by turns *Cs.*; *Lex.*

spogs gain, profit, *ke-spōgs* id.; *spogs byed - pa* to make profit, to gain money; *tsōn-spōgs byād-pa* to gain money by traffic *Dzl.*; *tsōn-spōgs-la grō-ba Dzl.*; *skyed-spogs* interest (of money); *spōgs - su ytōn-ba* to give money on interest (*ts.*); **mi-pōg lēm-pa** *C.* to demand a tax from emigrants or travellers.

ཕྱི་བྱ་ *spōn-ba, spān-ba*, pf. *spāns*, fut. *spān*, imp *spōn(s)*, (*Ssk.* ཕྱ་) 1. to give up, to declare off, *bdag dan bdag-gir Sambh.* to give one's self up and all that one has; *smān-dpyād mi byēd-par spōn-na* if he gives (the patient) over without even attempting a cure *Dzl.* *So*, 1; to renounce (all pleasures) frq.; **kōd-gu-ru spān mi pōd** he cannot give up *Kotgur* (his former residence) or forget it; without an object: *yōns-su spōn-ba* (partic.) they (the Bodhisattvas) who entirely renounce *Thgy.*; to shun, avoid, abstain from (faults, sins, certain food) frq.; to reject = *dōr-ba: bde-sdūg-la spān-blān med* between happiness and unhappiness there was no need to choose (sc. because only bliss prevailed) *Glr.*; *spōn-blān dzin-pa zig-pa* the cessation of every inclination and disinclination, or also, of every interest in choosing or rejecting. — 2. to throw off, to drop, a letter, *jiyi-tsey* (to omit) the dot after a syllable *Gram.*

ཕྱི་བྱ་ *spōn - byēd Vaisali*, ancient town near Allahabad, *Tur.* 7, 5 and elsewhere; also *Vrijji*, acc. to *Schf.*

ཕྱི་ *spod* spice *Med.*; *spod dēbs-pa* to season; *spōd-can* seasoned.

ཕྱི་དྲ་ *spōd-pa* 1. hermit, *spōd-Kān* hermitage *Sch.* — 2. vow, *spōd-pa nyāma-pa* one that has broken his vow *Sch.*

ཁྱ་ *spōbs-pa* (*W.* also **spōs-pa**), 1. vb. to dare, to venture, *ju-bar mi spōbs-pas* not daring to take hold of *Pth.*, also *Dzl.* 71, 4; 222, 16; *spōbs-par byēd-pa* 1. id. 2. to enable, empower, authorize (*ts.*) — 2. sbst. courage, confidence.

ཕྱི་ལྷ་ *spom-yōr* diffuse (in words), prelix, long-winded, *byād - pa, smā - ba, dād-pa* *ts.* 'to say circumstantially'.

ཕྱི་ བྱ་ *spor, spo-rē*, steel-yard; *W.* particularly a little one.

ཕྱི་བྱ་ *spōr-ba, spār-ba*, pf. and fut. *spār*, 1. to lift up, *rdō - rje* the praying-sceptre *Dom.*; (a hatchet) to fetch a blow; *W.* **ād spār-la* (or *spār-te*) *rgyob** swing (the hatchet) well and strike! **spār-la cōn** run and leap! cf. also *nems*; to raise, promote, advance, *go - pān* in rank *Lex.* — 2. v. *dpōr-ba*.

ཕྱི་ བྱ་ *spol Ts.* for **me-me** *W.* (v. *mes-po*).

ཕྱི་ བྱ་ *spos* 1. sbst. incense; *bdug - spōs* id.; less frq. perfume in general; *byug-spōs* sweet-scented water or ointment; *spōs shyōr-ba, sgrūb-pa*, also *rgyāb-pa* and *rgyūg-pa* *ts.*, to prepare incense, perfumes, *bdūg-pa* to burn (incense); *byūg-pa* to cover (with perfume); *rgya-spōs, bray-spōs, spān-spōs*, different kinds of perfume; *spōs-(kyi) rēn (-bu)* pastil, long and thin straws being covered with an odoriferous substance, which generally consists of pulverized *jugpa*, and sandal-wood, combined with some *gugul*, musk and the like; they are made by the Lamas, and frequently presented to travellers as an offering of welcome. *spōs-dkār* frankincense, = *gugul dkār - po*. — *spōs-mīkan* perfumer. — *spōs-čūg* incense in pieces or cakes. — *spōs-čū, resp. čab*, sweet-scented water, diluted ointment, *lūs - la byūg - pa Pth.*; *spōs-čūs čag - čāg dēbs - pa Pth.* to sprinkle with such water. — *spōs-smod* *ts.*, *spōs-pōr* (also *pog-pōr*), censer, perfuming-pan. — *spōs-tsōn-pa* = *spōs-mīkan*. — *spōs-yōn* basin for incense *ts.* — *spōs-ād* (col. **po-ād**) amber. — 2. vb. v. *spō - ba* and *spōbs-pa*.

ཕྱི་དྲ་ བྱ་ *spya-dnōs* (*ts.* = *yo - byād*; *Lexx.* *spya-dnōs* and *dnōs-spyād*, as explanations to *ka-ča*.

ཕྱི་ ཁྱི་ *spyān-ki* *Mūl.*, *Sg.*, -*gi Dzl.*, -*ku, -gu, -ku* *ts.*, *Lh.* **ān-ku**, wolf. (Wolves, where more frequent, as e.g. in Spiti, commit ravages among the sheep; but are other wise not much dreaded by man). *spyān-mo* female wolf; *spyān-prug* young wolf; *spyān - tsān* wolf's den; *spyān - dōn* wolf's trap (used in *Sp.*); *spyān-ku nū-ba* the howling of a wolf *ts.*; *čə-spyān* *Lex.*,

ཡི་ཤི་ spyān-ba

spyi

lō-spyān *Stg.*, dur-spyān *Cs.*, *kyi-dān* *W.*, jackal. — *spyān-dug-pa Cs.*, *spyān-tār Med.*, thistle, or kind of thistle, mentioned as an emetic.

ཡི་ཤི་ spyān-ba 1. sbst. and adj.; *spyān-po* adj., skill; skilful, clever, *Lec.*, *Glr.* and elsewh.; prob. = *ydān-po*, q. v.; sometimes confounded with *shyān-ba*, *shyān-pa*, practiced, expert; *rig-pa spyān-ba* *rdam-pa kün-la jug Lt.* the clever man finds his way in every thing; *spyān-ylén Cs.* the clever man and the dunce; *Glr.*: *spyān ylen ma nór-ba cīy byed dgos*, prob. to be read *byed*, and to be translated: then it must evidently appear, who is clever and who is stupid — 2. vb. = *dpyān-ba*.

ཡི་ཤི་ spyad v. *spyā*.

ཡི་ཤི་ spyād-pa v. *spyād-pa*.

ཡི་ཤི་ spyān, resp. for *miḡ*, eye; *spyān byrād-pa*, *ydān-ba*, to stare *Cs.*; *spyān gyūr-ba* v. *spyān-pa*; *spyān drén-pa*, rarely *drins-pa*, resp. for *drén-pa*, to invite, v. *drén-pa*; *spyān gyi-ba* to wipe the eyes; *spyān btsūm-pa* to shut the eyes *Cs.*

Comp. and deriv. *spyān-kyiḡ* or *kyug* eye-brow *Cs.* — *spyān-dhyūs* v. *dkyus*. — *spyān-bakyūs mdzod-pa* to protect, to preserve the eyes *Sch.* — *spyān-sna* before, with, in presence of a dignitary, *spyān-snai gri-pa-rnams* the scholars standing in presence of his Reverence *Cs.*; mostly in the termin. case: *spyān-snar*, as adv. and postp., *rgyāḡ-poi spyān-snar krid-pa* to lead (another) before the king, frq.; rarely in reference to the first pers.: *sai spyān-snar on* they came to me, before my face (sc. Buddha's) *Dzl.*; less corr. *spyān-snar mdzē-pai skūd-ris Mil.* in front (on the fore-part of the shoes) beautifully embroidered figures. — *spyān-dan* having eyes. — *spyān-lēba* eye-lid. — *spyān-ḡab* tears, *byin-pa* to shed; *ḡor-ba* to flow from; also to shed, *rgyāḡ-bu spyān-ḡab ḡor-ro Pth.* the prince shed tears. — *spyān-drén* one who invites, one that calls to dinner. — *spyān-pa Cs.* 1. eye-witness; 2. commissary; 3. *Sch.* overseer;

spyān-du gyūr-ba = *dpān-tu gyūr-bu*, to see, to know; *spyān-pa byed-pa* to watch, guard, keep, protect, inspect *Sch.*; *bā-glān-gi spyān-pa* cow-herd (?) *Sch.* — *spyān-brds* apple of the eye. — *spyān-rig-brān* the western 'king of ghosts', v. *rgyāḡ-lēn* sub *rgyāḡ-ba*. — *spyān-dmigs Sch.*: 'the object of vision; the inclination of the mind'. — *spyān-eman* medicine for the eyes. — *spyān-rdāḡ* the wrinkles of the eyelids *Cs.* — *spyān-zār Sch.*, corner of the eye. — *spyān-zyigs*, costly offerings dedicated to the gods, *Mil.*; also applied to presents of food, offered to men, *Mil.*; *lāl-ba* to offer such; also *drén-pa*. — *spyān-yāḡ*, *Sch.*, without eyes, blind. — *spyān-rās*, *Sch.* the brightness of the eye, a glance of the eye. — *spyān-ras-zyigs W.*; **ḡan-re-zig Cs.*: **ḡen-re-sig* or -*si**, *Ssk.* चक्रवर्तिनश्चक्र, the other (cf. *jam-dpal*) of the two great half-divine Bodhisattvas of the northern Buddhists, who more particularly is revered as begetter (not creator), redeemer, and ruler of men, and in the first place of the Tibetans, incarnate as king *Sron-tan-gām-po*, *Köpp.* II, 22. — *spyān-lam-du* seems to be = *drūn-du*, *spyān-snar*, *Mil.* and elsewh.

ཡི་ཤི་ spyi, I. adj. (synon. *tun*, also *dbyāns*, opp. to *sgos*) 1. general, relating to all, standing higher than all: **im-pon ḡ**, chief prefect, governor general *C.*; adv. *spyi*, *spyir(-du)*, less frq. *spyi-la*, *spyi-na*, *spyir-gyis*, generally, in general, frq. followed by *sgos(-kyis)*, *Kyād-par*, in particular, singly; also like *cum tum* in Latin; *spyi dan ḡir*, generally, and here, in this work, *Wdn.*; *spyii adom*, v. *adom*; — *spyii Roy ji dan ji bzin-du* (?) *Sch.*: 'according to general custom'. — 2. all, *C.*; *lā-Kan spyii betan-rūn Glr.* — 3. for *spyi-bo*, v. below. — *spyi-sgra Cs.*, general meaning, more corr. *sgra-spyi*, *Was.* (294), general expression. — *spyi-yēr*, *spyi-ter Cs.*, bald-headed. — *spyi-tōr* = *gtug-tōr Lec.* *spyi-tōḡ*, property of the community, common property; *W.*: **pi-tog-ne ton** bestow it out of the common funds! — *spyi-gdugs*, v. *sgos*. — *spyi-pa*, head, chief, leader, superintendent, *Sch.*;

spyi-dpon, much the same, v. *sgos*; *spyi-bo*, 1. (rarely *spyi*), crown of the head, top, *spyi-bor kúr-ba* to carry on the head; — *spyi-bos pyág-tsal-ba* to bow down bending the head; *kubs spyi-bor len-pa*, frq., to place the foot of a superior on one's own head; *dei spyi-bo-nas byág-nas*, pouring over his head, anointing him, *Domai*; more frq.: *spyi-bo-nas dbai skúr-ba*, v. *skur-ba*: *spyi-bo-nas dbai bakúr-bai rgyál-po*, the anointed king; *spyi-glugs*, the vessel used for anointing (resembling a tea-pot). — 2. the end of a piece of cloth, *dar-yág-gi*, *Glr.* — 3. name of a king of China *Glr.*; *spyi-miñ* common appellation: *dkor ni nór-gyi spyi-miñ*, 'dkor' is a general word for property, *Læ.* — II. often incorr. for *ci*, also *dpyi*.

spyi-ti, a fantastic, mystical doctrine of Ugyen-Padma, *tég-pa cén-po spyi-ti*, *spyi-ti yóg-brdai dkyil-kor* *Pth.*; *yáñ-ti*, another of his doctrines.

ཡུལ་ཡི་ཡི་ཡི་ *spyi-brtöl*, *Cs.*: impudence, impertinence, *Sch.*: lewd; *spyi-brtöl-can*, impudent; *spyi-brtöl byéd-pa*, to be impudent (*Cs.*).

ཡུལ་ཡི་ཡི་ཡི་ *spyiñ-ba*, pf. *spyiñs*, imp. *spyiñ(s)*, the vb. a. to *byiñ-ba*, to sink, to lower, let down, dip under; *čur*, *Læ.*

spyin (*W.* "(s)pin"), glue, paste: *spyin skól-ba*, to manufacture glue: *skūd-pa* (*Sch.* also *bdar-ba*) to spread glue on; **pin dan jār-čé* *W.* to glue; *ko-spyin*, glue made of skins, *nyu-spyin*, fish-glue, isinglass; *bág-spyin* paste or rather a kind of putty, compounded of flour and glue; *rā-spyin* glue made of horn; *ša-spyin*, meat-jelly; *spyin-ñor* glue-pot.

ཡུལ་ཡི་ཡི་ཡི་ *spyiñus* (? *ciñus*), *Ld.* = *spyi*; **ciñsi miñ* = *spyi-miñ*.

ཡུལ་ཡི་ཡི་ཡི་ *spyir* v. *spyi*.

ཡུལ་ཡི་ཡི་ཡི་ *spyil-po*, 1. hut *Mil.*, *Pth.*: *rtai*, thatched hut *Læ.*; *spyil-bu*, id.; *lo-mai spyil-bu*, hut constructed of twigs, fastened together on the top, arbour; a cot, a mean house. — 2. inmate of such a one, *Cs.*; also *spyil-pa*, fem. *-ma*.

ཡུལ་ཡི་ཡི་ཡི་ *spyég-pa*, pf. *spyugs*, imp. *spyug(s)*; to expel, to turn out, to banish; *yál-nas* out of the country; *yul gžán-du Glr.*; *mál-la*, *már* into the neighbouring country, over the frontier (*v. mla*); when the place of banishment is named, the otherwise faulty spelling *bčüg-pa* is allowable; v. *jüg-pa*.

ཡུལ་ཡི་ཡི་ཡི་ *spyó-ba*, pf. and imp. *spyos*, to blame, to scold *Dzl.*; *čün-ma rtág-tu spyó-žin*, as my wife is always scolding; *čes spyós-so* thus they spoke in a blaming way, *Dzl.*; *Cs.* also: to mock, to ridicule(?). synonym. *yär-ba*.

ཡུལ་ཡི་ཡི་ཡི་ *spyöñ-ba* = *dpyiñ-ba*.

ཡུལ་ཡི་ཡི་ཡི་ *spyöñ-pa*, 1. vb., also *spyäl-pa*, pf. *spyad*, *Ssk.* *ཡུལ་ཡི་ཡི་ཡི་* 1. = *byéd-pa*, to do, to act, v. *tsün-s-par*, yet gen. with an object in the accus. to accomplish, perform, commit; *slig-pa*, *slig-pai laa*, *dgé-ba*, *dká-bu* (*v. dká-bu*), *čos spyod-pa*; *mi-dge-ba* *dé-dag spyöd-na* if one commits these sins *Thgy.*; *bdag ci spyid-pas dir skyes*, what having done, or because of which doing of mine am I re-born here? *Dzl.*; even like *byéd-pa* = to be, *miñ-og spyöd-pai* *žain Glr.*, simply = subjects; rarely c. dat.: *slig-pa bū-žig-la spyöd-pa*, *Thgy.*, *dgé-ba bū-la*, *Dzl.*, denoting a habitual doing; cf. *zā-bu*. — 2. to treat, to deal with, *zas-skóm léys-par spyäl-pa*, (to deal with) food and drink in the right manner *S.g.*; gen. with the dat.: *žin-la lhu-ru spyad*, the fields were disposed of in lots, divided *Glr.*; hence gen. to use, to make use of, to employ, to enjoy: *bā-glañ nytn-par* to use an ox during the day (for ploughing) *Dzl.*; *yun-rin-dus-su bdé-bar spyad kyan*, even if one has long and in tranquillity used, enjoyed (this world's goods), *Thgy.*; so frq. with *lōns*: *lōns-spyod-pa*; to have for a sphere of activity, v. *māk-spyod*, *sā-spyod*, *sa-og-spyod*; also a euphemism for sensual indulgence: *bud-mél-la spyöd-pa* to use, to cohabit with, a woman, *Dzl.*; *mi-riys-par* or *lōg-par*, to violate (a woman) *Thgy.* & others; *dga mgar spyöd-pa*, of a like meaning; the

ལྷོ་ལ་པ་ *spyód-pa-pa*

བ

སྤྱི་སྤྱི་མཇུག་ *sprī-sti-ma-rdza-ya*

other synonymous phrases: *dod-lóg spyód-pa*, *mi do-pai spyód-pa* *byél-pa*, *Gl.*, *nyál-pa*, *čaga-pa*, *krig-pa* *spyód-pa*, belong by their construction properly to 1; so also: *bud-méd bryu spyod nus* he can get done with a hundred wives, *Lt.*

II. sbst. 1. action, practice, execution, opp. to *lta-ba*, theory. esp. in mysticism, v. *nyóm-pa*. — 2. activity: *spyód-pa* *ñā-tu dóg-par gyir* to they were much restrained, narrowly watched *Gl.*; *séms-kyi spyód-pa* seems to be: faculty of mind, *Wdn.* — 3. way of acting, conduct, course of life, — *spyód-lam*; *byaiz-tub-séms-ulpai* frq.; *nān-* or *nyés-spyod* bad actions, *bzān-* or *léga-spyod* good actions *Ca.*; *spyód-pa* *zib-pa*, 'the strict', a monastic order *Pth.*; behaviour, deportment, frq.: *spyód-pa* *rtaii-ba*, rude, rough, in manners *Gl.*; *spyód-pas* *skād-tig kyan mi teugs*, of an extremely variable conduct (*lit.* not for one moment the same) *Gl.*

Comp. *spyod-l* *grós* gait and deportment *Mil.* — *spyod-nān* = *nān-spyod*, *spyod-nān* *byéd-pa*. — *spyód-tsul*, *Sch.* = *spyód-pa* II. *spyód-yul*, sphere of activity; *kūn-gyi spyód-yul* *di ma lugs*, that is not a thing to be attempted by every body *Mil.*; *mān-hai spyód-pa* range of vision *Tar.*; cf. *བོལ་པ་* — *spyód-lam*, 1. demeanour, deportment, mode of life frq.; 2. good behaviour, graceful demeanour, noble deportment; otherwise *spyód-pa* *mdzēs-pa*; hence *spyód-pu* *dañ ldān-pa*, *spyod-ldān* of genteel manners *Dzl.*; *spyód-pa* *dañ mi ldān-pa* *Dzl.*, **čod-nān-čan** *W.*, **čō-lóg jhé-ksn**, *C.* rude, unmannerly, ill-bred, disobedient. 3. *Med.*: diet, and more particularly bodily exercise; *zas-spyód*, food and exercise. 4. attitude: *spyód-lam* *rnām-bzi* the four attitudes of sitting, lying, standing and walking.

ལྷོ་ལ་པ་ *spyód-pa-pa* v. *apyód-pa*, extr.

ལྷོ་ལ་པ་ *spyod-pad* or *apyod-pād* (spelling not quite certain), pronunc.: **čō-pa**, lemon, citron *C.*

ལྷོ་ལ་པ་ *spyón-pa*, rarely for *byon-pa*.

ལྷོ་ལ་པ་ *spyóm-pa*, pf. *spyoms*, to boast, to exhibit with ostentation, e.g. virtues,

(the Greek *καυχᾶσθαι*). Notwithstanding the detailed explanations of the *Lex.*, the word is after all so little known, that I never met with it in books, nor heard it used by the people. — *spyoms*, sbst., self-praise, boasting *Zam.*

སྤྱི་ *spra*, monkey. *Mil.*, prob. the large dark-gray, long-tailed monkey of the southern Himalaya; *sprā-mo*; *spra-jrüg*.

སྤྱི་(འ)ཆམ་ *spra-čul* v. *pra-čul*; *spra-tél* v. *tél-pa*.

སྤྱི་པ་ *sprā-ba*, I. sbst. *W.* **šrā-ica**, spunk, German tinder, prepared of the fibres of a thistle (*Cousinia*); *spra-mé*, glowing tinder, *Pth.*; *pyi ni sprā-bu* *dkar-por* *gyogs*, white-nappy, as a botanical term, *Wdn.*, the colour of the tinder, referred to, being a light gray; *sprā-bai* *tóg-gu* a medicinal herb *Wdn.*

II. vb. pf. *spras*, imp. *spros*, 1. to adorn, to decorate: *gyān-gyia* frq., *mtsin-dpes* *Mil.* and elsewh. — 2. *yses* *spras*, *Lex.*? *sprā-ba* *byéd-pa* to love, to caress. — 3. perh. identical with **šrā-če(s)**, to empty (a dish). — 4. *spra* *krīd-pa* to lead, to direct right. — Cf. also *ytan sprā-ica*.

spra-tail*, *Med.*, *C.* wax (*W.* **mum).

སྤྱི་པ་ *sprāg-pa* v. *sbrāg-pa*.

སྤྱི་པ་ *sprān-bu*, *Ca.*, to beg; (the verb I never met with, and *Zam.* explains the sbst. only by *nor-méd*); *sprān-po*, beggar, *Dzl.*, *Gl.*, frq. (*Wb.* 'filou', rather bold, though not far from the truth); **šan-lān** *C.*, id.; *sprān-rgān* *Mil.*, an old beggar; *rdzūs-mai sprān-po* a sham-beggar *Gl.*; *sprān-jrüg* beggar boy; *sprān-bān* mendicant friar *Gl.*; *sprān-zds* beggar's livelihood *Mil.*; *dkar-sprān* begging for lenten food, also such food obtained by begging, v. *dkar-zds*; *skyur-sprān* begging for beer *Mil.*

སྤྱི་པ་ *sprād-pa* v. *spród-pa*.

མི་ཆེན་ *sprī-sti-ma-rdza-ya*, *st-čén*, n. of the emperor of China, during whose reign Bud-

dhisim was introduced into that country,

Glr.; acc. to Chinese accounts: *Ming-ti*, 53—76 after Christ.

ཤི་མ་ *sprī-ma*, *spris-ma*, *sis-ma*, *W.* **śri**, cream, and other fatty substances, gathering on the surfaces of fluids; ཤ་མའི་ *spris*, *Lt.*, ཨོམ་(མ) - *spris*, *Wlin.*; gen. ཤོ་ཤི་ cream (of milk); རྩུག་ཤི་, the greasy surface of soup; ditto of urine *Med.*

སྤྲུལ་བ་ *sprūn-ba*, pf. *sprūns*, to send a message, to give information, to send word; རྩུག་བ་ *prūn*, tidings *Dzl.*; ཨོམ་ *sprūn* - no so I send him word *Dzl.*

ཤི་མ་ *sprin*, **tin**, *Ld.* **śrin**, *Bal.* **spin**, cloud, also as an emblem of transitoriness frq.; **śrin figa, kor**, *W.*, clouds are spreading; *sprin-gyi yab-nas* from between the clouds *Glr.*; *glōg-sprin* thunder-cloud *Glr.*; ཅེར་ཤི་མ་ rain-cloud; ཇེ་ཤི་མ་ cloud tinged with rainbow colours *Lth.*; *mig-sprin* v. this; *lho-sprin* a southern cloud, picturesque expression, the clouds in Tibet generally coming from the south *Mil.*; *sprin-skyes* lightning; *sprin-dmār* clouds reddened by the sun, morning or evening red; *sprin-pūn*, *sprin-tsoḡa*, an accumulation of clouds; *sprin-gyi jid-nya* the messenger of the clouds, Meghadūta, a poem by Kalidāsa *Tar.*

སྤྲུལ་བ་ *sprūn-pa* to be hungry *Scl.*

ཤི་མ་ *spris-ma* v. *sprī-ma*.

ཤི་མ་ *sprū - ma*, *Cs.*, hellebore; *spru-ikār*, -*nāg Med.*

སྤྲུལ་བ་ *sprūg-pa*, pf. and imp. *sprūga*, **tūg-pa**, *W.* **śrug-ṣe** to shake, to shake off, to beat out, *rdul* dust; to stir up, *rdul-tsub*, to raise, whirl up dust; *lus sprūg-sil-ba*, *lus sprug-sil byed-pa Glr.*, to shake one's self (used of horses); fig. *nus mlu tsal sprūg-pa*, to strain every nerve, to work with might and main *Lth.*; to shake about, to stir up (synon. **śrut-ṣe*, *rum-ṣe** *W.*); *Cs.* also: to rub, to scratch, to brush??

སྤྲུལ་བ་ *sprul-ba* (cf. *ṣirul-ba*), to juggle, to make phantoms (*sprul-pa*) appear, to change, to transform (one's self), which according to the doctrines of Buddhism is the

highest acquisition of any man. that by his own holiness has assumed divine nature, viz. as long as he is capable of acting, not having yet been absorbed into the blessed state of nothingness. This power of transformation on the part of the Buddhist is the evidence of what he understands by divine omnipotence; but as this conception is a mere product of fancy, it varies in its import. On the one hand it is opposed to reality, *dāos*; thus e. g. beings, whom no Buddha could convert through his personal agency, *sku-diōs-kyi agō-nas*, are converted (acc. to *Pth.*) *sprul-pai tabs-kyis*. Frequently Buddha avails himself of jugglery, *rdzu-ṣirul-ton*, converting thousands of beings in a trice. *Dzl.* & elsewh.; further: *drāg-poi sprul-pa byās-pa yin Glr.*, I caused terrifying phantoms to appear, viz. the spectral bodies of executed culprits, in order to scare the rude Tibetans into the way of virtue. From the foregoing it is evident that the term in question by no means conveys the scriptural idea of a creative and miraculous power; the Tibetan, however, when he becomes acquainted with christianity, is always apt to substitute his *sprul - pa* or *rdzu-ṣirul*, and *sprul-ba* for it. On the other hand, a real and material existence is as often attributed to a *sprul-pa*, when it designates the incarnate and embodied person, the Avatāra of a deity, (Mongol. Chubilgan), who like any human being is capable of acting, and exerting an influence on the material world around him, or of suffering by it, without any docetic admixture. Occasionally it is also to be translated by emanation: *yān-sprul*, emanation of the second degree, i. e. one emanation going forth from another; *nyin-sprul* or *ynim-sprul*, an em. of the third degree *Lth.*; *sprul-pa gyed-pa*, to let emanations go forth, *Lxxx.* — Further: *sprul-pa mkyen-pa*, to be an adept in the art of *sprul-pa*, i. e. witchcraft, *Glr.*; *ri nyin sprul-te* producing two mountains by magic, *Dzl.*; ... *mtō-ba* ... *bziḡa-pa sprul-nas*, changing himself into a high enthroned person, *Dzl.*; *dge-*

spré

spró-spa

aldān tīg-tu, transforming himself into a friar, *Dzl.* frq.; *dūd-gro tsim-par sprul-ba*, to satiate animals by fictitious food *Dzl.*; *tamsādā sprul-par dūg-pa*, these were all metamorphoses, mocking phantoms, *Gl.*; *skulās-kyi sprul-pa brgya-rtaa-brgyadd mādāde* or *sprul-te*, to centuple one's self, *Gl.*; *sprul-pai rgyal-po*, the phantom-king, viz. Buddha, Avalokitesvara, or some other divine person, incarnate as a king; *gān-lagan-dul-gyi sprul-pa*, all-converting Avatara, frq.

spré, gen. *spreu*, rarely *sprel* (*Ld.* **breu*; *spru**) monkey, of a grayish yellow brown, common in the forests of the southern Himalaya, (cf. *spra*); sometimes a distinction is made between *spre* and *spra*, in which case the former is the long-tailed monkey. — *spré-mo*, female monkey, *Cs.*; yet also *spreu dār-ma*, a blind female monkey, *Dzl.*; *spre-prüg*, young monkey. — *spre-rtsed*, apish tricks; foolery.

spró-ba I. vb. pf. *spros*, prop. the transitive of *pró-ba* to make go out, to disperse, to spread; gen. however intransitive: 1. to go out, to proceed, to spread, of rays of light, of the wind, *Wdi.* — 2. fig. to enlarge upon, by way of explaining, representing, *Zam., Pth.*; *yēg-las sprós-pa*, *Was.* (115), enlarging (proceeding) from the number one in an ascending progression of numbers; *rdām-par sprós-pa*, to have come to a full development and restoration from the consequences of sins, *Stg.*

II. 1. vb. (pf. unaltered), to feel an inclination, for, to delight in: *dgé-ba-la*, in virtue, *Dzl.*; *byā-ba gān-la yañ spró-ba čün*, feeling little inclination for doing any thing, *Thgy.*; *boad-par spró-ba su yañ ma byuñ*, none was found that had a mind to kill, *Stg.*; so also *Tar.*; to be willing, to wish, *Tar.*; in an absolute sense: *sems*, or resp *tugs, spr-bar, gyir-ba*, to get cheerful, merry, *Mil.* — 2. sbst. joy, cheerfulness: *spró-ba skyéd-pa*, to feel joy, pleasure, *Dzl.* and elsewh.; *spró-ba skyé-bai pyir-du*, for an encouragement, for a comfort, *Gl.*; *spro-sin-ba* *Sch.*, great joy (cf. *sin*); *spro-sin-gé-*

ba, Sch., to one's wish(?); *spro ši-ba, Sch.*, 'not to be joyful', lit. the cessation of joy; *spro čün-ba*, 'abort cheerfulness', i.e. a passionate disposition; or as adj. *passionate, irascible, Wdi.*; *dga-spró*, joy, *dga-spró dpag-tu-méd-pa tob*, he got into a most cheerful humour, *Mil.* — **to-čün**, *C.*, pleasure-house, summer-house, pavilion; *spro-séms* and (*Ld.*) **spro-šes, šro-šes*, joy; *spro-séms, Thgy.* also youthful joy, alacrity, cheerfulness in working, readiness to act.

མྱེན་མཚོ་ *spróg-ma*; *Sch.* *spos-kyi spróg-ma*, little box for frankincense.

spróg-žu v. *pirog.*

, secondary form *sprad*, the *ཡེ་ཤེས་* yb. a. of *prod-pa* (by the illiterate it is often used for *ytod-pa*, not very current in common life) 1. to bring together, to put together, to make to meet: *ñai blā-ma-la spród-do*, we will bring you together with our Lama, *Mil.*; so also resp. . . *nyñis žal spród mādā-pa*; in another passage *de dai žal-spród-du bžugs-ñin* prob. means sitting exactly opposite to one another, (a whimsical idea, relative to two idols many miles distant from each other; possibly it should be read *ytod-du*); *bdāg-tag spród-tig*, bring about a meeting between our two parties! *Dzl.*; *yyul* or *tāb-mo*, to commit a battle; *rāl-ka, Ma.*, to put the edges of the swords together, prob. meaning the same; *mfeb spród-pa*, to put the finger to the bow-string, *Gl.*; **lāg-tō tēb-tō kāl-wa*, to suspend by the thumb and big toe, a kind of torture in *C.* (The special meaning: to cohabit, *Cs.* never came to my notice). — 2. to deliver (a letter, message) *Pth.*; *spār-mor, lāg-tu, Lex.*, to put into one's hand; to set, to put, to propose, **gyugs, Idem**, a task, a riddle, *W.*; to pay (cf. *prod-pa*), *pyir spród-pa*, to repay. — Moreover: *ñó-spród-pa*, to explain, *don dai spród-pa* seems to signify the same in *Mil., Pth.*; *brdā-spród-pa*, to explain, to describe v. *brda*; *brda-spród*, ibid. seems to denote grammar.

པོ་སྒོ་པ་ *sprós-pa*. 1. pf. v. *spró-ba* I. — 2. business, employment, activity; *Cs.*

'spros - pa - dan, busy, employed, occupied; spros-bcas, id.; čos-kyi and jig - rtén - gyi spros - pa, spiritual and secular business'; Sch.: 'spros kun, all affairs'; I met only with

spros-pa méd-pa or čód-pa, or spros-brál, denoting the state of an absolute inactivity, such as belongs to Buddha in the state of čos-sku, (v. sku 2) Pth., Mil.

ཨྲ

ཨྲ་ཤ་ 1. the letter *ś*, aspirate, the English *p* in pass. — 2. num. figure: 14.

ཨྲ་ཤ་ I. vulgo ཨྲ་ཤ་, ཨྲ་ཤ་, ḥ-śa, ḥ-pa, (Cs. also ཨྲ་ཤ་ ḥ-ta) 1. father, resp. yab (yet also śa is used, e.g. when Milaraspa is addressed by his female disciples, as well as in prayers to defunct saints Mil.) — 2. a male, not castrated, animal (vulg. likewise ḥ-pa). Comp. śa-glān bull. — śa-rjes-bu, Sch., a child born after its father's death. — śa-rta, stallion. — *śa-nór*, patrimony C., W. — śa-spád (Sch. also śad) v. spud; śa-spūn v. spūn. — śa-śág, boar. — śa-má, parents, śa-má-la gús-pa, Sty.; *śa-ma-méd-kan*, W., orphan; also father or mother, parent; śa-mui-yčig-pa, brothers and sisters born of the same parents. — śa-miñ, relations on the father's side; btśun-moi śa-miñ bós-so, Ghr., he invited the relations of his wife's father; śa (dan) mēs (-po), ancestors; śa-mēs śi-bai dōn-tu, for the (defunct) ancestors, Wñ.; — śa-tsab 1. foster-father, guardian, Sch. 2. father to a country (?). — śa-tśun, Mil. 1. cousin by the father's side (patruelis) C. 2. also = śa-spūn (?). — śa-yči = *śa-nór*, C. — śa-yān, Sch., step-father; — śa-yāl, fatherland, native country, frq.; śa-yāl-la čügs-pa or srég-pa, love of country. — śa-yyág, yak-bull. — śa-yyār, step-father, foster-father, Cs. — śa-rá, he-goat, buck.

II. root for the terms: beyond, onward, farther on; śá-ga, the opposite side; ču śá-gur tūn-nu, to get to the opposite bank or shore, Mil. (not frq.). — śá-gi, 1. that

which is on the other side, Sch. 2. C., also Pth., Mil.: yonder; śá-gii ri de, that mountain yonder, Pth. 3. col.: he. — śá-gir, there, thither. — śá-nos = śá-rol, śá-rol-tu Lh. — śá-mta, the other end, the other boundary, Cs.; śa-mta-méd, without boundary, endless, Cs. — śa-pyogs C. = śá-ga. — śa-tsád, śa-zád, distance; śa-tsád čig-na, at a small distance (from the town), Pth.; śa-nas śa-zád čig-na, a bit farther on, Dzl.; śa-tsád čig-tu tōn-nas, stepping a little aside, Pth.; śa-zád gró-ba, to go on, Dzl. frq. — śa-ri the mountain on the other side. — śá-rol, in B. very frq. 1. the other side; opposite side, counterparty. 2. for śá-rol-pa, -na, -tu v. below; śá-rol-tu, over to the other side, skyél-ba, to carry, pyin-pa, to get to the other side, esp. in reference to the Mahāyāna doctrine of crossing the stream of time to the shore of rest, of Nirwāṇa; gen. as abst. = चारुजिता, means of crossing (Was. perfections, Köpp. cardinal-virtues); gen. six of them are reckoned: sbyin-pa, tsul-krima, bzód-pa, brtson-grūs, baam-ytān, śes-ráb; sometimes only five, at other times even ten, by adding tabs, smón-lam, stobs, ye-śes; sbyin-pai, śes-ráb-kyi śá-rol-tu pyin-pa, to have stepped over or crossed by means of beneficence, wisdom etc. (or more naturally: to have got to the end of beneficence etc., to have fully achieved, accomplished it; sbst. the full accomplishment of etc.). — śá-rol-na, adv., on the other side; postp. e. gen. beyond, behind, with regard to space, Sambh.; extending

beyond, both as to the future and the past, e.g. *bakd-l-pa grān-med-pai pā-rol-na*, innumerable Kalpas ago, frq.; *pā-rol-pa*, 1. one living on the other side. 2. also *po*, enemy, adversary, *pā-rol-pai rgyā-l-po*, *pā-rol-pai dmag*, *pā-rol-gyi dmag-tsogs*, the hostile king, hostile army; *pā-rol yñon-pa*, to vanquish the enemy; *pā-rol-gyis mi tsogs-par gyūr-ba*, not to be molested by the enemy. 3. also *po*, the other; the neighbour; *pā-rol-gyi lén-pa*, to take away the neighbour's property; *pā-rol-gyi rdzas*, *yo-byād*, *nor*, *Stg.*; *pā-rol yñon-pa*, *Tar.* 12, 20: excelling others, *Schf.* exceedingly. — Cf. also *pār* and *pān* II.

ཐག་པ་གུ་ *pā-gu*, *Sch.* wall; edge, border; in two passages of *Glr.* the latter meaning does not suit at all, and the former not well; rather: tile; v. *pag*.

ཐག་ཅི་ *pā-tān*, *W.*, sweet dried apricots, in *C.* **na-ri-kām-bu**, in Hind. خروانی in Russia *bokhari*, *bokharki*, also called Persian fruit, much exported from Balti, Kabul, and other countries of western Asia.

ཐག་ཅི་ *pā-tān*, *pa-tān* (*Ar.* قنبلة) *W.*, lunt, match; **dug-tē**, to light (a match).

ཐག་བོ་འདྲེ་ *pā-ba-dgo-dgō*, puff-ball, bull-fist (a kind of fungus) *Wdñ.*

ཐག་བོ་ *pā-bōn*, *Glr.* and elsewhere, *C.*, *pā-lōn* *Pth.*, *Bal.*, *pā-lōn* *Ld.*, a large rock or block, above ground.

ཐག་འདྲེ་ *pā-wān*, 1. bat (animal) *Lt.*, *Thyr.*, *C.*; **pō-lōn-hel-kyi*, *pā-wān-ān-kyi*, **ār-kyi**, *W.*, **pā-wān-tār**, *Sik.*, id. (= *bya-wān*). 2. *rdo pā-wān*, *Ssk.* sālagrāma, amonite.

ཐག་འུ་ *pā-ra*, 1. breeding-buck. — 2. v. *pār-ba*.

ཐག་རྒྱ་ *pā-rān*, 1. also *pē-rān*, = **pī-lin**, *C.*, Feringhi, European. — 2. vulg. venereal disease.

ཐག་རི་ *pā-ri* 1. *Lh.*, a coarse covering or carpet. — 2. a mountain on the other side.

ཐག་ལ་ *pā-la* *Ssk.*, fruit, *Lt.*

ཐག་ལམ་ *pā-lām*, *rdo-rje-pā-lām*, diamond, *Lt.*

ཐག་ཡི་ *pā-lā*, shield, buckler.

ཐག་ཅི་འདྲེ་ *pā-tōd-tōd-dug*, he changes colour, turns pale, with consternation, *Ld.*

ཐག་པ་ *pāg*, I. v. *pag*. — II. in *R.* gen. *pāg-pa*, swine, hog, pig (introduced into *C.* from China, and largely consumed; in *W.* somewhat known from India, **ri-pāg* and *lū-pāg** being distinguished as the wild boar and the tame hog); *pāg-pai sna*, *Glr.*; *rūs-pa*, *Med.*; *bēul*(?) *Lt.*; *pāg-gi ydon*, a pig's face, *Sambh.*; *pā-pāg*, not castrated, *pō-pāg*, castrated boar; *mō-pāg*, sow. — *pāg-kyu*, herd of swine. — *pāg-mgo*, 1. boar's head (a valued protective against demons, it being hid in the ground under the threshold of the door). 2. *S.g.* fol. 26, it seems to be a mineral used in medicine. — *pāg-ryōd*, wild boar. — *pāg-mče*, tusks of a boar. — *pāg-tūn*, *Sch.*: a large boar(?). — *pāg-pūg*, young pig. — *pāg-na*, *Sch.*, gelded hog. — *pāg-mo*, 1. sow. 2. a goddess v. *rdo-rje*. — *pāg-tsān*, pig-sty. — *pāg-tstl*, hog's lard; bacon. — *pāg-tsōng* = *pāg-kyu*. — *pāg-rdzī*, swine-herd. — *pāg-zē*, hog's bristle, *Wdñ.* — *pāg-yar-ma*, *Sch.*, the fattening of pigs(?) — *pāg-ril*, pig's muck(?) *Lt.* — *pāg-ša*, pork.

III. (*Cs. pāy-ma*), something hidden; concealment: *pāg-na mi yōl-pu*, a man concealed behind, *Dzl.*, *pāy-gam gru zig-tu*, in a corner, in obscurity, *Dzl.*; **tā-big pāy-lā yod**, it is somewhat hidden, cannot be seen well (from this place), *Ld.*; **pāg-la zā-ce**, to eat (dainties) by stealth, *W.*; *nyi-mu rii pāg-tu grō*, *Thgy.*, the sun hides himself behind the mountain; *sgo-pāg-nas blās-pas*, to watch, spy, lurk behind the door, *Glr.*, v. also *pāb-pa*; *pāg nyan tān-če* *W.*, to listen. — **pāg-stē**, *W.* (a hidden paring-axe v. *stē-po*) plane; **pāg-stē gyāb-če*, *lūd-če*, *ārūb-če**, to plane. — *pāg-tsōn*, smuggling, *cō-če*, to smuggle, *W.* **tān-kam**, smuggler, *W.* — *pāg-ra*, parapet. — *pāg-rāgs*, rampart, intrenchment. — *pāg-lām*, secret path (of smugglers). — **pāg-sūg**, bribery, *C.*, *W.*; **pāg-sūg tān-če**, to bribe; *zā-če*, to accept a bribe, *W.*

ཕག་ཕག་ *pag-pág*, the name given in *Pur.* to *Codonopsis ovata*, the thick roots of which plant are cooked like turnips or ground and baked; v. *klu-mäd*.

ཕག་ *pan* I. *pañ* (*pañ - ma*, *pañ - bu* Cs) spindle; *pañ - ló*, 1. the whirl of the spindle. 2. *ñin-rtai pañ-ló*, waggon wheel, *Dzl*.

II. v. *pañ*.

ཕག་འགྲོ་ *pañ-gró*, *Sch.*, the belly or body of a stringed instrument.

ཕག་བ་ *pañ-ba*, *pañs-pa* (*Glr.* also *pañs-pa*, prov.) to save, to spare, to use economy: *srog* to spare one's life; *mi-pañs-te* or *-par* e.g. *bül-ba*, to give largely, not sparingly; *pañ-sems*, thriftiness; *pañ-sems-can*, thrifty, frugal; **pañ-sem do-čé**, *W.*, to be thrifty, frugal.

ཕག་མ་ *pañ-ma*, a medicinal plant, *Med*.

ཕག་མེད་ *pañ-méd*, stated to be = *rin-méd*, *Ts*.

ཕག་ལོ་ *pañ-lo* v. *pañ* I.

ཕག་ལོ་ *pañ-lón*, vertebra(?) *S.y*.

ཕག་ *pat* *Sek.*, an unmeaning sound, frequently used in magic spells, on which subject *Milaraspa* speaks rather obtrusely.

ཕག་ *pad*, a large bag or sack, *ras-pad*, *räl-pad*, *rtsid-pad*, sack of cotton cloth, goat's hair, yak's hair; *pad - l'd*, -*skéd*, -*mtil*, the mouth, middle, and bottom of a sack; *pad-gáh*, a full sack, a sackful; *pad-stón*, an empty sack; *pad-snam*, sack-twine, sack-cloth; *piád-tsa*, very coarse sack-cloth. ཕག་ *pan* I. *subst.*, hanging ornaments, lappets of silk, similar to the decorations of our tent-cloths, awnings etc., *ka-*, *sgo-*, *yduñ-pan*, on pillars, doors, beams; *pan-ydugs*, a parasol so decorated, *S.g*.

II. = *pa* II., *gen.* in the combination of *pan-čád* (*Glr.* also *pan-čöd*), also *pañ-la* or *pañ*, towards, until: *dä-čä-nas dä-lta pañ-la dar čig son*, from 'but just' till 'just now' a moment has passed, *Thgy*; *nd-niñ-nas dä pañ-čäd lo yčig son*, *Thgy*; **dä pañ**, until now, *C.*; ... *nas diñ-sañ pañ (-la)* *Glr.* from ... till now; *pyt-ma pañ-*

čäd-du gró-ba yin, I am proceeding towards the future, *Thgy*; *pañ-čäd* also beyond: **de pañ-čé* ma *do** *C.* do not go any farther than that place; combined with its contrary *tsun*: *pañ-tsün(-du) gró-ba*, to walk to and fro, there and back; to walk past, *frq.*; *pañ-tsün-du piál-ba*, to push hither and thither, *Glr.*; *pañ-tsün mtün - pai ytam*, assurances of mutual friendship, *Glr.*; *pañ-tsün yčig-gis yčig-la yi-ge yčón-ba*, *pyag byéd-pa*, *ynód-pa byéd-pa*, mutual correspondence, m. greetings, m. encroachment; *pañ-tsün sdür-ba sdöbs-pa*, to compare with one another, to mix one with the other, *Zam*; *nyis-nyis-dag pañ-tsün-gyi dra-ba yi-ge*, two equal letters (*ü*, *ā* etc.) at a time *Gram.*: *ma-pañ-gi gram pañ-tsün-du* on each of the two shores of lake *Ma-pañ*, *Mil.*; *don pañ-tsün baču-rygy yód-pa*, correlative terms, having reciprocal relation, *Gram.*: *pañ-tsün tor-ba*, to scatter, to disperse; *pañ-tsün-dag*, *Cs.*, both parties.

III. v. the following articles.

ཕན་ཇི་ *pañ-dil* *W.* kettle, pot (of tinned copper, the common cooking-vessel in Tibet and India, having the shape of a broad urn); in *C.* **zans(-bu)**, *Pers.* and *Hd.* *دگجی (degçi)*; *pañ - čün*, a small vessel of that kind.

ཕན་པ་ *pañ - pa* I. *vb.* to be useful: *de ni bdag-la mi pañ*, that is no more of use to me; *pañ-par mi gyur*, it will be of no use; *bu diñ nā-la pañ-par dka*, this son will hardly be useful to me, *Glr.*: *pañ-par dya-ba-rnams*, such as wish to make themselves useful, they who are ready to serve, *Thgy*; *bgród-la pañ*, useful for learning to walk, *Lt.*; *nad kün-la pañ-pa yin*, that is good for all diseases, *Lt.*; *nai nād-la pañ-pa yin-pas*, because I have recovered, *Glr.*; **pañ son**, it has helped, it has got better; ... *na pañ*, if ... , then I shall get well, *Glr.*; *pañ-pa ñeg srid*, recovery might be possible, *Pth.*; *mi pañ*, it is useless, = hurtful; also: it is not enough, *Mil.*; *mi pañ-par död-pa tams-čäd*, all the malevolent, *Domañ*: *l'd-la pañ*, lit. 'it is a mere en-

joyment of the mouth', i.e. an outward, temporary enjoyment or advantage; hence *pán-pa* and *pán-pa yin-pa*, adj., useful: *pán-pai don*, a useful thing, valuable possession, frq.; *bdag nyon-móns-pa-las pán-pai don med*, after all it is of no use to me in my misery, *Dzl.*; *balab-bya pán-pai tsig*, a wholesome instructive word, *Gtr.*; *pán-pai grós*, useful advice, *Dzl.*

II. sbst. use, benefit, profit: *betán-pa-la pán-pa zig byed-pa*, *Stg.*; *pán-ynod-méd-pa*, bringing neither profit nor harm, *Mil.*; *pán-pa dai bde-ba*, *pán-bde* happiness and blessing, very frq.; *pán-dogs-pa*, *pán-dogs byéd-pa*, to be of use, and adj. profitable, frq.; *pán-togs*, profit; *pán-togs de*, *Thgy.*, "én-mo", *W.*, very profitable; ... *la pán gañ togs gyis*, render services to ... in every way possible! *Mil.*; *pán-grogs* a helping (useful) friend, *Ptk.*; *pán-ynod*, profit and loss, *pán-bde* v. above; *pán-zás*, wholesome diet, *Med.*; *pán-yón*, benefit, blessing, as a reward for a meritorious action, frq.; *pán-(pai) sems*, benevolence, readiness to help.

ཕལ་པ་ *pál-pa*, I. v. *bébs-pa*. — II. *Sch.*: to fall down(?).

ཕལ་པ་ *pabs*, 1. dry barm (prepared for inst. in Balti, is said to consist of flour, mixed with some ginger and aconite). — 2. lees, yeast (of beer).

ཕལ་པ་ *pám-pa* v. *pám-pa*.

ཕལ་པ་ *pau* v. *pag*.

ཕར་ *par* I. sbst. interest (of money), *W.*: "nül-la *par kál-če*", to impose, demand interest, "čál-če", to pay interest; exchange, *aglo*.

II. in later writings and col. for *pa* II.; also for *pán-čád*, *pa-zád*: farther; *par gró-ba*, to go on; *par kyám-pa*, to roam farther and farther, *Thgy.*; "pár-tam", *C.*, = *par*; *par gro tsur gró-ba-rnams*, people going, travelling, hither and thither; away, off: *dí-nas par*, away from here; *par mí mčio*, I do not go away, *Dzl.* གཤམ་ 6 (*Sch.* erron. 'to the father'); *par bzud*, go away!; ... *la par ltu-ba*, to look (in a certain di-

rection) *Mil.*, away from one's self, as opp. to: *rai-rig-séms-la tsur lta-ba*, to look into one's own heart *Mil.*; *glu pár-čig tsur-čig lén-pa*, alternative song, *Mil.*; *pár-slob tsur-slob yin*, they are mutually scholars one of the other, *Tar.*; *par yéig láb-na tsur ynyis rgol*, if you say one word 'towards her', she gives you smartly a double charge back, *Mil.*; *par-tsúr-la*, *W.* also = "so-sór, in opposite directions; "pár-tsúr-la čo-če" to separate vb. a.; "do-če", to separate vb. n.

Comp. *pár-ka*, *Thgy.* *pár-ka* = *pá-rol*, the opposite side (of a valley &c.) vulgo frq. — *pár-nos*, id., *čui pár-tsúr-gyi-lam*. — *piar-pyin* abbreviation for *pá-rol-tu pyin-pa* v. *pá-rol*, *piu* II. *Mil.* — "pár-tam", *C.*, = *pá-zád*. — *piar-dzúg* and *tsur-rgól* prob. = *šid-rgol* and *pyi-rgol*. — *par-zád* = *pa-zád*. — *pár-la*, 1. = *par*, away, onward, *Schr.* 2. = *pá-rol-tu*, *na*, esp. with regard to time: vulgo *lo yéig pár-la*, after one year; *W.* esp. after the gerund in *nas*: "zan zós-ne *pár-la*", after dinner. — *pár-lam*, way or journey thither, *Sp.* ni f.

ཕར་པ་ *pár-ba*, I. 1. wild dog (barks, and commits its ravages like the wolf, yet being afraid of man) in *Ld.* — 2. wolf *C.*, also *par-spyán*. II. v. *pár-ba*.

ཕར་རམས་ *par-rázás*, *Sch.*, an old heirloom.

ཕར་པ་ *pál*, I. *Ld.* 1. "pál čós-se (or te) dug", step aside! make way! — 2. "pál-pál čá-če", to feel flattered. II. v. the following.

ཕལ་པ་ *pál-pa*, usual, common; *pál-pai miñ*, his usual (common) name, *Thgr.*; *pál-pa-las pags-par bzán-ba*, a more than ordinary beauty *Dzl.*; *mi* or *gañ-zág pál-pa*, common people, *Mil.*; *tsón-pál-rnams bór-ro*, they left the common tradespeople behind, *Dzl.*; *pál-pai rızas* v. *jál-ba*; *šin pál-rnams*, common trees, *Mil.*; *mod pál-pa*, common vessels, *Mil.*; *pál*, the common people; *pál-gyi nán-na rnas-pa*, to live among the people *Dzl.*; *pál-gyis rgyáb-nas ded pál-gyis bakór-te*, the people running after and crowding round him, *Ptk.*; "pál-(pai) skad", 1. *W.* the language of common life, opp. to "čós-skad", book-lan-

guage (C. **ǝl-k**). 2. *Sch.*: rough-copy, waste-book; *pál-po-* (C's. also *-mo*) *čé*, a host, a troop; *mi-rgód pál-po-čé žig*, a troop or set of monsters (v. *rgód-pa* II.); gen. like *oi πολλοί*, the mass of the people, majority, great part or number; *pál-čé-ba* id. — *pál-čén*, a philosophers' school, called Mahāśāṅghika. — *pál-čér*, manifold, for the most part, ordinarily, also = universally; *pál-čér čo-ni's dgye-so*, they raised a general lamentation *Dzl*.

པལ་ཅན་ *pál-čan* *W.*, broad, wide, e.g. a broad valley; *pál-méd*, narrow.

པལ་ *pás*, instrum. of *pá*, I. by the father; v. also *pás-sprun*, sub *spun*. II. of the opposite side. of the counter-party, e.g. *pás rgól-ba*.

པྱ་ *pü*. 1. num. figure 44. — 2. *W.* for *püyi*, *pü-pu* for *püi-pa*.

པྱ་ཀེར་ *pü-ker* (Urdu *فکر*, *Ar.* reflexion) *W.*

čan pü-ker med = *čan mi sto* it is no matter, it makes no difference.

པྱ་ཁྱི་ *pü-tü* v. under *rygyu*.

པྱ་གཤམ་ *pig-pig*, a kind of jelly *C*.

པྱི་ *püi*, *Sch.*: 1. earthen-ware pitcher. — 2. cup, cupping-glass. — 3. *W.*: **gyó-pün**, door-hinge.

པྱི་པ་ *püi-pa* v. པྱི་པ་; པྱི་པ་; པྱི་ཅེས་ v. པྱི་པ་

པྱི་པ་ *püi-pa*, **püi-čé** *W.* to fall down.

པྱ་ *pü* numerical figure: 74.

པྱ་ *pü*, I. sbst. 1. the upper part of an ascending valley or ravine; *pü bar mdo* (or *mda*), the upper, middle, and lower part of such a valley; *pü-ču*, mountain-torrent, frq.; *pü ma gro*, *pü yá-gir ma gro*, *Gl.*, do not go to the upper part of the valley; *pü-lhags*, higher situated and colder places or districts, opp. to *rgya-bód*, lower and milder parts. The not unfrequent phrase: *pü-lág yčód-pa* or *čód-pa* was traced by our Lama to its original meaning: the upper part of the valley is shut

up (with snow etc.), which is now used in a general sense; *k'ul-bai pü-lág čod*, *Mil.* prob. shut out all error, prevent every mistake! *pü-lág-čód-lugs-kyi čos žig*, *Mil.* seems to be an instruction for making a decision; *na rgds-pa dan sams kyi pü-lág čód-pas gró-ba mi yóni-bar žug*, prob.: I being old and my spiritual affairs settled (not calling for further improvement), shall probably not travel any more (to India; but you may do so) *Mil.* cf. *pügs*. — *pü-pu*, the inhabitant of an elevated valley. *Fig.*: *pü yyo mda dkrug*, there is agitation above and below, the higher and the lower faculties of the mind are troubled, excited, *Mil.* — 2. prop. n. *Pu*, e.g. a village in Upper Kunawar, missionary station of the Church of the United Brethren. — 3. vulgo the spirit or gaseous element of liquors, causing them to foam, effervesce or explode, cf. *dbugs*; perh. to be referred to no. II.

II. interjection and imitative sound: *pü dēbs-pu Gl.*, **pü gyáb-čé** *W.*, to make pooh, to blow, to puff, to inflate; *pü skon*, puff it up (the skin etc.), lit.: fill it with pooh! *pūs*, with the breath; *pūs dēbs-pu Sch.* to blow, howl, cry (?); *snu-rtsa-pü*, n. of a disease, *Lt*.

པྱ་དྲུ་ *pü-dün*, also *pü-tün Gl.*, *pü-rün* (i., sleeve; **pü-rdzus** *C.* (false sleeves), *pü-dün-* (or *-tün-*) *rte* (sleeve-edges) hand-ruffles; mittens, cuffs (to keep the wrist warm).

པྱ་དྲུ་ *pü-dud*, honour, respect, esteem; *pü-dud-du byéd-pa*, *Gl.*, *pü-d-du k'ur-ba*, *S.g.*, to show honour, respect.

པྱ་བ་ *pü-ba*, pf. of *bud-pa*, to blow, col. used for the latter.

པྱ་བོ་, པྱ་བོ་ *pü-bo*, *pó-bo*, (*Sch.* also *pum*), a man's elder brother: *pü-nu*, the elder and the younger, i.e. the two brothers; also the elder and the younger sons (for examples refer to *tsan-dón*); in the passage of *Dzl* 205, 14, *nu* ought to be canceled, and *pü-nu-mo*, 205, 6. 9. should be translated by sister-in-law. *pü-grás*, *Sch.*, the elder brothers, dub.

ཕུ་རོན་ *pu-rón* *Pth.*, *puḡ-rón*, (**pur-gón**
vulg.) pigeon; *pu-rón-gyi kyu Pth.*;
puḡ-skyá Sch. of a light blue colour, like
pigeons.

ཕུ་ལ་, རོ་ལ་ *pu-la, pó-la Ld.* (from the
Turkish), pilaw, a dish of boil-
ed rice, with butter and dried apricots.

ཕུ་ཁྱུ་ *pu-śūd* hoopoe.

ཕུ་སེ་ *pu-se*, mouse, souslik and similar rod-
ent quadrupeds (cf. *bra*).

ཕུ་ག་ *puḡ*, 1. = *puḡs*. — 2. = *sbuga*, *puḡ-pa*;
lgán-puḡ-gaŋ, the bladder, in reference
to its capaciousness, *S.g.*; *mje puḡ-tu nub*,
the penis recedes into its cavity, *Wdn.*; the
eye of a needle, *Lt.* — 3. pf. and imp. of
bug-pa. — 4. = *puḡ* *Schr.* — 5. for *puḡ-*
ron, q.v.

ཕུ་ག་པ་ *puḡ-pa*, cavern; *brag-puḡ*, rock-ca-
vern, grotto; *gail-puḡ*, cavern in a
steep river-bank, or in conglomerate; *dbén-*
puḡ, the solitary cavern of an anchorite,
Ma.; *puḡ-pa-pa*, n. of an astronomer of
the 15th. century, v. *pád-ma*; *puḡ-rtsis*,
and likewise *puḡ-lugs Wdn.*, his calcula-
tions.

ཕུ་ག་རོན་ *puḡ-rón* v. *pu-rón*.

ཕུ་ག་འུ་ཤེ་ལེ་ *puḡ-śub-śe-le (?) W.*, hoopoe;
perh. = *pu-śūd*, which occa-
sionally is also spelled *pu-yśūd*

ཕུ་ག་(ས་) *puḡ(s)*, (cognate to *pu*; also *búḡ-*
pa and *sbuga*), end, termination;
puḡ-mda-tuḡ-pai lón-ka, the entrails, the
beginning and end of which lie close to-
gether, *Mil.* (*mda*, v. under *pu*); innermost
part, an innermost apartment, = *sbuga*; *puḡs-*
kyi nor v. *ago* init.; perh. also *puḡ-gi spa-*
rim ltá-bu Glr. 45, 4 may be referable to
this meaning. *séms-kyi puḡs-tag čod-pas*
bde, happy (am I), because the final aim
of my mind is decided and settled, *Mil.*,
evidently = *pu-tag čod-pa*, the former being
perh. etymologically more correct. Simi-
larly: *bu tse dui bló-puḡs čós-la ytód-čig*
Mil., may the boy direct the aim of his
mind for this life unto religion! — Time
to come, futurity, (opp. to *pu'al*, the present
moment); *puḡs-su*, *puḡs-na*, hereafter, at

last, ultimately (*Sch.* always?); *puḡs-či dgra*
čig on, how will it end? what will be the
final issue? *Glr.*

ཕུ་ག་ས་ད་ *puḡs-ta, pḡgs-ta, pogs-ta, W. (Pers.*
مختد), firm, strong, durable; *puḡs-*
ta btsams, sew it well (so that it will hold)!

ཕུ་ད་པ་ *puḡn-pa* v. *puḡn-pa*.

ཕུ་ད་པ་ *puḡn-po*, 1. heap; *puḡn-por spuḡn-ba*,
Lex. also *bčér-ba*, to gather into a
heap; *nds-puḡn*, *rtśd-puḡn*, *lud-puḡn*, *śd-puḡn*,
a heap of barley, hay, dung, earth; mass,
me-mur-gyi puḡn-po, a glowing mass, a mass
of fire; *spuḡn-puḡn*, clouds, a gathering of
clouds *Glr.*; *nyér-mat puḡn-po* (the skin
becomes) a heap of wrinkles, *Thgy.*; the
body is called *nú-ytsán-ba rnam-pu sna-*
tsogs-kyi puḡn-po, *dug yám-gyi puḡn-po*, *jiḡ-*
pai puḡn-po, *zin-pai puḡn-po*, *Thgy.*; accu-
mulation, mass, *bsod-nams-kyi*, *čós-kyi*, e.g.
čós-kyi puḡn-po ༩༠༠༠, the whole mass of
the 4 000 religious lectures of Buddha (!)
Mil. — 2. In metaphysics: ཕྱུ་དཔ་, the so-
called five aggregates (*čs.*) or elements of
being, viz. *yzugs*, *tsór-ba*, *du-śes*, *du-byéd*,
nam-śes, (v. *Köpp.* I. 602, and esp. *Burn.*
I. 475 and 511), which in the physical pro-
cess of conception unite, so as to form a
human individual or the body of a man,
(*puḡn-po lna-las grub-pai lus Wdn.*) which
by some of the later and more popular writ-
ters is itself called *puḡn-po*. So this word,
as being synonymous to *lus*, has found its
way into the language of the people, and
not in a low sense, in as much as one of
our Christian converts used the expression:
ye-śui puḡn-po dur-kun-ne žens. — 3. Symb.
num. for 5.

ཕུ་ད་པ་ *puḡn-ba* v. ཕུ་དཔ་པ་ *puḡn-ba*.

ཕུ་ད་ *puḡ*, subst. I. (v. *puḡ-pa*, pf. *puḡ*), a
thing set apart, used particularly of
the first-fruits of the field, as a meat- or
drink-offering, in various applications: *zas-*
čdri-gi puḡ meat- and drink-offering *Glr.*;
tóg-puḡ, *ló-puḡ*, an offering of the first-
fruits of harvest; *śris-puḡ* id., consisting
of ears of corn, wound round a pillar of

the house; *bān-phud*, first-fruit offering of the barn; *rdö-phud*, *sā-phud*, an offering of stones or earth, when a house is built, these materials then being used for manufacturing images of gods, *Glr.*; initiatory present, e.g. the first produce of a work, that has been committed to one *Glr.* (so, according to circumstances, it may be as much as a specimen); in a general sense, a thing done for the first time; *bāy-mai phud*, prob the first cohabitation. — II. for *phu - dūn* and *phudud*, q.v.

ཐུང་པ་ *phud-pa*, I. pf. of *bud-pa*.

II. *Cs.* sbst. 1. spindle covered with yarn. — 2 hair-knot, tuft of hair; *phud-can*, being provided with such a one.

ཐུན་(ཐུས་)ཚཱུས་(པ་) *phun(-sum)-tsogs(-pa)*

1. adj. perfect, complete, possessing every requisite quality, e.g. *dgön-pa*, a hermit's dwelling; excellent, exquisite, distinguished, e.g. *ro*, taste, *bsnyén-bkur*, distinctions, marks of honour *Mil.*, nor *dan loñs-spyod Doman*; adv. *dgé-ba bču pun-sum-tsogs-par spyöd-pa*, *Dzl.*, to practise the ten virtues to perfection. — 2. sbst. perfection, excellence, superior good, frq.; *pa-röl-poi pun-sum-tsogs-pa-la tsogs-pa* to covet the excellent things which another possesses, *Thgy.* — 3. *phun-tsogs*, frequent name for males and females.

ཐུབ་ *phub* 1. shield, buckler, *Glr.*, of a convex shape, with the rim bent round; *ko-phub*, a leather buckler; *phub-sūbs*, the cover of a buckler, *Cs.*; *phub-kyi mé-lon*, the centre of the shield, *Cs.* — 2. v. the following.

ཐུབ་པ་ *phub-pa*, pf. of *bub-pa*.

ཐུབ་མ་ *phub-ma*, short straw; *phub-ma zig*, a small stalk, a bit of chaff; **phub-ma tab-če* or *tab tán-če**, to fan, to winnow; *phub-ldir Cs.*, chaff; *gró-phub*, wheat-straw.

ཐུས་ཐུས་ *phum-phum*, posterior, anus *Pth.*

ཐུར་ *phur* 1. v. *phu* — 2. v. **phur-ba*. — 3. v. *phur-pa*.

ཐུར་པ་ *phur-pa*, peg, pin, nail; *rtsig-phur Schr.*, **phur-ča* or *ša** (?) *Ld.*, a peg on a

wall, to hang up things; *ldags-phur*, iron nail; *ñin-phur*, wooden peg; *phur-rnyi* v. *rnyi*, *phur-bzi brkyān-ba* to fasten the hands and feet of a culprit to four pegs driven into the ground, when he is to undergo the punishment of the *rkyān-ñin*, v. *rkyān-ba*. 2. iron instrument in the form of a short dagger, used for expelling evil spirits, and fancied to possess great power, *Schl.* 257; *sā-phur dēbs-pa*, to stick such a dagger into the ground, whereby the subterranean demons are kept off; fig. *mig phur-tsugs-su lā-ba Glr.*, to look at one with a piercing glance of the eye; **lha-la söl-wa phur-tsug-tu dēb-pa** *C.*, to implore a god very earnestly. *phur-bu* 1. = *phur-pa*; the usual form of incantation is: *phur-bus yādb-bo, tō-bas brāñi-no, pyāg-rgyas mñān-no!* 2. (*ya*) *phur-bu*, the planet Jupiter; its day: Thursday.

ཐུར་པ་ *phur-ba*, *Sch.*: to emboss; *phur-ma* or **būr-ma*, relief work, embossment. — 2. to scratch, v. **phur-ba*; *mgo-phur*, n. of a disease *Lt.*

ཐུར་བུ་ *phur-bu*, v. under *phur-pa*.

ཐུར་མ་ *phur-ma*, v. *phur-ba*. — 2. *pyé-mai phur-ma*, a decoration resembling a flag.

ཐུར་མོ་ *phur-mo*, a medicament *Wdn.*; *phur-tāl?* *S.g.*

ཐུལ་ *phul* 1. a handful, also *phul-gān*, e.g. of corn, *Dzl.*, beer *Lt.* (in which case = *skyor*). — 2. end? only in the phrase: *phul-tu pyin-pa*, to reach the highest degree, to be victorious, to have the better of an argument; *yi-gei sgrā-la phul-tu pyin*, he has finished his studies in grammar, *Glr.*; *māda-pai phul-tu pyin-par gyūr-to*, he became a great scholar, *Pth.*; also *phul(-tu) byün(-ba)*, accomplished, perfect, eminent *S.g.*; p. n. = *ā-ti-ā*. — 3. *phul-can*, thick = **róm-po** *Ld.*

ཐུལ་པ་ *phul-pa* v. **phul-ba* and *būl-ba*.

ཐེ་ *phé* 1. *W.* for *pye*; *phé-ku-tig*, key. — 2. num. figure: 104.

ཐེ་རང་, ཐར་རང་ *phé-rān, phā-rān*, Feringht, Europeans, *C.*

ཐེག་རྩེད་ *phag-rdöb* v. under *phēb-pa*.

པོད་, པོད་ *pod, pen* W. for *pyed, pyen*; *ped-ped* v. *pyad-pyad*.

པོ་བ་ *po-ba*, 1. pf. *pebs*, resp. to go C.; to come C. and W.; also *dag* (or *pyag*) *peb-pa*; scarcely in ancient lit., but *Glr.*, *Pth.*, *Mil.*; **nyi-ran-la peb-lon-yod-na* W., if you have time to come; **o-na gha-le peb* C., well, good bye! **dha sa-hib peb**, id. in speaking to a European; *dag peb zu nan* v. *snan-ba* I. extr.; *peb-par smru-ba* *Schr.*, to salute; *Sch.* also: to speak politely (??); *peb-par pag-pa*, *Sch.*, to rise gracefully, to walk decently (?); *peb-ago ltar* *Sch.*: 'according to the given order', but cf. *gro-ago ltar* under *sgo* 3; *peb-rdog-pa* 'to tramp arrival', to go to welcome a high Lama or other honoured person on his arrival with dance and music C., *Lezz.*; Cs. however mentions *peg-rdob* as a musical instrument, 'a small brazen plate for music', and in *Stg.* the same word occurs along with *sil-benyän*. — 2. for *bab*; so it seems to be used, *Lt.*: *tür-du mi pebs*; *po-bar mi pebs*, it won't go down his throat.

པོ་བ་ *po-ba* to be able *Mil. nt.*, cf. also *do*; Cs.: 'to become, to be fit' etc.

པོ་ I. num. figure: 134.

II. man, opp. to woman, male, *po lo linä-böu-pa*, men of the age of fifty (opp. to *bü-mo lo-gnyis-ma*) *Ma.*; *po mör-po*, a handsome man (opp. to *bud-med mör-mo*) *Pth.*; as a pleonastic apposition to the pers. pron., like *mi*, *Mil.*; common in C.: **po-nä**, I (masc.) = *kö-bo*; esp. in reference to animals: male, he (ass), cock (bird), *Dzl.* and elsewhere; as apposition to the names of domestic animals when castrated: *po-rta*, gelding; *ra-po*, a castrated he-goat. — *po-skye*, man, male person, *Pth.* — *po-gös*, man's dress, man's coat; *po-äsa*, *Mil.* id. (?) — *po-tän* *Wis.*, *Sch.*, gelding. — *po-tö* *Bal.*, stallion. — *po-rdags* 1. *Physiol.* = *po-mtsän*. 2. *Gram.*: sign for the masculine gender, Cs. — *po-ndä*, 1. W. andromany, inordinate desire after men. 2. v. *po-ba*. — *po-mö*, man and woman, men and women, male and female; *po-mö med*, no difference of sex

exists. **po-tä** *Bal.*, male sex. — *po-mtsän*, membrum virile, man's yard, esp. the penis; the rather vague expression *po-mtsän* (or *po-rdags*) *ädd-pa* is asserted to apply not to castration (*Schr.*), but only to circumcision (which, however, is not generally known in Tibet, Mussulmans being found only in some of the larger cities of the country). — *po-yan* *Sch.* and *po-ran* Cs., *po-hran* C., an unmarried man. — **po-ri** W., **po-ré** C. a male kid. — *po-lhä*, 1. tutelary deity of a man's right side (ni f.) *Glr.* 2. Cs.: Sir, as polite address. — (Observation: The circumstance of the consonants of the alphabet and the prefix-letters being divided by Tibetan grammarians into masculine, feminine and neuter, is of no practical moment: careful investigations on that head have been made by Schiefner and Lepsius).

III. v. *po-so*.

པོ་གྲོ་གྲོ་ *po-gyö-gyö* *Sch.* (perh. *po-gyö* v. *gye-mo*), hollow tile.

པོ་གྲོ་ *po-nya*, less frq. *po-nya-ba* (*Sek. ཐུན*),

1. messenger, e.g. sent for a physician; *po-nya yton-ba*, *po-nya-mädg-pa*, to send, dispatch a messenger; *brtö-ba*, Cs. to receive one (?) — 2. ambassador, envoy. — 3. Passages like *yän-rjei po-nya* messenger of death, angel of death, and *bde-ba-can-gyi po-nya*, honourable epithet of a king, that is looked upon as a demi-god (similarly to *ἄγγελος τοῦ παραδείσου*) sufficiently justify the application of the word to the scriptural notion of angel, which may be rendered still more intelligible by adding *nam-mkai*, *Chr. P.* (P. Georgi retains the Italian *angelo*, spelling it *än-bye-lo*). Buddhist mythology has no available type for it, and *lha* (Cs.) could only be made use of, if already whole generations of the Tibetan nation had become Christians.

པོ་ནོ་ *po-nö* *Bal.* for *pu-nü*.

པོ་བ་ *po-ba* (resp. *sku-tog* Cs.) 1. stomach — 2. the second cavity of the stomach or reticulum of ruminating animals (cf. *gröd-pa*). *po-ba ltyd-pa*, Cs. to overcharge the

stomach, to clog; *ðol-ba Cs.* to purge, to cleanse; *po-bai ka Cs.*, the upper orifice of the stomach, joining the oesophagus; *po-nan*, a weak st., *bzan*, a good, sound st. (*Cs.* — *po-ter*, swag-belly *Sch.*; *po-nad*, disorder of the st. — 2. v. *po.* above.

II. pf. of *ðol-ba* for *pos Glr.*

ཇོ་བ་རི་ *po-ba-ri*, also *-ris* or *po-ris* *Lt.*, black pepper; the col. form: *po-ba-ril-bu* 'stomachic pills' prob. is merely a popular etymology (similar to the English 'sparrow grass', corrupted from asparagus).

ཇོ་བ་རྩ་ *po-brān* resp. for *kūn-pa*, house, dwelling; often also implying hall, castle, palace, B. and col.; *slei po-brān*, the castle (palace) of Lé.

ཇོ་ཁྱེས་ *po-tso* *Schr.* red paint; *ñin-la po-tso* *bakus-pa*, red paint put on a shell *Pth.*; *po-tso-tsal Pth.*

ཇོ་རིས་ *po-ris* v. *po-ba-ri*.

ཇོ་རྩལ་ *po-róg*, raven, perh. also crow; cf. *kwa-ta*; *po-róg-mig*, medicinal herb, *Wdi.*

ཇོ་ལ་, **ལུ་ལ་** *po-la*, *pu-la W.*, v. *po-la*.

ཇོ་ལ་དྭ་ *po-lad W.* steel, *Pers.* فولاد.

ཇོ་ལ་ལིང་ *po-lo-lin W.* peppermint.

ཇོ་ལིང་མདུད་ *po-lon-midud Mil.* a kind of knot, complicated, and of magic virtue.

ཇོ་ལིང་ལེ་ལྷི་ *po-lon-hél-kyi* etc. v. *pa-wān*.

ཇོ་ཤ་ *po-so*, *W.* haughtiness, pride; **po-so do-še**, to demean one's self haughtily, *W.*; **po-so-tan**, proud, haughty, puffed up; *ka-po Mil.* bragging about things, which in reality one is not able to do; *po-tso*, prob. the same as *po-so*, *Mil.*: *po-tso* *mān-ðes ma*, *ñad ñig*, do not boast of prophetic sight.

ཇོ་ཤ་ *po*, 1. *Wis.* beam, rafter; *Sch.*: 'the principal beam of the roof'. — 2. v. *po* *g-pa* and *ðog-pa*.

ཇོ་ཤ་ཤ་ *po* *g*, wages, pay, salary; *lo-, zla-, nyin-po* *g* annual, monthly salary, daily wages; *diul-po* *g*, *emār-po* *g*, *Cs.*, payment

in money; *zōn-po* *g* *Cs.* payment in goods. 2. providing for another person in natural produce, even without any service being done in return, e.g. the maintenance of Lamas; *po* *g* *do*, maintenance by an allowance of money (in exceptional cases).

ཇོ་ཤ་ *po* *n*, v. *po* *n* *ba*; *po* *n* *ba* *Glr.* for *pa* *n* *ba*.

ཇོ་ཤ་ཤ་ *po* *n* *pa* (cf. *po* *n* *pa*) 1. poor, needy; *sēms-can nyam-tūg-po* *n* *dg*, the poor and miserable creatures, *Glr.*; *ñiug-po* *n* *pa*, id. *Stg.*, *C.* — 2. poverty.

ཇོ་ཤ་ *po* *d*, *skār-ma po* *d*, *Cs.*, *Sch.*, comet.

ཇོ་ཤ་ཤ་ *po* *d* *ka*, masquerade garment with long sleeves.

ཇོ་ཤ་ཤ་ *po* *d* *pa*, 1. to be able, esp. in a moral sense, to prevail on one's self, *bral-mi po* *d* *pa* *ltar yōd-na yan*, although he was scarcely able to part with . . . *Glr.*; *ñi mi po* *d* *do*, that I cannot do (moral impossibility) *Dzl.*; *ltā mi po* *d*, I cannot bear to see that, *Dzl.*; to be able to resist: *zas ñim gos bzān su-yis po* *d* who can resist good food and fine clothes? hence *po* *d* *pa-can*, *Cs.*, bold, daring; **po* *d* *ñin-se**, *W.* timid, cowardly. — 2. to come up to, to be nearly equal in worth, with *tsam(-la)*: *dāi bsōd-nams tsam-la po* *d* it is nearly of equal merit as . . . *Dzl.*

ཇོ་ཤ་(ཤ་?) *po* *n* *(po)* *Glr.* and elsewhere, *po* *n* *ba*, *po* *n* *po(n)*, *po* *n* *to*, *po* *d*, *W.*, 1. bundle, truss, of hay, straw, reeds; sheaf. *C.* — 2. bunch, wisp, cluster, umbel, *W.*; tuft, tassel; *dār-po* *n*, *skūd-po* *n*, *Cs.*

ཇོ་ཤ་ *po* *b* v. *ðēba-pa*.

ཇོ་ཤ་ཤ་ *po* *r* *pa* *C.*, *B.* (*W.* **kō-re**, resp. **don-kyōg**), bowl, dish, drinking-cup, generally made of wood and carried in the bosom, to have it always ready for use; cups made of other materials are called *lāgs-po*, *diul-po*, *yār-po*, and a glass tumbler *ðel-po*. The word is also applied to vessels used for other purposes: *spyen-po*, glue-pot, *po* *g* *po*, perfuming-pan. — *po* *r* *pyis*, cloth for wiping the cup; *po* *r* *ñig*, id. (?); *po* *r* *ñig* (*ñub*?), the pocket or fold in the coat for receiving the cup, *C.*

ཕོ་ལོ་ *pol*, *W.* 1. blister caused by burning, *pol-mig*, a bad sore, ulcer, abscess, ('. *W.* — 2. *Thgy.*, a kind of fungus (mould).

ཕོ་ལོ་ *pos*, 1. v. *bo-ba*. — 2. v. *ba*.

ཕྱ, ཕྱ་ *pya*, lot, *pya déb-s-pa* to cast lots *Cs.*; lot, fortune *Cs.*, *pya brtäg-pa* to judge of lots or fortune *Cs.*; prognostic *Sch.*, *pya-bzán*, -*nán* good, bad fortune or prognostics *Cs.*; *nór-pya*, *kyim-pya* prognostics relative to property, family etc., in drawing lots or playing at dice; *pya (dan)* *yyan* lot (good luck) and blessing, *pya dan* *yyan güg-pa* to call forth good luck and blessing, to secure it by enchantment *Glr.*, *rgya-nág-gi pya-nyán nyéms-pas* as China's fortune and welfare were prejudiced *Glr.*; *pyá-mkan* fortune-teller *Cs.*, but v. also the next article.

ཕྱ་མཁན་ *pyá-mkan*, 1. = *rdzá-mkan*, potter. — 2. v. the foregoing.

ཕྱ་ཅན་ *pya-čan* *Lt.*?

ཕྱ་ལའེ་བ་ *pya-la-lé-ba*, *Sch.*, coarse, rude, negligent, disorderly (?).

ཕྱ་ར་ *pyá-ra*, curtain before a door, *Schr. Sch.*

ཕྱག་ *pyag*, 1. resp. for *lag*, hand; *bdom-lan-dás-kyis pyag sd-la brdebs*, Buddha struck with his hand on the earth, *Dzl.*; *pyag bryán-ba*, to stretch forth one's hand, *Sch.*; with *la* it denotes also the imposition of hands as a holy ceremony, *W.*: **čag gyan sd-l-čé*. — 2. bow, compliment, reverence: *pyag din-po-la*, whilst making the first bow, *Glr.*; also compliment in letters: ... *la pyag grans-med bcans*, with a thousand compliments to ... (a Lama even of a higher order concluded his letter to a nobleman with 10000 compliments to him as the head of the family, and then to the rest according to rank and age in a descending line with 1000, 100 etc.); therefore *pyag byéd-pa* (eleg. *gyid-pa*; resp. *mdzad-pa*, when e.g. a king is addressed by a Lama. *Ph.*), in *Bakti* **pyag byá-ča*,* *W.* gen. **čag pul-čé* or *čö-čé*, resp. *jal-čag čö-čé*, to salute, to pay one's respects, with

la, e.g. ministers waiting on the king, *Glr.*; **čüg-ga yon**, he comes to pay his respects, *W.*; *pyag dan skór-ba byéd-pa*, to make bows and circumtions, *S.g.*; with or without a preceding *pyi* (vulg. *fon*), to take leave, to bid adieu, *B.* and vulgo (cf. *pyi* below), **dé-ne čag pul yin**, *W.*, so then I shall take my leave now. — *pyag tsál-ba*, pf. *tsal*, imp. *tsol*, to make a very low reverence, the head almost touching the ground; more at large: *žán-gyi žabs-la mgo-bos pyag tsál-ba*, esp. in use before Lamas and kings; in the introductions of books, also, the authors generally address both deities and readers with the phrase: *pyag tsál-lo*. — 3. impurity, dirt (?); v. some of the following compounds and also *pyág-pa*. — 4. sometimes for *čag*.

Comp. *pyag-mkar* resp. for *mkar-ba* staff. — *pyag-kur* *W.* = *pyag-rten*. — *pyag-gon* the back of the hand *Cs.* — *pyag-rgyá* (ཕྱག་) 1. resp. for *rgya* (I.) seal; *pyag-rgyás déb-s-pa* to seal, to confirm by a seal, v. *rgya* I. This meaning is at present hardly any longer known, but only: 2. gesture, the manner in which the hand and fingers are held by Buddha, by stage-players, Lamas or saints etc., when performing religious ceremonies or sorceries; *pyag-rgyás mnán-pa* to overcome evil spirits by such gesticulations *Dom.*, *gról-ba* to set them free, by dissolving the charm *Ph.* There is a great number of these gesticulations. *pyag-rgya-čen-po* is said to be a figurative designation of the Uma-doctrine. (The other meanings given by *Cs.* and *Sch.* are rather uncertain.) — *pyag-nár* wrist *Cs.*, yet v. *nár* I. — *pyag-ča* *Sch.* 'wrought by the hand; an implement', resp. for *lag-ča*, v. *ča* III. extr.; *pyag-čás* attributes, carried in the hand, in performing religious dances, cf. *pyag-mtsán*. — *pyag-čáb* water for washing the hands and the face. — *pyag-mčód* *Mil.* for *pyag dan mčód-pa byéd-pa*. — *pyag-snyigs* *Lanz.* = *pyag-dár*. — *pyag-rtágs* 1. resp. for *lag-rtágs* sign of the hand, impression of a blackened finger in the place of a seal. 2. = *pyag-rten* (?). — *pyag-*

rtén B. and col. a present of welcome, frq., a present in general, also a fee *Glr.*; *pyag-rtén rgya-žen* immense presents *Glr.* — *pyag-mñil* resp. palm of the hand. — *pyag-mñib* resp. thumb. — *pyag-dar* sweepings, dust, rubbish; *pyag-dar byed-pa* Dzl. and elsewh., *pyag-pa Lex.*, *gyab-čé* W. to sweep, to clean; *pyag-dar-pa* a sweeper Dzl.; *pyag-dar-gyi pñi-po*, *pyag-dar-kród* dust-heap; *pyag-dar-kród-kyi čos-gos* or *ná-bza* vestment or cowl of a mendicant friar, which according to the rules of his order is to be patched up of rags gathered from heaps of rubbish *Burn. I*, 305. (The explanation given by *Sch.* seems to rest on mere hypothesis.) — *pyag-na-rdó-rje*, *pyag-rdór v. rdó-rje-čan.* — *pyag-dpé* resp. for *dpé-ča v. dpé* 3. — *pyag-dpñi* resp. for arm. — *pyag-pyi* attendant, man-servant = *žaba-pyi*; *pyag-pyi byed-pa* to be a servant; *pyag-pyi-la* or *pyag-pyir brén-ba* to be a follower (of a Lama); collect. train of servants, retinue. — *pyag-pyis* resp. towel. — *pyag-bris* resp. 1. hand-writing, manuscript. 2. drawing *Glr.* 3. letter W., *braté-bat pyag-bris* your kind letter, your friendly correspondence. — *pyag-bál* resp. gift, present. — *pyag-sbal* Cs. resp. = *pyag-goñ*; *Sch.* *pyag-sbal-du btég-pa* to hold one's hand ready for taking or receiving, v. *sbal*. — *pyag-smán* 1. resp. for *smán* C. 2. = *pyag-rtén* W. — *pyag-ma* broom, duster, mop C., *Lexx.* — *pyag-šan* *Sch.*: 'the all-filling One, the all-universalizing One' (?) — *pyag-mñán* the attributes or emblems of Buddha and of different deities, carried in the hands (it is indeed nothing else than what, when carried in the hands of men, is called *lag*- or *pyag-čás* *Glr.* and elsewh.). — *pyag-mdzúb* resp. for finger. — *pyag-mdzód* treasurer, of kings or in large monasteries. — *pyag-rdeds* resp. for *nor-rdzás* *Mil.* — *pyag-žabs* resp. for *rkan-lág* *Schr.* — *pyag-ra* (prob. for *pyag-gra*) privy, water-closet. — *pyag-rds* resp. for towel *Sch.* — *pyag-lán* the return of a salutation, reciprocal greeting *Mil.* — *pyag-lás* W. resp. for *las* = *prin-las* B. — *pyag-lén* resp. for *lag-lén* practice,

exercise, also ceremony (?) religious rite (?); ... *la-pyag-lén debs-pa* Ptk? ... *la-pyag-lén-du gro-ba* *Mil.* (?) — *pyag-ñin* an attribute of idols, resembling a rod (birch) or besom *Wdk.* — *pyag-sa* = *pyag-ra*; *pyag-sén* resp. for *sén-mo*; *pyag-sór* resp. for *sór-mo*. — *pyag-sról* law, regulation; practice, use; tradition.

ཕྱང་བྱ་ *pyán-ne-ba*, Cs. = *jól-le-ba*, hanging down (belly, v. *pyal*); *Lexx.* give *ལྱུང་པ་*, slender, slight-made; *Sch.*: straight, stretched (?); *pyán-prúl* or *-prul* *Lexx.* pendent ornaments.

ཕྱད་ཕྱད་ *pyad-pyad*, vulg. *ped-péd*, awkward gambols, clumsy attempts at dancing.

ཕྱད་པ་ *pyád-pa*, also *pyád-pa*, constant, firm, persevering; *pyád-par*, always, continually, perpetually; *Lexx.* = *rgyún-du* (of rare occurrence); *pyad ma* *pyod* *Mil.*?

ཕྱར་ *pyam* = *lcam* (*Sbh.* also *Kyam*), *pyam-rñas*, *-rtén*, *-steags*, support (of rafters); *Sch.*: the resting-point of a beam.

ཕྱར་ཕྱར་པ་ *pyam-pyám-pa*, *Thgr.* glittering; cf. *lcam-me-ba*.

ཕྱར་མེད་ *pyám-me-ba*, *Glr.* slow, not hasty, not greedy, indifferent to.

ཕྱར་པ་ *pyár-ka* *Sch.* blame, affront, insult (v. *pyá-ba*?) *pyar-pyán* *Sch.* id.; *Lexx.* *pyar-pyén*?

ཕྱར་ *pyal*, resp. belly, stomach, Cs.; *pyal-pyán-ne*, *Lexx.* = *gród-pa* *jól-le-ba*, paunch, swag-belly; *pyál-mo* id.?

ཕྱི་ཕྱི་ (*W.* *pi*) I. behind adv.: *pyi-bkan-du nyál-ba* *Sch.*, to lie on one's back; *pyi-gros-su gyé-ba*, *Glr.*; *či-ḍo gyáb-pa* C., to retreat, to recede, with the back in advance; *pyi lés-pa*, to lag behind; *pyi-rtñi* *Sch.*, heel; *pyi-sder*, *Sch.* the spur of; *pyi-na*, Cs.; behind; *pyi-nas*, Cs., from; *pt-nur-la* or *pt-log-la qñl-čé*, to walk backward, W.; *pyi-ynón* *yon*, pursuing he comes rapidly near, *Mil.*; *pyi mig lá-ba*, to look round (back), *Glr.*, *pyi mig ma lá-bar*, without looking round; *pyi mig čig yzigs-pas*, resp. just looking round (back), *Mil.*; *pi (mig) lóg-te lá-čé* W. id. — *pyi-pyir*, behind, following, e.g. *pyi*

gró-ba, to walk behind or after another person, *Pth.* — *pyi brán Lex.* (also *māis-brán*), spouse, wife. — *pyi-ma*, the posterior *Schr.* (?) — *pyi-bzin*, adv. and postp., after; *gró-ba, brán-ba*, frq.; *ri-dags-kyi pyi-bzin rgyug-pa*, to pursue game, deer; *pyi-bzin*, id.; *pyi-la*, later lit. and *C.*, id.; ... *kyi pyi-bzin pyin-pa, ón-ba, gró-ba*, to go after; v. also *pyir* and *pyis*.

II. after; adv.: *sna-pyi*, sooner and later; also adj.: the former, the latter; the earlier, the later; *di-pyi* sc. *tac*, the present and the future life; frq.; *dus pyi zig-na*, at a later period, some time afterwards *Dzl.*; *dei pyi nyin* on the following day *Dzl.*; *nyi-ma dei pyi de nyin kó-na*, id., *Tar.* — *pyi-dgra* v. *dgra*. — *pyi-cad* = *pyin-cad* q.v. — *pyi-tog* *W.*, the later part of the afternoon. — *pyi-dro, pyi-ro* (also *Mil.*) *W.*, gen. **pi-tog, pi-ro** id., also evening. — *pyi-nas*, in future, in time to come, *Mil.* — *pyi-préd* *Tar.*: *nyi-ma pyi-préd-kyi bar-du Schf.*, until sunset; *Schr.*: evening. — *pyi-pyág byéd-pa*, to greet for the last time, to bid farewell, to take leave. — *pyi-ma* adj.: later, subsequent, following, *sud-ma ma du pyi-ma zá-ba*, not having digested the first (meal), to eat (consecutive) additional quantities *Lt.*; *pyi-ma pyi-mu*, each following one, every one consecutive in a series, *S.g.* and elsewhere; *nyál-bai pyi-ma*, the last going to bed, *Mil.*; *pyi-ma-rname*, the later ones, the moderns, frq. — *pyi-mo* adj. late, *da (nyi-ma) pyi-mór soñ dóg-pas*, it having grown late (in the day) *Mil.*; **i go pi-mo pé dug**, this door is not opened until later (in the day), *W.* **pi-mo dō(s)-kan-ni tá-gi**, the last baked, newest bread, *W.* — *pyi-rabs*, the later generation, posterity. Cf. *pyin, pyis*.

III. outside, *pyi zin*, the field outside, as a third part of the property, exclusive of cattle and money (cf. *ago* init.); *pyi sō-nam*, husbandry, farming *Gl.*; *pyi-rgya-mtso*, the outer sea, the ocean, *Gl.*; *pyi mi Dzl. (Ms.)*, people from abroad, other, strange people, not belonging to the family, *mgrón-nam pyi-mi-dag óis-na*, if (when)

guests or strangers come, *Dzl.*; *pyi-na*, out of doors, abroad; *pyi-nas*, from without, from abroad; *pyi-ru, pyir*, out (proceeding from the interior of a place to the exterior), less frq., v. *pyi-rol*; *pyi-la*, id., *B.* and *C.* frq. *pyi-Kyóg Sch.*: with knees bent outward. — *pyi-glin* v. *rgya-pi-lin* under *rgya* comp.; *pyi-dgrú* v. *dgra*. — **pi-(s)ta-la* and *-ru**. *W.* for *pyi-rol-na* etc.; **pi-stu-la čá-čē**, euphemist. for 'going to the water-closet'. — *pyi-nāñ*, the outside and inside **pi nañ lūg-čē**, *W.*, *bagyir-ba*, *Schr.* to turn inside out, e.g. a bag; *lāgs-kyi sgróm la-sogs-pa sgróm pyi nañ rim-pa bdun tsam* an iron box (coffin) and moreover a series of 7 boxes one within the other *Tar.* 28 *pyi nañ nyis-ku smin-pa*, ripe both as to the outside and inside, *Dzl.*; *pyi nañ ytsai*, pure as to thought and action. With respect to religion, this expression generally denotes the difference between Non-Buddhism — or in a more limited sense Brahmanism — and Buddhism; frequently *yañ* is added as a third item, being explained by: *pyi lus nañ iag yañ-ba yul*, which explanation however is insufficient, e.g. in the passage: *čos pyi nañ yañ Pth.*, in which moreover merely a classification within the Buddhist religion seems to be spoken of. Political distinctions are made in *Gl.*: *pyi nañ bar ysūm-gyi byā-ba byéd-pai blón-po*, yet without sufficiently elucidating the subject. The terms *pyi ltu* and *nañ lta*, *Gl.* fol. 89, as well as *pyi ltār-du* and *nañ ltār-du*, *Pth.* p. 10 I am at a loss to explain. — *pyi-pa* 1. *B.* and col. a Non-Buddhist, more particularly a Brahmanist, also for *pyi-pai čos*, the doctrine of Brahma *pyi-pa-la dga Gl.* 2. *Chr. Prot.*: heathen, one that is neither a jew nor a Christian. — *pyi-yul* 1. *Sch.* foreign country. 2. *pyi snān-bai yul*, the external world, opp. to: *nrin-gi sams*, *Mil.* — *pyi-rol*, 1. the outside, *māl-gyi pyi-rol*, the outside of the bed, *Gl.*; *pyi-rol-na, -tu, -nas*, in *B.* gen. for *pyi-na, -ru, -nas*; adv. outside, out of doors, out, from without; postp. on the outside before (the door), (he was turned) out

ཕྱི་ལྗང་ *pyi-lag*

of (the house), (he comes) from without (the village), frq.: **pt-log** W. id.; **dag-ri pt-log la**, outside before the (garden) wall. 2. mystic: *ydun byegs pyi-rol-tu dzin-pa*, to believe goblins and demons to be really existing in the outer world *Mil.* — *pyi-sa*, excrements *S.g.*; the supposed food of certain demons *Thgy.* — *pyi-lha*?
IV. *pyi-la*, on account of, v. *pyir*.

ཕྱི་ལྗང་ *pyi-lag*, Cs.; a blow with the side of the hand.

ཕྱི་ཐན་ *pyi-tan*, threat, menace, *Mil. nt.*

ཕྱི་བདར་ (or བདར་) ཕྱི་བ་ *pyi - bdar* (or *brdar*) *byéd-pa*, to clean, to cleanse *Dzl.* and elsewhere; *byád-kyi pyi-bdar bdol-nas kyan* though you do not wash your face *Mil.*

ཕྱི་ཕྱར་ *pyi-pur*, a kind of ornament, similar to *pan*.

ཕྱི་བ་ *pyi-ba S.g.*, *pyi-ba Lt.*, 1. the large marmot of the highlands of Asia, *Arctomys Boibak.* — 2. v. *byi-ba*.

ཕྱི་མ་ *pyi-mo*, I. col. **ā-pyi*, **ū-pi**, grandmother, Cs. II. v. *pyi* II.

ཕྱི་བ་ *Pur.* **pyin-pa**; *Ld.*, *Lh.* **pyin-pa**, elsewhere. *ñi-pa*, felt, *déd-pa*, to make felt, to mill, to full *Sch.*; *pyin-gur*, felt-tent, a Tartar hut; *pyin-stán*, felt-carpet, felt-covering; *pyin-déb Sch.*: a wrapper or cover made of felt.

ཕྱི་དེང་ *pyid = pyi*, after, following; *pyid-nyin*, the day after, to-morrow, Cs.

ཕྱི་དང་ *pyid - pa* I. (v. *pyi* ni f.) to retard, prolong, maintain, with *tse*: to maintain one's life, to earn a livelihood, *W.* e.g. **gar-ra dö-te** or **ös-si nan-ne tse pid-če**, to maintain one's self as a smith, or by religion, (being a Lama). — II. to freeze, **kán-pa pid-son**, the foot is frozen, suffering from chilblains; **mig pid son**, the eyes are inflamed, snow-blind, *W. (C. "ṣ")*. — III. v. *pyid*; *byid*.

ཕྱི་ན་ *pyin* for *pyi*, in certain phrases: 1. *pyin-čad*, -*čad*, later, afterwards, *pyin-čad sdom*, bound over for the time to come, e.g. not to do a thing again; *da pyin-čad*, from the present moment, from henceforth,

ཕྱིར་ *pyir*

frq.; *ñi pyin*, id.; *de pyin-čad*, rarely *de pyin-nas*, *Tar.* 57, 2 since, since that time, ever since. — 2. outside, *pyin rtog-pa méd-de* as there was no wall outside *Glr.*; *pyin-dgrá* a foreign enemy *Glr.*; *pyin-las* outward business, foreign affairs *Dzl.*

ཕྱི་ནི་འོག་ *pyin-ñi-lóg*, anything wrong, incorrect, deceptive, fallacious; perversity; *pyin-ñi-lóg-gis belád-de* corrupt, depraved by perversity *Dzl.*; *pyin-ñi ma lóg-pao* it is infallible (of a spell), synon. to *bdén-pa*; *ltá-ba pyin-ñi ma lóg-pa* correct view, opinion *Pth.*; *pyin-ñi-lóg-tu stón-pa* to teach a false doctrine; *blo pyin-ñi ma lóg-par*, with a never erring mind *Mil.*

ཕྱི་དང་ *pyin-pa* I. *B.*, *C.* **ñin-pa**, *Sp.* **pin-pa**, little used in *W.*: 1. to come, to get to, advance, arrive; *lam pyed tadm-du*, having got about midway, *Dzl.*; *der pyin-pa dan*, frq.; *ñu prug-pa tsám-du pyin-to*, the water reached up to his shoulders, *Dzl.*; **pin-na** *Sp.*, is he arrived? *shyin-pai pd-rol pyin*, that goes farther than alms-giving, surpasses it, *Glr.*: *dpag-čad liar pyin-pa*, to be five miles in length, *Dzl.* — 2. to go, to proceed, *ñón-la pyin-pa*, *Pth.*; *ma pyin-par sleb*, without going, without moving from the place, he arrives at... *Mil.*; *bud-méd dēi rtsar ma pyin*, he did not go to the woman (euphemist.) *Glr.*; *stab-stob-du nan-du pyin-te*, he went in, ran in, in a great hurry. (Probably the word is cog. to *pyi*, and therefore = *byün-ba*, *ñón-pa*.) — II. v. *byin-pa*.

ཕྱིར་ *pyir*; prop. the termin. of *pyi*: I. 1. adv. back, towards the back, behind; *pyir ñón-ba*, to come back, to return *Dzl.* and elsewhere, frq.; also used in a special sense rel. to re-birth *lan-yétg pyir ñón-ba*, *pyir mi ñón-ba* v. *brás-bu* (*bzi*); *pyir gró-ba*, *pyir ñón-ba* etc., id.; *pyir dúg-pa*, to remain behind, at home, *Dzl.*; *pyir jóg-pa*, to leave behind, at home, to lay aside, to lay up, *Dzl.*; again (*turnus*), *pyir lán-ba*, to get up again, after having fallen; *pyir ldóg-pa*, *lóg-pa*, to come back again, to return; *pyir ldóg-pai lam*, the way back, the return, *Dzl.*; *pyir mi ldóg-pa*, the not

taking place of relapses, the prevention of them, *Lt.*; *pyir zlog-pa*, to bring back, to draw off, to divert from; *pyir sde-par gyur-ba*, to return to life; *pyir sdas-nas*, having come to himself again, having recovered, *Dzl.*; *pyir ma-la smris-pa*, he replied to his mother, *Dzl.*; *pyir-lóg skyón-pa*, to make one ride backward, with the face to the horse's tail. — 2. postp. e.g. behind, after, *nas pyir e' gro Pth.*, will you follow me? come with me? instead of this more carelessly: *na pyir Mil.*; *pyir-bzin = pyi-bzin* frq. —

II. afterwards, hereafter, at a later time *Thy.*; *pyir 'don-ba*, to come too late *Dzl.*

III. out, *pyir-la* out (motion from an interior to an exterior place), *pyir ton-pa*, *gro-ba*, *dti-ba*, *rdags-pa* to go out, *skyur-ba*, to cast out, *pyir betan-nas*, turned inside out (the lining of a coat) *Glr.*; *pyir bud-pa Sch.*: 'to put out, to remove; to come to an end, to be completely exhausted'; *sgo pyir mi rton-ba*, not to let out at the door, to keep locked in or shut up *Pth.* In *C.* also *pyi-la* is used in this sense. — *pyir-zin* acc. to *Lazz.* = རྒྱུ་ཤིང་ more (exceeding in number or degree).

IV. postp. c.g., also *pyir-du*, more rarely *pyir-na* (*W. *pi-la**) on account of, 1. (propter) = by or through, *ci pi-r kyod di-ltar gyur*, whereby or through what have you got into this plight? *Dzl.*; without *kyod*: where does that come from? *Dzl.*; *i nad ci pi-la yon*, by what has this disease been caused? *W.*; *ynod-pai pyir-du*, because I have done you harm *Mil.* 2. for, for the sake of (*causa*), for the good or benefit of, from love to *Dzl.*; for the purpose of, *brtag-pai pyir-du*, in order to try or to prove *Glr.* Whether *pyir* with the infinitive, esp. of one-rooted verbs, is to be resolved by because or in order that, can be determined only by the context.

ཕྱིར *pyis* I. adv. behind, *pyis ni sgra byun*, behind, i.e. behind your back, voices are heard; gen. with respect to time: afterwards, later, *pyis byin-ba*, to arise, to follow, to come later *Wai.*; also in reference to

things past, of a later date than others that had happened before them *Glr.*; *pyis-nas kyan*, also in future, in after times *Mil.*; *pyis-nyin*, on the following day (= *sai*) *Dzl.*; at some future time, some (future) day, *Dzl.*; *da pyis = da pyin-édd Glr.*; *das pyis = das pyi zig-na*, subsequently, hereafter *Pth.*; *pyis skye-ba-méd-pa*, one that in future will not be re-born *Mil.*; on the other hand: *pyis skyes bu Sch.*, a son born after the death of his father; *su-bas kyan pyis* last of all *Dzl.*; *pyis-pa* v. *pyi-ba* (I.); it is also construed like a *bst.*: ... *fo-b-pai pyis zig-na*, at a time subsequent to his having obtained, = after he had obtained *Tar.* — II. *bst.* in compounds: *clout*, rag, duster, cloth, *snad-pyis*, *lig-pyis*, *pyag-pyis*; *pyis-pa*, v. *pyi-ba* II.

ལྷན་པོ་ལྷན་པོ་ *pyug-pa* adj. rich, also fig.: *yón-tan du-mai dpál-gyis pyug-par dog*, may I grow rich in the splendour of numerous accomplishments! *pyug-po*, adj. rich, *bst.* a rich man, *pyug-po chen-ur zig* a rich nobleman *Mil.*; *pyug-mo* a rich lady; *pyug-kyad* riches, wealth, opulence *Dzl.*; *pyug-par gyur-ba* to grow rich, *byéd-pa* to make rich; *pyug-dbul* rich and poor; *pyug dbul med* no difference between rich and poor *Dzl.*

ཕྱུག་པོ་ *pyugs*, cattle, *sgoi pyugs* v. *sgo*; *pyugs tsob-ba* to tend cattle *Glr.*; *pyugs-kyi sin-rtu* *Ca.*, a bullock cart; *pyugs-nad* disease of cattle, murrain; *nor-pyugs*, chattels, all kinds of property *Dzl.*

ཕྱུར་ཕྱུར་ *pyur-bu* *Sch.* hay-rick, shock of sheaves, རྩ་ཕྱུར་ *pyur-bu* *Schr.* heap of sticks (*Schr.* *pyur-ba*, to heap up).

ཕྱེ་ *pye* *W. *pe**, resp. *padn-pye*, *zib*, 1. flour, meal, esp. 2. flour of parched barley, = *rtam-pa*. — 3. for *pye-ma*, dust, powder etc.; *pye tag-pa*, *tsag-pa*, to grind corn to flour; to sieve; *pyer tag-pa*, to reduce to flour. — 4. v. *byéd-pa*. — *gyags-pye* flour as provision for a journey *Glr.*; **nan-pe* *W.* = *rtam-pa*; also parched meal. *lcags-pye* iron filings; *rdob-pye*, stone reduced to powder, small particles of stone; *spas-pye*, *tsandan-gyi pye-mc*, sandalwood powder, fumigating

ཕྱེ་མའེ་ལེབ་ *pye-ma-léb*

ཕྱེ་མ་ཤ་ *pyogs*

powder; *boi-pyé* wheat flour; *brág-pýe* small fragments of stone, produced by stone-cutting *Gl.*; *ðin-pýe* saw-dust; *rsér-pýe* gold-dust; *pye-kug* flour-bag; *pye-sgye* flour sack; *Cs.*: 'a double pouch for meal'; *pye-snód*, flour-tub; *pye-pór Cs.* a box for meal; *pye-pád*, flour-bag; *pye-baŋ*, flour-store; *pyé-ma*, dust, powder; saw-dust, filings etc.; *pyé-mar* termin. of *pyé-ma*; *pye-már* (*Hindi* *बीमार*) flour roasted with melted butter, sweetened with sugar, considered a dainty. *ཕྱེ་མའེ་ལེབ་* *pye-ma-léb Lex.*, **pye-ma-léb-tæ* *W.*, butterfly.

ཕྱེད་ *pyed* I. half; *pyed-dan-rnyis* ('which with an additional $\frac{1}{2}$ would be = 2') one and a half etc.; *brgya-prág pyed-dan-rnyim*, two hundred and fifty; **yán-ðé Cs.*, **yán-ped, ped-di(saŋ) ped, péul-yán-ped* *W.* one fourth, a quarter; *yán-pyed* one eighth (little used); *mi-pyed* half a man, also used for woman *Pth.* (n.f.); *zla-pýed v zlá-ba*; *zla-ba-pýed-pa*, lasting half a month, e.g. a disease. — *pyéd-ka, -pa, -ma, Cs.*, *pyéd-po Cs.* and vulg. one half; *pyéd-ma* also: partner to one half; *ðis nán-na nai pyéd-ma* *ðig kyaŋ yód-de*, as I have still a partner in this business; *pyed-krún*, half a *skryl-krún* (q. v.), drawing in one leg, and stretching out the other *Gl.*; *pyed-glin*, peninsula; *pyed-brgyad* = *pyed-dan-brgyad* hence sbst.: half a rupee, = $7\frac{1}{2}$ points on the gold-steel-yard *C.*

II. v. *byed-pa*.

ཕྱེ་ཕྱེ་ *pyen* (vulg. *pien*), wind, flatulence *Med.*; *pyón-ba*, to let go a wind; *pyen ñor son*, a wind has escaped (me etc.); *pyen-dhugs Cs.*, id.; *pyén-dri*, a low, soft wind. ཕྱེ་ཕྱེ་ *pyo-pyo*, **cho-ðé zér-uræ*, to set on or at (to set a dog at a person) *C.*

ཕྱེ་མ་ཤ་ *pyogs* I. side, direction; *pyogs gaŋ-nas* from whence? *pyogs ðer, there*, thither, in that direction; *yul dei pyogs-su* or *-la* *son*, proceed in the direction of yonder village; *ltág-pa* (for *-pai*) *pyogs-su Wdn.* towards the nape of the neck; *pyogs yéig-tu* or *-la* towards one side, in one direction; also for together, e.g. to sweep together, to heap together; vulgo also for

at the same time, at once; *kyim-pai pyogs-su byin-pas*, hestowing on lay-men *Dzl.*; *chos pyogs-su yéin-ba* to spend for pious purposes *Mil.*; in the same manner: *dge-bas pyogs-su*, to devote to benevolent designs *Mil.*; for, in behalf of, for the benefit of: *ytán-grogs pyogs-su ñi-léba byéd-pa*, to die, to undergo death for the sake of husband or wife *Mil.*; in letters usually: *de-pyogs-su*, there with you, *ði-pyogs-su*, here with as. — 2. quarter of the heavens, the cardinal points of the horizon; *pyogs bñi*, the four points of the compass; *pyogs bñir*, round about, in all directions; c.g. round (a person or place); *pyogs bñi-nas*, from all sides; frequently also *pyogs bñu*, the ten points of the compass are spoken of, which are the following: *ñar, ñar-lhó, lho, lho-nub, nub, nub-byán, byañ, byañ-ñar, steñ-* and *-óg-pyogs* (Zenith and Nadir); *pyogs-skyón*, *pyogs-skyón-rgyal-po, lha ñén-po pyogs-skyón-ba bñu* similar to *ñig-rten-skyón* (v. *skyón-bñi*), yet ten in number; *rgya-gár-gyi ñar-pyogs-na*, to the east of India; *rgya-gár ñar-pyogs-pa-rnams*, the eastern Indians. — 3. *sa-pyogs*, country, region, neighbourhood, part, *ñben-pai sa-pyogs*, lonely region, solitary part; *ñigs pai sa-pyogs*, an unsafe country; *yul-pyogs* id., *nai sa-pyogs-na* in my country *Mil.*, *C.* — 4. part, party, also *pyogs-ris*; *yán-la pyogs gyúr-ba*, to take another man's part, to side with a certain person *Thgy.*; *pyogs-(ris) byéd-pa* c. genit. *W.*, **ðog-(ri) ðó-ðé*, *pyogs dzin-pa Tar.*, *pyogs tsam rig-pa Tar.* 119, 4 id.; *pyogs-méd* impartial, *sine ira et studio*, gen. in a Buddhist ascetic sense: indifferent to every thing; *pyogs-ña Mil.*, *pyogs-lhun Lex.*, prob. also *pyogs-ñen Tar.* 184, 22, partial, interested; *pyogs-ñai rtóg-pa*, hesitation, scruples, arising from still feeling an interest in a thing *Mil.*; in a general sense it is used in: *pyogs-mtsuñs-pa* similar *Wdn.*, *Tar.*; *pyogs-mñun - du Tar.* 190, 16 ought to be rendered: appropriate, suitable, adequate; *ráñ-pyogs* one's own party, *yán-pyogs* the other or opposite party; *nyén-pyogs* friends, *dgrá-pyogs* enemies; *ñkár-pyogs* the

the well-disposed, esp. the good spirits, *ndg-pyogs*, *adig-can-gyi pyogs* the bad, malicious, esp. the evil spirits, devils. — 5. in popular language the word is used also with respect to time: **Ka-sa-stön-čogs* *Ld.*, last autumn.

ཕྱགས་པ་ *pyogs-pa* I. vb. to turn vb. n., *čö-la* to turn to religion *Schr.*; *pyir pyogs-pa* to turn one's self back, to turn aside (*Schr.* *pyir pyogs-par byed-pa*, to divert from, to dissuade from) *Tar.* 12, 14 28, 9. *či-kar pyogs-pa* turned to dying — near dying? *kör-ba-la rgyab-kyls pyogs-pa*, to turn one's back to the orb of transmigration; *miön-du pyogs-pa*, 1. to be visible, to be evident, to be exposed to view (?), *lho-ñoe-su miön-du pyogs-pai bräg-las byün-ba* growing on a surface rock on the south-side *Sambh.*; *don de miön-du pyogs-par byä-bai pyir*, in order to bring this meaning to the light, to express it clearly *Gram.* (?). 2. to be openly or evidently attached to, to adhere to (?) *rgyüd-la* to a Tantra or treatise *Sambh.*

II. adj., sbst., attached to, following; a partizan, an adherent.

ཕྱོད་པ་ *pyod-pa* Cs. progress, *pyod čö-ba*, great progress; *Lex.*: *sa-pyod-čö* v. *čod*.

ཕྱོར་ *pyor* *Mil.*, prob. for *mčor*.

ཕྱ་ *pra*, *pra*, ornament (?), jewel (?) *pra rgyag-pa*, *rgyab-pa*, *göd-pa*, *döbs-pa*, *Sch.* also *pras sprä-ba*, to insert an ornament of jewels, to stud with jewels; *rmog-la pad-ma-rä-gai pra btäb-pa de*, this set of rubies on the helmet, this helmet studded with rubies *Gl.*; *rin-čén sna-tögs-kyls pra bköd-pa* *Mil.*; *pra-tšöm* border, trimming, *Lex.*

ཕྱ་རྒྱལ་ *pra-rgyas* *Was.* (241) = *bäg-la nyäl-ba*, vanities, i.e. passions, errors, erroneous notions.

ཕྱ་རྒྱལ་པ་ *pra-dög* v. *pirag-dög*.

ཕྱ་པ་ *pra-ba* 1. v. *pra-ba*. — 2. *Li.* a disease of children. — 3. adj., gen. *pra-mo* (Cs. also *bo*) thin, fine, minute, opp. to *šööm-po* q.v., *šbrul pra-mo zig* *Tar.*; in a general

sense, little, small, *séms-can pra-mo-rndms*; *na-pa-mo*, little as to age, young, *Mil.*; trifling, little, slight, *rdam-rtog pra-mo* slight scruples, *Mil.*; *rdzun pra-mo*, a little lie, a fib, *Thgy.*; **čä-mo-ne tön-wa, lab-pa**, to see, to inspect most accurately, to learn the minutest details, *C.*; thin, high, rel. to voice *W.*; *pra-tib* *Lex.*, fine and exact; *šin-tu pra-ba*, in reference to the doctrine of Buddha, implying prob. its subtilities. Cf. *piran*.

ཕྱ་མ་ *pra-ma*, calumny, slander, esp. through tell-tales and intermeddling persons *B.* and col.; *pra-ma byed-pa* *Dzl.*, *smrä-ba* Cs., *jüg-pa* *B.* and *C.*, **čö-čö* *W.*, resp. (when referring to a person of higher rank) *yröl-ba*, *žü-ba*, to calumniate, slander, vilify, blacken; *pra-ma-mkan* Cs. calumniator, slanderer.

ཕྱ་མེན་ *pra-mén*, sorcery, witchcraft *Schr.*; so prob. *Pth.*: *mi-dgos-pai pra-mén-gyi nan-snägs*, an evil magic spell of pernicious necromancy; *pra-men-po* and *-pa* masc., *-mo* and *-ma* fem., necromancer, wizard, witch; *pra-mén rdzä-ki* (for *dzo-gi*, འཇིགས་པ་) id.

ཕྱ་མོ་ *pra-mo*, v. *pra-ba*; ཕྱ་མེན་པ་ *pra-šags*, v. *pra-ba*.

ཕྱ་ཁ་ *pirag* provinc. also *dbrag*, *srag*, 1. intermediate space, interstice, interval, hence *pirag-tu* = *bär-du* *Thgy.*; a hollow, ravine, defile; *smín-präg* v. *smín-ma*. — 2. after cardinal numbers it seems to correspond about to the Greek subst. termination *as*: *bču-präg* a decade, *brgya-präg* a hundred (century), *stön-präg* a thousand (chiliad), *brgya-präg* *čig*, *brgya-präg bču*; *stön-präg bži-bču-žig*, a number of forty thousand *Dzl.*; *bäun-präg*, ἐβδομας, week (recognized as a measure of time, but in common life not much in use).

ཕྱ་ཁ་པ་ *pirag-pa*, 1. sbst., resp. *aku-jiräg* shoulder, *pirag-pa-la gél-ba* *Gl.*, *tögs-pa* *Sambh.* to load on one's shoulder; *grögs-poi pirag-pa-la dzég-pa*, to mount the shoulder of one's companion *Dzl.*; upper arm, *pirag-pu ynyis-kyls ša* *Dzl.*, *pirag-göi*

པྱ་ཁྱོད་ *prañ*པྱ་ཁྱོད་ *prugs*

Lt. id. — 2. vb., also *prág-pa*, to envy, to grudge, *Cs.*; *prag-dog*, *pra-dog*, the envy, *prag-dog skye* envy is stirring within me, I envy, *frq.*; *prag-dog-can*, envious, grudging, jealous *Plh.*

པྱ་ཁྱོད་ *prañ*, v. *prañ*.

པྱ་ཁྱོད་ *prad*, *tsig-prad*, *prad-kyi yt-ye*, particle, e.g. *rnám-dbye-prad* the signs of the cases, *kyi*, *la* etc.

པྱ་ཁྱོད་ *prad-pa* v. *prad-pa*; *prad-po* for *Krad-po Wdi.*

པྱ་ཁྱོད་ *pran*, *prán-bu*, (*Ts.* also *prán-te*) = *prá-mo*, little, small, trifling, yet more in particular phrases, and less used in books, than in common life, esp. in *C.*: **rin f'm-bhu t'e-dhe** (lit.: *spraul-de*) having paid, spent a trifle; **zu-ba f'm-bhu zig** a small request; **f'm-bhu cig** a little bit *C.*; as *sbst.*: 1. part of the body (whether in a general or a more particular sense, I have not been able to ascertain), in medical writings the *pran-bui nad* form a class of their own; *yan-lóg-gi pran yèd-pa Ghr.*, to maim, to mutilate parts of the body (not necessarily to castrate *Sch.*). — 2. knives and other small instruments used in surgery *Med.* — 3. *pran-rán* in the polite epistolary style the person of the writer, 'my own little self', 'your humble servant'; *prán-la rán-gi* = to me my ..., *inst. of: ná-la ná-rán-gi.* — *pran-tségs*, trifles, minor matters; *dúl-ba pran-tségs-kyi yá* the minutiae of religious discipline, *Dulva.*

པྱ་ཁྱོད་ *pran-rtsog*, *pran-ne-rtsug-tsi* stated to be = *pyin-ci-lóg Ld.*

པྱ་ཁྱོད་ *pran-tségs* v. *prán-bu* extr.

པྱ་ཁྱོད་ *pral* v. *prál-ba*; པྱ་ཁྱོད་ *pri-ba* v. *pri-ba*; པྱ་ཁྱོད་ *prid* v. *sbrul-pa.*

པྱ་ཁྱོད་ *prin*, *prin*, news, tidings, intelligence, message, *prin bzán-po*, good tidings, favourable accounts; *prin-bkur-mkan*, messenger, *vulgo*; *prin skur-ba*, *sprin-ba* to send word, information, *kyér-ba*, to bring tidings, intelligence; *spród-pa*, *pród-pa* to deliver; *smrá-bu*, *ryól-pu*, *hyél-pa* to report, to de-

liver messages orally; to superiors: *yól-ba*, *zu-ba*; to inferiors: *agó-ba*, *yuán-ba*; *kó-boi prin yan dé-la byós zig* deliver a message to him also from me *Dzl.*; *prin-ytam* message, report *Cs.*; *prin-pa* messenger; news-monger *Cs.*; *prin-bzán* gospel *Chr. Prot.*; *prin-yig* letter, epistle; *prin-lán* answer to a message. — *prin-lás* (*W.* **cag-lás*) 1. resp. for *las* labour, business; deed, work, *frq.*; *ráb-tu-yndas-pai prin-las mdzad* (the Buddhas) performed the work of consecrating *Ghr.*; *prin-lás nam bzai* the same as *zi-rygas-dban-drág-gi prin-lás Ghr.*, v. explanation under *zi-ba*; *prin-lás zól-ba*, *prin-bzól byed-pa* codpar. to commit a thing to another person's care or trust, e.g. before going on a journey; in reference to gods: to recommend to their protection or blessing *Ghr.* and elsewh. — 2. po. for *prin-las-pa* commissary *Ghr.*, where Avalokitesvara is called *prin-lás* of all Buddhas. — 3. efficiency, power *Mil.*

prú-gu v. *prug.*

པྱ་ཁྱོད་ *prú-ba*, *prú-ba* = *kóg-ma* earthen pot, pan, stew-pan.

པྱ་ཁྱོད་ *prú-ma*, *prú-ma* 1. uterus, matrix of animals, or acc. to *Cs.* merely the integuments of the eggs; acc. to some, also the urinary bladder. — 2. encampment, = *dmug-egúr Lex.*

པྱ་ཁྱོད་ *prug* 1. in compounds for *prug-gu*, པྱ་ཁྱོད་ *prú-mo* child, a young one (of animals); *prug-gu-mo* a little girl *Cs.*; *prug-gu skyéd-pa* to beget children, *yó-ba* to rear, to bring up (children); *prug-gu skye* a child is born; *ðor* a miscarriage, abortion, takes place; *prug-gui* *dus* childhood; *dá-prug* orphan; *nal-prug* bastard; *glán-prug* the young one of an elephant; *sén-prug* a lion's cub etc.; metaph. of disciples and subalterns: *tsón-prug* the merchants of a caravan in their relationship to their leader *tsón-dpón*. — 2. fine cloth or woollen stuffs *Wis.*, *snam-prug* id., *dbus-prug* woollen goods from *Ü Mil.* པྱ་ཁྱོད་ *prugs* one day with the night, a period of 24 hours, — but this signification does not hold good in every case.

ཐུང་པོ་མོ་ *prud-yzön* v. *yzön-pa*.

ཐུས་ *prum* Lt and S.g.? *prum-rüs* cartilage, gristle.

ཐུས་ཐུས་ *prum-prum* Sik. = *prum-prum*

ཐེའུ་ *preu* Cs. = *prá-mo*.

ཐེང་བ་ *prén-ba* v. *prén-ba*.

ཐེད་ *pred*, *pred*, cross, transverse; across, athwart, obliquely; *pred-du*, col. **éd-lá**, crossways, in a cross direction; *pred-lam*, a path (horizontal or inclined) leading along the side of a mountain, (cf. on the other hand *pran*); *pred-yán* bolt or bar of a gate; **éd-la dān-po**, horizontal W.

ཐེད་པོ་ *pró-bo* something like: a child's frock or chemise Ld. (P)

ཐོག་ *prog* etc. v. *prog*; ཐོག་, ཐོག་ *prob*,

prol v. *prob*, *prol*.

ཐོས་ *pros* v. *pró-ba*.

འཕགས་པ་ *pag-pa*, pf. *pag*, 1. to rise, to be raised, e.g. a post or stake raised by the frost; to soar up, to fly up to heaven, a miraculous feat often performed by the saints of legends, Dzl. and elsewhere; of rays of light, Dzl. and elsewhere; fig.: to be higher, more elevated, *dei stén-du* (or *dé-las*) *dpag-tadd bryad-kri* (or more accurately *kris*) *pagas-so* Glr., Pth., (this region) lies by 80 000 miles higher than that *Stg.*; to grow larger, longer, of the apparent lengthening of the teeth when aching W.; of horses: to rear, to rise up on the hind-legs; more particularly of the deifying of saints; thus the demi-god-like king *Srontsanagampo* in his farewell speech says: *Kyed kun pagas-pai byin-rabs yin* I am the divine instrument of your elevation (your elevation-blessing), he who will effect your ascent to heaven or deification; part. pf. *pagas-pa* (Ssk. *प्राप्त*), sublime, exalted, raised above, *pál-las pagas-par bzán-ba* a more than ordinary beauty Dzl.; *žan-pas pagas-par gyúr* to he far excelled others Dzl.; *Kyid-(par) pagas-(pa)*,

distinguished, excellent, glorious, *yúl-las Kyad-pags rgya-gar-yul* India, the most glorious country; *nór-sna Kydd-par pagas-pa brygai būl-ba* an offering of a hundred of the most costly kinds of jewels Pth.; esp. in reference to holy persons, things, places etc.; title of saints, and teachers of religion, with the fem. *pagas-ma*; *pagas-pa* 'par excellence' is Avalokitesvara, in W. esp. the one, that has his throne at Triloknath in Chamba, v. *re-pag*; the word is also frq. used as an epithet, placed at the head of the title-pages of religious writings; lastly it is a name of common persons. — *pagas-pai nor būn* the seven treasures of the saints: *shyñ-pa*, *tsül-krim*, *dād-pa* and the like *Mil.* — *pagas-(pai) yul* 1. elevated country, highland. 2. the holy land of the Buddhists, the tracts of the middle Ganges; *pagas-pai skad*, the Sanskrit language *Lex.* — *pagas-ryyal* Tar. and elsewhere. — ཐག་པོ་མོ་ *Schf.*, town and district of Ujain. — 2. the word is stated to imply also to play, to joke, to make sport C.

ཐམ་ *pan* 1. v. *pan* I. — 2. also *panis*, *apanis*, *spanis*, height, *pan-du*, *panis-su* in height; *kri-pan* v. *kri*, *go-pan* v. *go*; *nam-pan*, the height of the heavens *Lex.*, *Mil.*; *dbu-pan* fig. highness, sublimity, *dkon-mčog-gi dbu-pan smad-pa* to lower, to detract from the sublimity of God (v. *dkon-mčog*), to blaspheme God *Domañ*; *panis-mto* high Dzl.; *panis-mto-ba*, *panis-mton-dmān* relative height Dzl.

ཐམ་པ་ *pan-ba* fut., *panis-pa* pf. of. *pan-pa*.

ཐམ་པ་པ་ *panis-pa* 1. frq. for *panis-pa* to spare, to save Dzl.; kindly and carefully to protect from harm, e.g. a drunken Lama *Thgy.*; hence prob. the version ཐམ་པ་; *panis-med ytön-soms-lān* liberal, bounteous, without restriction S.g. — 2. Glr. also for *panis-pa* province.

ཐམ་པ་ *pan* I. v. *pan* (I). — II. *pan-yul* Glr., *pan-po* Huc II, 242; name of the nearest alpine valley north of Lhasa, the inhabitants of which are said to speak an indistinct dialect.

འདམ་པ་ *jam-pa*, pf. *jam*, opp. to *rgyal-ba* to be beaten, conquered, to come off a loser, to get the worst of, *yyül(-lus)* in battle *Dzl.*; *lha-ma-yin-las* by the Asuras *Dom.*; in law-suits, in traffic etc.; *jam-par gyür-ba B.*, **jam (lō-ica* C.* id.; also with *jam*, as if it were a sbst.: **jam kūr-ica* C.* to put up with, to bear a loss, damage, defeat; *jam blān-ba Glr.*, *Pth.* prob. id.; *jam-par byed-pa* to beat, to defeat, to conquer, *rgyāi-rnam jam-par byas* he conquered the Chinese *Glr.*; *rās-pus bōn-po čos-kyis jam-byas-te* Raspa overcoming the Bonpo by the doctrine of Buddha (v. čos 3.) *Mil.*; **jam čüg-čē or kāl-čē* W.* id.; *jam plog son* I have met with a loss, I suffered damage, opp. to *gyal tob son*; *jam-rgyal ma beris-na* if one is not inclined now for a serious struggle, will not stand the chance of... *Mil.*; *yid-jām-pa Mil.*, **sems jam-po* C.* dejection; *yid-jām-ma* a low-spirited, dejected woman *Mil.*; *jam-pa Glr.*, *jam-po* the vanquished etc.; **jam-pu no-lén cō-čē* W.* to give in, to ask pardon; *mi-jām* 1. invincible. 2. a man's name. 3. *mi-jām ngön-po Zam.*, also *mi-jām čos-kyi rje* is stated to be = *jam-dbyāns*.

འཕྱུག་ *phar* C. in compounds: board, *gyo-phar* board or leaf of a door.

འཕྱུག་ *phur-ba* I. sbst. v, *phur-ba*.

II. vb. (vb. n. to *spór-ba*) 1. to rebound, of stones, **bar-nān-lu* W.* to splash up, of water, to fly up, of sparks; to leap, to bound, to throb, of the veins, *rtsa phar*, the pulse is beating; **phar tá-čē* W.*, to feel one's pulse; **nyin-ku phar dug** his heart is throbbing, palpitating; **phar-ra rag** I have heart-throbbing (v. *rag*); *phar-phiro čad* v. *phró-ba* 2; *sá-la phur-ba*, to fidget, to be restless, to jump, from fear *Pth.*; *phar-gyis phur-ba* *Lex.* prob. the same as *phur-ba*. — 2. C. to be raised, elevated, promoted, advanced.

འཕྱུག་མ་ *phur-ma*, *Sch.* 'double, manifold'; *bryga-phar-ma*, *Sch.* 'more than hundred'.

འཕྱུག་ *phul-ga* C., incision, indentation, notch.

འཕྱུག་ *phig-pa*, *phig-pa*, pf. *phigs* *Sch.* = *big(s)-pa*.

འཕྱུག་ *phir-ba* *Ts.* = *phir-ba*, to fly.

འཕྱུག་ *phug-pa* *Sch.* = *bug(s)-pa* (?).

འཕྱུང་ *phün-ba*, pf. *phün*, to sink, to begin to decay, to be in declining circumstances, to get into misery, either by one's own fault, or that of others (opp. to *tsén-ba*) *Glr.* and elsewhere; *bód-yul phün-bai las* a deed to the detriment of Tibet *Glr.*; in a similar manner *bód-yul phün-bai phün-gón*, mischievous conjurers in order to inflict an injury on Tibet *Ld.-Glr. Schl.* 21, b; *ngar-gyis rgyāi-yul phün-bar byas-pa-rnam dran-nus*, remembering the calamities brought on China by Mgar *Glr.*; *phün-bar gyür-ba B.*, **phün-du (lō-ica* C.*, **phün čā-čē* W.*, to be ruined, to perish, *phün-bar byed-pa B.*, *phün-lu sbyór-ba Mil.*, prob. also *ytón-ba*, *phig-pa* to ruin, to undo *Pth.*; *rañ-phün* having been reduced by one's own fault; *phün-ukrol* or *krol* the decay of fortune, ruin, destruction *Mil.* and elsewhere; *phün-yzi* cause, occasion of decay *Mil.*

འཕྱུང་ *phud-pa* to lay aside, to put away, to separate, = *búd-pa* C. (?), *phug-pa phud-pa*, to clear, to part the flour from the bran, to sieve *Sch.* (?)

འཕྱུང་ *phub-pa* = *bub-pa* to cover with a roof *Sch.* (?)

འཕྱུང་ *phur-ba*, pf. *phur*, 1. to fly; *phur-gyis phur-ba* *Lex.*, prob. id.; cf. *par-lu*. — 2. to wrap up, envelop, muffle up; *Dzl.* 225, 10: *rin-po-čē gós-kyi mīā-mar* the gem into the skirt of the coat, and likewise *Dzl.* 225, 13 read: *gós-mtar phur-te*, inst. of *byūn-ste*; *ngo gós-kyis Mil.* (col. not used). — 3. = *mayed-pa* to rub with the hand, e.g. linen in washing, leather in tanning *Glr.*; to scratch (softly) C.

འཕྱུག་(ཡིག) *phul(-yig)* prefix, *de soys da-yig gūs-phul-can*, these and others have *d* with the prefix *y*: *bās-phul-kao* words beginning with *k* with the prefix *b*; *bā-yis phul-bai slu*, viz. *bsla*...; *das-phul-mét* these receive no *d* as prefix; *sa-*

ra-lá-rnams རྒྱུ་ལ་འཇུག་བ་ *ni* the manner in which prefixes are joined with words beginning with *s*, *r* or *l*; *rkyari-* རྒྱུ་ལ་ words beginning with a simple consonant (to which also *ya-*, *ra-*, and *la-* tags are reckoned), preceded by a prefix; *brtsags-* རྒྱུ་ལ་, words beginning with two consonants and a prefix e.g. *beku* Gram.

འཇུག་བ་ རྒྱུ་ལ་ I. v. the preceding article.
— II. vb. 1. = *bu-lu*, to give. — 2. to push, to jostle; **bul-tug gyab-è**, to push with the fist, with the trunk, (of elephants) etc., *W.*; *gru-mo* རྒྱུ་ལ་ *rdeg cig byed-pa*, to jostle with the elbow *Mil.*; vulgo **bul-dag* or *tug* *W.*, **bul-tsug* *C.*

འཇུག་བ་ རྒྱུ་ལ་ v. *peg*.

འཇུག་བ་ རྒྱུ་ལ་ pf. *pañs*, fut. (and frq. for the pres.) *pañ*, imp. *pañ*, *pañs*, 1. to throw, to cast, to fling; *nám-mka-la* into the air *Dzl.*; *kór-bar*, to throw into the orb of transmigration *Mil.*; *dmyál-bar*, to cast into hell *Thgy.*; **ka pán - è**, to shovel snow (out of the road, from the roof); **pañ-te bór-ra tsig-te bór** am I to throw down the wood, or pile it up? *W.*; **pu pañ - è** to cast the hair *W.*; hence *pañ*, spindle, and *pañ-siñ*, acc. to *Sch.*, a weaver's shuttle (it being flung). — 2. to fire off, to discharge, to let fly, *mda*, an arrow, *yañ-la*, at another *Dzl.*; *pañ-duñ* dart, javelin *Stg.*; to shoot, *pañ-mi ñes-pa*, *W.* **pañ-mi-ñes-kan**, one that does not know how to shoot. — 3. *Sch.* *pañ - pa bñan-ba* 'to intend, to have a mind, to think upon, to consider', (yet in the only passage, in which I met with the word, in *Thgr.*, the above meaning does not seem applicable).

འཇུག་བ་ རྒྱུ་ལ་ I. vb. pf. *pel* (ཐེལ་) vb. n. to *spél-ba*, opp. to *grib-pa*, 1. to increase, augment, multiply, enlarge, frq.; **um lan nyi-la taam pel** how many are two times three? *W.*; *pel-grib-kyi dbuñ-gis* in consequence of the increase and decrease *Gram.*; *pel-grib-nid*, prob. diseases arising from an excess or deficiency of humours *Wñ.* — 2. to improve, to grow better,

bsam-yañ or *tug-dam* རྒྱུ་ལ་ *ñin* meditation has improved, has proceeded better *Mil.* — II. sbst., *Sch.* also *pél-ka*, 1. increase. 2. development *S.g.*

འཇུག་བ་ རྒྱུ་ལ་ pf. and imp. *pos*, prop. intrans. to *spó-ba*, = *ynas-spó-ba*; 1. to change place, shift, migrate frq.; *myur-du* རྒྱུ་ལ་ *ñig*, go speedily elsewhere! *Dzl.*; in a more general sense to change, *pó-mél* *bde-ba* changeless happiness; in a similar sense *pó-gyur-méd-pai mal-byór* *Mil.*; yet frq. also vb. a: *kú-ba yañ pó yañ pó byás ñiñ* pouring off the gravy again and again *Pth.*; very frq. *tsé* *pó-ba*, *ñi-ñi* *pó-ba*, *ñi-ñi* *pó-ba*, to exchange life, to die, (in the earlier literature the most common expression for it); the last of the above terms prob. may be explained by *ñi-ñi* *pó-ba*; *ñi-ñi* *pó-ba* *déba - pa*, *Thgr.* frq. seems to mean: to help the soul to a happy departure. — 2. *C.* to fall out, to shed, of wheat and corn in general.

འཇུག་བ་ རྒྱུ་ལ་ pf. and secondary form *póg*, to hit, strike, touch, beset, meet, *miar-bai dris* *póg-pu* *fams-dad* all whom the sweet odour met, to whom it became perceptible *Dzl.*; gen. with *la*: *od-zér*, *grñ-ma mi-la* *póg*, a ray of light, a shadow falls upon that man *Gl.* frq.; *kó-la nad*, *tsad-pa*, *ñad-pa* *póg*, disease, heat, punishment etc. has befallen him; *ya-póg-mkan* an epileptic person *W.*, *C.*; the signification: to hurt, seems to be less inherent to the word than dependent on contingent circumstances.

འཇུག་བ་ རྒྱུ་ལ་ *Cs.* archery, *pón - sa* archery ground, *pón - mkan* archer, *pón-skyén* good, skilful archer *Dzl.*

འཇུག་བ་ རྒྱུ་ལ་ *Cs.* buttocks; *póns* sitting-part, posteriors *Lt.*, *Wñ.*; *pón-la skyön-pa* *Sch.* 'the riding of two persons on one horse'.

འཇུག་བ་ རྒྱུ་ལ་ 1. vb., pf. *póns* or *póns*, to be poor, indigent; *póns-par* *bzúg-pa* to let (another) pine in poverty *Thgy.*; with instrum. to be deprived of, to lose, *rgyál-po erde-kyis* *póns-nas* the king having lost his son *Pth.* — 2. also *póns-pa*, sbst. poverty,

འཕྲོང་བ་ *pyod-pa*

and adj. poor, v. *phóns-pa*; perh. also dejected, disheartened.

འཕྲོང་བ་ *pyod-pa* = *phod-pa*, *Cs.*; འཕྲོང་བ་ *phón-po* = *phón-po*; འཕྲོང་བ་ *phób-pa* = *bébs-pa* Sch.

འཕྲབ་ *pyd-ba*, pf. *pyas*, acc. to *Lex.* = *smód-pa* to blame, censure, chide; the context however, in which the word occurs, seems to suggest the meaning: to scoff, to deride, (Sch.) e.g. *Dzl.* 122, 13. ལེལ་, 7. 220, 15; also *Pth.* mis. *pyid-ru* འོའ, people will laugh at you.

འཕྲལ་བ་ *pyag-pa*, pf. *pyags* or *pyag†* to sweep, to clean *Lex.*, *Pth.*; cf. *pyag-dar*.

འཕྲང་བ་ *pyan-ba*, pf. *pyans*, vb. n. to dpyán-ba, to hang down, *dar sion-poi ge-da pyan-ba* a handkerchief of blue silk hanging down from the head *Sambh.*; má - mchu tñr - du *pyán-ba* the lower lip hanging down, as a sign of death *S.g.*; to cling to a person, from love etc.; *rje-btsún-gyi skú-la Mil.*, to the Reverend's person (or body?); *jú-zin pyán-ba* to cling to, to take a firm hold of *Thgy.* — *pyan-tág* plumb-line, sounding-line *C.* also *dpyán-tag*. — **čán-kem-pa** rope-dancer, esp. at the festivities of new-year *C.*

འཕྲང་མེས་ཀྱི་ལྷ་མོ་ or ལྷ་མོ་ *pyan-mo-nyug* or *yug* Sch., singular, strange.

འཕྲད་ *pyad* Sch. = *pyad*.

འཕྲན་བ་ *pyán-pa* *Lezz.* = *yán-pa* to ramble, to range, roam about, wander, stray from; *pyán-te gró-ba Dzl.* 250, 4.

འཕྲར་བ་ *pyar-ka* Sch., blame, affront, disgrace.

འཕྲར་བ་ *pyar-ba*, imp. *pyor* and *pyor* 1. to raise, to lift up; *prú-gu nám-mka-la Glr.* to lift the infant up to heaven; to hold aloft, e.g. the *dor-je* in practising magic, pointing it towards heaven; so also *adig-mdzab* to raise the finger *Mil.*; *rál-grí*, to lift up the sword to fetch a blow; to lift up the grain in a shovel, hence: to fan, to sift, to winnow. — 2. to hoist, a flag, frq.; *pyar-dar* or *dar-pyár*, a flag; in a

འཕྲུབ་ *pyd-ba*

general sense: to hang up, so esp. *W.* **čdr-la** (*Lad.* **čás-la** for *čars-la*), **bór-čé** id.; **čdr-lu tán-čé** to hang a man; *čdr - šip* gallows; occasionally too: to cling or stick to an object. — 3. *Cs.* to show, to represent, to excite, to waken; *pyar-pyen*, engaging, winning behaviour (= *jog-agégs*), *pyár-ba byéd-pa* to assume an alluring attitude; *pyár-ka-čan*, tempting, graceful, charming.

འཕྲུབ་ *pyi-ba* I. subst. marmot, *pyi-ba*. — II. vb. pf. *pyis*, *pyis* 1. to be late, to be belated, to come too late; *gál-te pyis-na*, if I come too late *Dzl.*; *da kyod čuni pyis-pa yin* you come just a little too late *Pth.*; *pyi-mo* v. *pyi* II. — 2. also *pyid-pa* to wipe, to blot out, *mig* to wipe the eyes *lth.*; *mčt-ma* the tears *Glr.*; to pull out, *spu* the hair *W.*; to tear out, *rüg-pa* the testicles *Sch.*; *pyi-ras Cs.*, wiper, wiping-clout, duster; *lig-pyi Cs.*, towel, v. *pyis* II.

འཕྲུག་བ་ *pyig-pa*, Sch. to blind, better *kyig-pa*.

འཕྲུད་བ་ *pyid-pa* v. *pyi-ba*.

འཕྲུབ་ *pyil-ba* for *kyil-ba* to wind, to twist, (the hair) *Wdi.*

འཕྲུག་(ས་)བ་ *pyug(s)-pa*, rarely *čug-pa* to be mistaken, also *W.*; to mis, *lam*, the road *Lex.*; *ču-todd*, to mistake the hour *Pth.*

འཕྲུབ་ *pyur-ba* 1. to mount, to rise up, of smoke; to overflow; inundate, of rivers and lakes *Lex.* — 2. Sch. to heap up, to accumulate? v. *pyur-bu*.

འཕྲུབ་ *pyé-ba*, pf. *pyes*, to crawl, to creep, like snakes; esp. *lto-pye*, 'belly-creeper', snake, serpent; *pyé-ba čén-po*, *མཐོང་ལྷ་*, name of a demon; *pyé-bo*, fem. mo cripple *Lex.* = *rkan-med*.

འཕྲུན་ *pyen Mil.* = *pyen*, wind, *ytón-ba*, to let go a wind.

འཕྲུབ་ *pyo-ba* pf. *pyos* 1. to swim, of fishes, *Mil.* — 2. to soar, to float, in the air *Thgy.* — 3. to flow, heave, swell, of fluids *Mig.*; *pyo-dar-ba* Sch., to undulate. — 4. to range, roam about, gambol, *rtse-zin pyo-ba*. of deer *Mil.*; *ri-la pyo*

dgu, po. the wild animals of the field *Sch.* — 5. *myin རྟོན་པ་* *Sch.*, 'the heart is swelling, courage is rising'; however *des-pa རྟོན་པ་* *Med.*, seems rather to imply: consciousness gives way, is wavering, flitting; *sems རྟོན་པ་* *Lt.*?

འཕྱིང་བ་ རྟོན་པ་ *Lt.* perh. = *ལྟོན་པ་*; occasionally, like *ལྟོན་པ་* used incorr. for *mčóns-pa*.

འཕྱིང་སྐྱུ་སྐྱུ་ རྟོན་པ་ *Sch.*, pride, haughtiness, insolence.

འཕྱིང་སྐྱུ་ རྟོན་པ་, harlot, prostitute, *byed-pa*, to whore, to fornicate *Lex.*

འཕྱིང་བ་ རྟོན་པ་, v. *ལྟོན་པ་*, also for *ཅོར་པ་*; *ལྟོན་པ་* for *mčór-po*, hence *ལྟོན་པ་* *Sch.* dandy, top.

འཕྱིང་སྐྱུ་ རྟོན་པ་ *Sch.*, purchase-price of a bride.

འཕྱིང་བ་ རྟོན་པ་ I. vb., also *prá-ba*, pf. *ལྟོན་པ་*, to kick, to jerk, to strike with the foot, *ལྟོན་པ་* a stroke or kick with the foot, *byed-pa* to kick about with the feet, in a paroxysm of pain or anguish, *Pth.*; **ཁྱེ་ལྟོན་པ་*, to give one a kick. — II. — *prá-ba*, *prá-mo*.

འཕྱིང་, འཕྱིང་བ་ རྟོན་པ་, to envy, grudge, v. *ལྟོན་པ་*.

འཕྱིང་, འཕྱིང་བ་ རྟོན་པ་, *ལྟོན་པ་*, *ལྟོན་པ་*, *lam-prán*, a foot-path along a narrow ledge on the side of a precipitous wall of rock (ལྟོན་པ་ 'a defile or narrow pass' *Sch.*), frq.; *bar-doi ལྟོན་པ་* the road of the abyss of the *bar-do*, (as with us: the valley of death) frq. *Thgr.*; *bar-doi ལྟོན་པ་*-*agrol*, prob. a prayer for deliverance from that abyss *Thgr.*

འཕྱིང་འཕྱིང་བ་ རྟོན་པ་ - རྟོན་པ་ *Sch.* something hanging down.

འཕྱིང་བ་ རྟོན་པ་ pf. and fut. *ལྟོན་པ་* to meet together; *dan* to meet with, to fall in with, to find; *de dan ལྟོན་པ་*, you shall see him *Dzl.*; *de ni na dan ལྟོན་པ་* *mi tub*, him I cannot admit *Dzl.*; *bdag dan ལྟོན་པ་* *dog cig*, come to see me *Dzl.*; *snar na dan ལྟོན་པ་* *og-tu* not until they have met me (sensu obsceno) *Dzl.*; *byis-pai ro cig dan ལྟོན་པ་* he found the dead body of an infant *Dzl.*; *ལྟོན་པ་*-*tsams* *Sch.*, intersecting line of two plains, corner, angle.

འཕྱིང་བ་ རྟོན་པ་ - རྟོན་པ་ and *ལྟོན་པ་*; *ལྟོན་པ་*-*byed-pa* to flutter, of a bird wounded by a shot.

འཕྱིང་, འཕྱིང་བ་ རྟོན་པ་, *ལྟོན་པ་*, prob. to be regarded as a sbst., like *drun*, *mdun*, *sia* etc., expressing immediate nearness; 1. in reference to space, but seldom, as for instance *ལྟོན་པ་* *Kyi Krid-de*, having a dog near at hand *Glr.*; gen. 2. with respect to time: *ལྟོན་པ་* *dan ལྟོན་པ་*, what is going to happen immediately and at a later period, presence and futurity; *ལྟོན་པ་*-*ལྟོན་པ་* *gal-rkyén tams-dad sel-bar byed* *Glr.* to avert immediate and subsequent disasters; *ལྟོན་པ་* *gan-la bzai* that is good both for the nearest and the more distant future; *ལྟོན་པ་* *dan yün-du* now and for, a long time to come; *ལྟོན་པ་*-*sog-jog-méd-par* without having gathered or laid up any thing for daily use *Mil.*; *ལྟོན་པ་* *gyl dug-tsugs nán-pa* a poor temporary dwelling, or also: a common, ordinary dwelling, v. no. 3; *ལྟོན་པ་* *da rjan ma rnyed-de* as at the moment he was not able to procure any other meat *Dzl.*; *ལྟོན་པ་* *steb yon Mil.* I shall come immediately; *ལྟོན་པ་* *du dgos-pai yo-byed* the things necessary for daily use *Dzl.*; *ལྟོན་པ་* *byór-ba ma yin* that is not to be had at a moment's bidding *Dzl.*; also postp. c.g.: *dei ལྟོན་པ་* *pan* that will help the moment directly after it; more frq. after verbal roots = *ma-lag-tu: jeds-prál* as soon as he had arrived *Mil.*; *smras-prál* as soon as it has been spoken *S.g.*; *skyes-prál* immediately after birth *Lt.*; in compounds: *ལྟོན་པ་*-*rkyén*, *ལྟོན་པ་*-*dgos*, *ལྟོན་པ་*-*ལྟོན་པ་* cf. above; *ལྟོན་པ་*-*grig* finished, ready, prepared, in proper case, (vulgo, esp. in *W.*, a word much used) **ཁྱེ་ལྟོན་པ་* *de* to prepare, to get ready. — 3. fig., common, ordinary, of daily occurrence, common-place, *ལྟོན་པ་* *B.*, (, (*W.* "pül-kad") common dialect; *zes ལྟོན་པ་* *skad-lu snan* so you may hear it in the language of the common people, *Gram.*, *Wdi.*

འཕྱིང་བ་ རྟོན་པ་, pf. *ལྟོན་པ་*, fut. *ལྟོན་པ་*, imp. *ལྟོན་པ་*, vb.a. to *ལྟོན་པ་*, to separate, to part, **ཁྱེ་ལྟོན་པ་*, id., *C.*; *dan* from;

rtags dan jral he deprived them of their insignia *Glr.*; *srog dan jral-ba* to put to death, to inflict capital punishment *Glr.*; *zäg-tu jral-ba* to cut into quarters (cattle) *Mil.*; *lta-bu jral-ba* to cut open, to rip up the belly *Tar.*; *abrul-bar dka* difficult to part, hard to be kept asunder *Lec.*

འབྲས་པ་ *jras-pa* 1. pf. of *jra-ba*; as subst. stroke, blow, kick with the foot, *Cs.*; *rkan-jras*, id.; *rtas-jras rgyag-pa*, the kicking of a horse; *lag-jras*, a blow with the hand, *Cs.*; *ši-jras Leaz.*, *ši-jras* vulg. (*W. *šin-fäs* or *fä*), the kicking, struggling, moving in convulsions, of a dying man or animal, agony. (*Sch. jras*, to lie on one's side?). — 2. instrum. of *pra*, *Sch.*: *jras spras-pa*.

འབྲི་བ་ *jri-ba* pf. and imp. *jri(s)*, fut. *dbri*, vb.s. to *dbri-ba*, to lessen, diminish; to take away from, **Ka f-i-èe* to take off at the top, e.g. from too full a measure *W.*; more in the special sense of subtracting, with different construction: *de* (or *dé-yis* or *dé-la*) *tig-ro jri-ba-yis* 60 diminished by this, or: this being subtracted from 60; (*tig-rö* = cipher six) *Wdk.*

འབྲིག་པ་ *jrig-pa* 1. to struggle, flutter, *Cs.*; to throb, pulsate, *Lt.* — 2. *Sch.* to desire, covet, demand. — 3. *Sch.* to be suspected. — 4. error? *Sch.*: *jrig-ltän*, erroneous, mistaken, faulty, incorrect.

འབྲིན་ *jrin* v. *jrin*; *jrin-pa* to inform *Cs.*

འབྲུ་བ་ *jru-ba*, **འབྲུ་མ་** *jru-ma* v. *jru-ba* etc.

འབྲུག་པ་ *jrug-pa*, pf. *jru-gs*, to scratch one's self, *jru-gs-na* *Lt.* if one scratches; *za-jrug byed* he scratches himself on account of an itching *Med.*

འབྲུག་མ་ *jru-gs* *S.O.*, perh. = *jrug* II.

འབྲུལ་ *jru-l*, jugglery, magical deception, the abstract noun to *sprul-ba*, q.v.; *jru-l-è-ba* great in magic power *Glr.*; *jru-l-gyi rgyal-po* the magic king, enchanted king, phantom-king *Glr.*; *jru-l-gis kon-jo* the enchantress *Kon-jo* *Glr.*; *jru-l-gyis pyan-gyis* with a magic eye, by means of ma-

gical vision *Dzl.*; *jä-rol ynon-pai jru-l dan ldän-pa* possessing magic power for subduing an enemy *Sambh.*; *rnäm-(par) jru-l (-ba)*, *šo-jru-l*, *rdzu-jru-l*, frq.; *sgyu-jru-l* less frq., id.; *nig-jru-l*, optical deception *Cs.* — *jru-l-gyi kor-lo*, *jru-l-kor*, magic wheel, in ancient literature merely a phantastic attribute of gods etc.; in modern life applicable to every more complicated machine with a rotating motion, e.g. a sugar-mill *Sty.*, an electrifying machine and the like. *jru-l-dgai lha*, *dga-bäi-jru-l-gyi lha*, *yan-dga-jru-l-dban-byed-kyi lha*, the names of various regions that are residences of gods. *jru-l-snäi* 1. delusion, mockery. 2. n. of a monastery in Lhasa founded by the Nepal wife of *Sron-btsan-agum-po's*.

འབྲུལ་ཏུ་ *jru-l-tur* *S.g.* seems to be catheter.

འབྲུལ་བ་ *jru-l-ba*, 1. by its form intrs. to *sprul-ba*; acc. to *Cs.* both are identical in meaning; I met with it only as an abstract noun = *jru-l* in *rnäm-par jru-l-ba* (v. under *jru-l*), e.g. *rnäm-par jru-l-ba dü-ma*, many transformations, magic tricks, for which *rnäm-jru-l* gen. is used. — 2. to be mistaken, to err, to make blunders *Mil.*, better *kru-l-ba*. — 3. to separate, part, discriminate, the good from the bad, truth from falsehood *Ld.* (= *jral-ba*? like *drün-po* and *drän-po*).

འབྲེབ་ *jpre-ba* pf. *jpres* *Cs.*, *jpre byed-pa* *Sch.*, to incline, to lean against; to put down, to lay down; *Dzl. ÖV*, 12, where however the context is not perfectly clear.

འབྲེང་(བ), **ཟེང་(བ)** *jpreñ(-ba)*, *jren(-ba)* subst. col. *W. *jān-nā*, *Ü: *jān*) *Ssk. मृत्त*, a string, a thread or cord, on which things are filed, strung, or ranged, e.g. *mé-tog-gi jpreñ-ba* *Glr.* a wreath, garland of flowers; *jpreñ-ba dmar-po* a wreath of red flowers *Wdk.*; *gans-ris* a circle of snow-mountains *Schr.*; *nags-kyi*, of woods *Sambh.*; *šin-rtai jpreñ-ba rim-pa* *bdun* 7 circles of chariots *Pth.*; *yig-jpreñ* a line of letters; *jpreñ-ba dōgs-pa* to bind a wreath; *jpreñ-akūd*, *jpreñ-fdy* the string or cord of the wreath; *jpreñ-rōdg* bead,

འཕྲེན་བ་ *prén-ba*

hence *prén-ba* esp.: a string of beads, **rosary**; *bgrañ - prén*, rosary for counting the repetitions of prayers and magic spells, being used also in arithmetic, as an aid to memory; *mú-tig-prén* string of pearls, rosary composed of pearls; *nor-bu-prén-ba* of precious stones; also title of a book; fig. *don ma go tsig-gi prén-ba bzun*, they only keep to the string of words, without understanding their import *Mil.*

འཕྲེན་བ་ *prén-ba* vb. n. to love, to be fond of, greatly attached to, with accus.

of the person, *séms-la* and similar supplementary words being generally added; *blá-ma yid-la prén-bai rtags*, *bú-mo séms-la prén-bas Glr.*; *yáb-kyi tugs-la prén-bar gyúr-te*, or *prén-bzin-du* as she was very dear to her father *Glr.*; *ñin-tu prón-ba zig byun* an ardent longing for home came over me *Mil.nt.*

(འཕྲེན་) *prén*, sometimes incorr. for *pran*.

འཕྲེད་ *pred*, v. *pred*. — འཕྲེས་ *pres*, v. *pré-ba*.

འཕྲེབ་ *pró-ba*, pf. *pros*, prop. vb. n. to *spró-ba*, 1. gen. with *las*, from, to proceed, issue, emanate from, to spread, in most cases rel. to rays of light; *sku od-zér pró-ba* a body from which rays of light proceed, a body sending forth light *Glr.*; *Cs.* also relative to odours, fame etc.; occasionally in reference to descent or parentage *Thgy.* — 2. to proceed, to go on, continue, and *pro* continuation, opp. to being finished, at an end (*Sch.* incorr.: 'the end'); **lab-'to ñen-ghyi ñé-pa' C.*, *Schr.*: the interruption of a conversation by another person; *zig-pro bñad* the process of destruction came to an end *Glr.*; *shyin-pai pró ñad kuañ slón-mo-pai pró ma ñad Pth.* the gifts had come to an end, but not the begging; *par-pró ñad* the pulse no longer beats *Thgr.*; *ños-begyúr-pro-rnams bekyur* the continuations of translating were thrown aside *Glr.*; of the soul: *yód-pró-la mi yon* whilst it is still existing, it does not come forth, i.e. it vanishes imperceptibly, as soon as an attempt is made to find out

its seat and to demonstrate its essence *Mil.*; *pro tñd-pa* to annex the remainder, to append the continuation; **'fo ñag-pa' C.* to lay the continuation aside; **ñól-wa* to put it off, both expressions implying an interruption of work; *pro lus son* or *las son* a remainder is still left of what has not been used or consumed; **di ghañ 'ñi-te** after this has been filled up (by pouring in the wanting quantity) *C.*

འཕྲེག་བ་ *próg-pa*, pf. and imp. *progs*, fut. *dbrog* 1. to rob, take away; to deprive

of, ccgpar. *nor, gos, rgyül-poi lág-nas rgyál-sa* to deprive the king of his throne *Glr.*; hence *rgyál-sa prógs-pai mi* usurp *Glr.*; *ñad-pas miñ mñu-stöbsa próg* the heat deprives a man of his strength *Med.*; yet also: *séms-yid próg-pa* to take another man's heart, to run away with his affections, to captivate him *Glr.*; *próg-byéd*, and also *próg-ma = dbañ-pyug* 1. *इववर* i.e. Shiwa, or also Indra. 2. symb. num.: 11. — *rku-próg*, robbery *Ma.*, **ñom-* or **ñom-tóg*, id., *W.*; **ñom-tóg tán-kan** robber, **icañ ñañ ñom-tóg ñé-te** by violence, *W.* — 2. to make one lose a thing, *blág-gi glañ prógs* (by his negligence) he has made me lose my ox *Dzl.*; *ñdóm-pa próg-tu byun* my vow is lost to me, i.e. the meditation I had vowed has been disturbed, thwarted *Glr.*, to deprive a person of his power or place, to overthrow, kings, dignitaries etc. *Stg.*, analogous to *pyo-ba, gul-ba, Krugs-pa*. — 3. to remove, do away with, expel, demons *Glr.*

འཕྲེད་ *pron Glr.*, provinc. for *pran* and *prén*, v. *prén-ba*.

འཕྲེད་བ་ *prod-pa* 1. vb.: pf. *prod*, vb. n. to *spród-pa*, to have been delivered, transmitted, *lág-tu* into the hands of a person, hence *prod-dzin*, **ñod-zin** *W.* receipt, quittance; *no* or *nos-pród-pa* to know, perceive, understand; so prob. also *snyñ-la yadl-bar ma prod Schr.* — 2. adj. fit, proper, suitable, agreeing with, congenial to, *pro-bar* agreeing with the stomach *Med.*; *mi-pród zas* unwholesome food *Med.*; *mi-pród-pa* also signifies adverse fortune, adversity *C.*;

kan-pa ཅ་ *prod* ཅེ-*na* if the question is, whether the house is likely to prosper.

འཕྲོབ་པ་ *prób-pa* Sch. = *práb-pa*, འཕྲོལ་བ་ *pröl-ba* Sch. = *prál-ba*.

འཕྲོས་པ་ *prós-pa* v. *pro-ba*; *pros ydñi-ba* Schr., *pros-par byed-pa* Sch. to spread, to pour forth, e.g. light, *pros Tar.* 48, 3, acc. to *Schf.*: a detailed work; but *Tar.* 143, 13?



བ *ba* 1. the letter *b*, originally, and in the frontier districts still at the present day, corresponding to the English *b*; the pronunciation of it, however, varies a good deal in the different dialects of the country: in *C.* this letter, as an initial, is at present deep-toned and aspirated = *bh*; in *Sp.* as a final letter, it is softened down to *w*; and this softening of its sound prevails throughout Tibet in the substantive terminations *ba* and *bo*, when preceded by a vowel or by *ñ, r, l*; as a prefix it is sounded in *Bal.* and *Kh.* = *b* or *w*. Regarding the irregularities in the pronunciation of initial *db* v. the Phonetic Table. — 2. num. figure: 15.

བ *ba* I. (also *bá-mo* (s.?) cow, *dod-jo* *ba* v. *jo-ba*; *ba-kó* cow-leather; *ba-kyé* herd of cows; *ba-glän* v. below; *ba-yctn* urine of a cow; *ba-lét* cow's dung; *ba-žu*, resp. *-žab* = *ba-yctn* (used by hindooizing Tibetans, the cow being sacred to the Hindoos); *ba-nú* 1. a cow's dug. 2. a stone resembling it in appearance *Med.*; *ba-prüg* calf; *ba-rmig* a cow's hoofs; *ba-rmig-gi* *ču* the water collected in the impression of a cow's foot on the ground, to denote a very small quantity of water *Dzl.*; *ba-o* for *bai* *o-ma*; *ba-rdzé* cow-herd; *ba-rá* pen or stable for cows; *ba-rú* 1. a cow's horn. 2. vulg. cup for scarifying, the hollow tip of a cow's horn being used as such; *ba-žé* cow-beef.

II. affix or so-called article, for *pa*, to

substantives the roots of which end with a vowel or with *ñ, r, l*, except when *pa* has its particular signification, as in *ču-pa* etc. (v. *pa*); in adjectives it is either syn. with *po* (as: *dmár-bai mdañs*, a ruddy complexion), or it denotes 'having' (= ... *po-čan*, as: *sna-dmár-ba* or *sna-dmár-po-čan* having a red-dish trunk), or it is the sign of the verb formed from it (*dmár-ba*, to be red), or of the abstract substantive (*dmár-ba*, redness).

བདཀར་ *ba-dkár* lime, lime-stone Schr.

བབམ་ *ba-gám*, *S.g.* and elsewh.; *Cs.*: 'low wall, parapet'; acc. to my authorities a certain part of the timber work of a roof, something like pinnacle, battlement; so also *Tar.* 80, 21: the king with his retinue beheld the pinnacles of the Naga palace rising above the surface; v. *nyüg-pa* 4.

བཤུང་ *bd-ylan* ox, bull; **ba-lai tšogs** *W.*, like an ox, stubborn, stupid; also dirty, filthy, nasty, for which our vulgar expression is swinish; *ba-glän-spyod* appellation for the western part of the globe, v. *yläi*. — 2. for *bäl-ylan* *Dzl.*

བཅི་ *bá-ti*, *Hind.* चाटी, a large brass dish.

བཅིག་ *bá-ti-ka* *Sig.*, a small long-measure, † of a barley-corn.

བཅའ་ *bá-tag* *W.*, also *Sambh.*, 1. root. — 2. stalk of fruit.

བདན་ *ba-dän* 1. वनमाला, of which the word is a corruption acc. to *Lit.*, an

with pendent silk strips *Dzl.*, *Gyatch.*, *Glr.*
— 2. also *des-rab-rat-grt*, stated to be a kind of dagger, set upright, a semblance of which often attends apparitions of the gods; thus the signification of 'sword', given by *Sch.*, seems to be justified, and also *Schr.* refers to it under *spa-dām*; I never met with it in *B.* in that sense.

བདམ *ba-dām*, *Pers.*, *Urd.* بادام, from the *Skt.* वानाक्ष, 'windmango' *Shksp.*, almond.

བུ་མུ་ *bā-spu* a little hair, the little hairs of the body, *bā-spu lan* or *ldan*, the little hairs stand up, I shudder, *B.*, *C.*; similarly: *bā-spu ryo Glr.*, *Mil.*; *ba-spu tam yan med* (I feel no repentance) even as great as a hair *Dzl.*; *bā-spu-dan* hairy, covered with hair, *ba-spu-méd* bald; *bā-spui bū-ga* or *Kui* (*-bu*) pores.

བུ་བུ་ *bā-bu* (*Pers.* پاپوش, *pāpōš*) a soft shoe, *skā-d-pai* knitted shoe, *pān-pai* felt-shoe, but in general they are made of wool or goat's hair.

བུ་བུ་ *ba-bla* (*Ts.* **bhā-bla**) *Med.* arsenic.

བུ་བུ་ *ba-bog* *W.* clod, lump of earth.

བུ་མེན་ *ba-mén* *Mil.*, *Wān.*, *Cs.* and *Sch.*: 'a species of wild cattle with large horns'; *Sch.* also: buffalo-calf; though in *Sambh.* *guis-ri-ba-mén* are spoken of.

བུ་མོ་ *bā-mo* hear-frost, *B.* and *col.*; *ba-tsa* (Campbell in Summer's *Phenix* p. 142, 5: *pen-cha*), inferior, impure soda, incrusting the ground near salt-lakes; it is mixed with the food of cattle (from which circumstance the word may be translated 'cow-salt'), occasionally also for the 'want of something better put into the tea; *bā-tsai skyūr-rtsi* *Cs.* muriatic (hydro-chloric) acid.

བུ་ར་མེ་ *bū-ra-na-si*, v. *wā-ra-na-si*.

བུ་ར་ *ba-ru-ra* an astringent medicament *Med.*

བུ་ལ་མ་ *bā-la-ha*, *tsān-tsā* *bā-la-ha*, n. of a demon, v. *rtā-mcōg*.

བུ་ལ་ *ba-lu = da-li*, various low alpine species of *Rhododendron*.

བུ་ལ་མ་ *bā-le-ka* medicinal plant, belonging to the climbers *Med.*

བུ་ལ་ *bā-lā* 1. v. *ba* I. — 2. prob. = *bā-lā-ha* a bitter-tasted official plant, acc. to *Wān.* an Indian tree; in *Lh.* a rather insignificant radiated flower.

བུ་ལ་ *bā-bu*, *W.* a virulent boil, ulcer.

བུ་ལ་ *bā-šo* *Ld.*, *ba-šo-ka* *C.*, raisins.

བུ་ལ་ *bā-so* elephant's tooth, ivory; *bā-so-mkan* worker in ivory.

བག *bag* I. a primary signification of this word seems to be: a narrow space; thus with *Sch.* fig. *bag-dog-pa* to be straitened, in necessitous circumstances, poor; in another application more frq.: *bag-tam* a little, nor *bag-tam re* a little money *Mil.*; *bag-ré* *Thgr.*, perh. the same; *dān-ga bag-tam bde* the appetite is growing a little better *Lt.*; *tser-ma bag-tam yōd-pa* having a few prickles *Wān.*; *bag-tam-pa* slight, insignificant, trifling, *sdug-beiul*, a slight misfortune *Thgy.*; *ma-bde-ba bag-tam-la bzōd-pa mi byēd-pa* *Mil.* to be fretting on account of a trifling mischance; most frq., however, the word has a moral bearing: attention, care, caution, relative to physical and moral evils or contaminations; *bag-méd*, in a gen. sense: *rd-ro dān-po bag-med-pa* the beginning of intoxication is the disappearing of attention; in a special sense (*Skt.* प्रमाद): careless, heedless, fearless; *mi-bde-bai* fearless of misfortune *Dzl.*; *āt-lā-bui bag-méd-par gyur* I shall be freed from the fear of such things *Dzl.*; fearless, without fear or consideration, without regard to consequences or to the judgment of others etc., *dān-la bag-méd āt-tam tūn-ba* *Pth.* without shame drinking such great quantities of beer; *mi-dgō-bai las bag-med-par byēd-pa* to sin without fear or restraint *Dzl.*; *dod-čags-la bag-med-pas* to indulge in sensuality without restraint *Dzl.*; heedlessness with regard to good and evil *Tar.* 4, 22; moral carelessness, indifference, want of principle, *bag-med-la nyāl-ba* *C.*, stated to be = *bag-la nyāl-ba*, v. *bag* II; of an op-

posite meaning: *bag-yôd* (-pa) reverence, fear; shame, often parallel to *nô-tsa*, *dzém-pa*; conscientiousness, almost religious awe; adj. conscientious; *gyôd-pa bag-yôd-pa* conscientious dealings (pious course of life) *Dom.*; *bag-yod-par mdzôl-di* act conscientiously, take care not to commit sin (here = do not kill) *Tur.* 32, 7; *de bag-yod-pai j'gir* as he was conscientious (here = chaste) *Tur.* 39, 2; *bag dñi lán-pa* id.; *bag dñi lán-par mdzod* *Gl.*; *bag-tsa-ba* to be afraid; *bag mi tsa* I am not afraid *Mil.*; sbst. fear, timidity, anxiousness *Mil.*, *Sty.*; *bag-tsa méd-pa* fearlessness *Mil.*; *bag byéd-pa* c. la, to fear, to dread, a person *Dzl.*, to take care of, one's clothes *Dzl.*; *bag-yañs-su* (or -*kyis*) *Sch.* ('cura relaxata') without fear, fearlessly, coolly; *bag k'ims -pa* *Sch.* to be afraid; *bag b'ets -pu* to drop, abandon, cast away all fear, *y'zan-la* the dread of a person *Mil.* frq.; *bag-pa* *Dzl.* 4^v, 15 *Ms.* as a vb. to be afraid, to be fearful, *dé-dag bag -tu dōgs -nas* afraid lest they should take fright (another reading: *brōs-su*) *bāgs-kyis* with fear, with awe *Mil.*; *bāgs -kyis byéd-pa* to act carefully, with caution *Dzl.* 2^v, 15; *ma bags -kyis* without fear, unrestrained *Dzl.* 2^v, 1 (*Ms.*); with *Sch.* *ma* is wanting, and both passages are rendered incorr.); *bag-po* adj. = *bag-yod-pa* *Cs.*; *bag-zōn* dread, fear, anxiety *Sch.* —

II. inclination? passion? *bag-la nyál-ba* *Was.* (241) 'vanities' (in Chinese: lullings into security), the usual sinful temptations, lust, anger etc.; the etymological derivation of the term is, however, not perfectly clear; *bag-méd-la nyál-ba*, which acc. to its primary signification ought to be placed sub I, is said to imply the same. More frq. *bag-čāgs* denotes passion, inclination, propensity, gen. in a bad sense, *las-nian bag-čāgs*, *nān-pai bag-čāgs*, also occasionally without any addition, id.; *bag-čāgs yid-kyi lus* the 'intellectual' body of passions *Thgr.*, v. *lus*; less frq. in a good sense: *Tur.* 32, 7 = love, affection; *bag-čāgs bzan*, *Mil.* —

III. in compounds also for *bag-j'yé* and *bāg-ma*.

བག་པ་ *bag-pa* 1. vb. to be afraid, v. *bag* I. — 2. purity? *Cs.*

བག་པོ་ *bag-po* 1. = *bag-yôd* *Cs.* — 2. bridegroom.

བག་པེ་ *bag-p'ye* (*W.* **bāg-i**) wheat-flour; *bag -skyô* thin pap or porridge of meal; *bag-zin* thick pap, dough; *bag-drōn*, warm porridge; *bag-sbyār* paste; *bags-sbyin lute*, putty, a compound of meal and glue; *bag-léb*, resp. *b'ez-bāg* *C.* a cake of bread (*Hind. chapāti*).

བག་མ་ *bag-ma* bride, *lén-pa* to choose; to take frq.; *bag-ma-la* (or *bag-mar*) *lén-pa* to choose for a bride, *y'tōn-ba* to give for a bride (wife), *grō-ba*, *čā-ba* *Ma.*, **čā-čē* *W.*, to become a bride, to get married; **bag-ma ti-te* (or *lān-te*) *bōr-čē*, *W.* to leave the chosen bride with her parents, sometimes for years, which frequently is the case, as betrothals, from reasons of expediency, are often brought about by the parents at a very early age. The common custom is that the young man desirous of marrying proceeds to the parents of his chosen one with the 'wooing-beer', *alōn-čān*, which step however may remain yet a private affair; after some time he brings *tig-čān*, the 'settling-beer', and finally *bōu-čān*, the 'taking-home-beer', whereupon follows the wedding, *bag -ston*, and the consummation of marriage, *bza-mi byéd-pa*. — *bag-gōs* wedding-garment; *bag-grōgs-mo* bride's maid *Cs.*; *bag-zōñ* *Cs.* (prob. more correctly: *rdzōñs*) dowry.

བག་ཅམ་ *bag-tsam* v. *bag* I.

བག་ཅེ་ *bag-tse* a little basket for wool or clews of wool. *W.*

bag-šis (also *bāris*, *bāris* etc.) *Ar.*
བག་ཤིས་ *bag-šiš* 1. fee, drink-money. —

2. *Sp.* a present, alms.

བག་ས་ *bags* v. *bag* I.

བང་ *bañ* 1. foot-race, *bañ ni y'zān-las mgyōgs-pa* to be quicker in running than another; *de dñi bañ mnyām-par rgyūg-pa* to run with equal swiftness as ... *Pth.*; *bañ rgyūg-pa* *Cs.*, **bhañ tād-ua* *C.*; **bañ tūn-*

čē W.; *ban grán-pa* to run a race; *ban-rtsál sbyón-ba* Mil. to exercise one's self in racing; *ban dan gró-las-dag-gis nyén-pa* or *ban-grós nyén-pa* to overexert one's self in running Med.; **bhan-gyóg, bhan-cón* C. running-match, race; *ban-čen(-pa, also -po)* 1th, Glr. swift messenger, courier; **bhan-mi* C., **ban-mi* W., id. — 2. v. *bán-ba*.

བང་བ་ *bán-ba, bán-kañ, bán-mdzod* store-room, store-house, corn magazine, also treasury Dzl.; *šin-ban* Kun. a large box for grain, half underground; *bán-pud* first-fruit offering from the barn; **bhan-gha* Ts. repository; (*dbus-ban*, pronounced:) **u-bhan* Ts. cupboard, press, case.

བང་རིམ་ *bán-rim = k'ri-pán*, the part of the *mčód-rten* which has the form of a staircase. — 2. Sch. 'a separate part of a house connected by a staircase' (?).

བང་སྐོ་ *bán-so* grave, tomb, *yeón-por bán-sor dzug-pa* to bury alive Glr.; sepulchre, monument, *bán-so dšébs-pa, or rtsig-pa* to build a sepulchre Glr.; *bán-so mčód-pa* to perform funeral sacrifices, to honour a grave Glr..

བངས་པ་ *báns-pa* Sch. 1. = *sóáns-pa*. — 2. = *bán-ba*. — 3. = *bán-so*.

བད་ནི་ *bát-ti (Hindí)* 1. a weight = 2 *ser*, about 4 pounds. — 2. balance, pair of scales; **bát-ti trig-čē* to weigh W.

བད་ *bad* 1. moisture, humidity, **šin bad kór-na* W. when wood attracts humidity; **bád-can* moist, humid, damp, from rain or dew W. — 2. hoar-frost *bá-mo* Sch., Ws. — 3. in compounds for *bád-kan*. — 4. edge, border, *bad ni yser* the edge is of gold Sch.; *mkar-bád* S.g. = *ka-bad?* *bud-búr* Mil.?

བད་ཀ་ *bád-ku* C. a plant, similar to mustard, yielding oil.

བད་ཀ་ན་ *bád-kan* mucus phlegm, a. as normal substance of the body comprizing 5 kinds: *rtén-byéd* mucus in the joints of the neck and shoulders, *nyag-byéd* in the stomach, *nyoñ-byéd* in the tongue and palate, *tsim-byéd* in the brain, eyes etc., *byor-byéd* in the rest of the joints; b. in a morbid

state, as a cause of disease: *bád-kan-las gyúr-pai nad* mucous diseases; *bád-kun-lhen* mucus in the cardiac regions, prob. = gastric catarrh; *bád-kan-lcags-lreys* intestinal catarrh; *bád-kan-mugul-gyágs* mucous consumption; *bád-kan grím-bu ilkár-po* etc. Med.; *bád-kan-rlün* phlegm and air, *bád-kan-mk'ris* phlegm and bile; *bád-kan-krag* phlegm and blood Med.

བན་ *ban* 1. C. beer-jug, pitcher. — 2. v. the following articles.

བན་རྩུང་, བན་བྱུང་ *ban-čün, ban-bün* a little, a bit; *kyod-rän nyams-ban-bün-gyi snán-ba-la* you, with your little bit of spiritual light Mil.; *rtsi-šin sna-töys ban-ma-bün* forest-trees of every kind not a few (or also variously mixed?) Mil.; *ban-čē* in moderate quantity, 'tolerably many'.

བན་དྲ་ *bán-dhu* Sch. skull, cranium; frq.

ན་ spelled *bhín-dha*, hence perh. = *ཁྲ་མུག་* vessel, in which sense it is gen. to be understood in books; accordingly it may be a skull used as a drinking-vessel.

བན་དེ་, བན་དེ་ *bán-dhe, bán-de*, acc. to Hodgson's learned Nepalese

authority (Illustr. 75) = *ལྷ་མཚན་*, *reverendus, salutandus*, for which also in the Tibetan language *btsün-pa* is always used as an equivalent: a Buddhist priest; hence originally = Buddhist in general, the term being also applied to women Mil.; *ban-rgán* an old priest Glr.; *ban-sprán* and *sprán-bán* a mendicant friar; *ban-čün* ('pen-kiong' Desg. 370) pupil, disciple in a monastery; *ban-lóg* col., a priest that has turned apostate; *ban-bón*, Mil. and elsewh. 1. (acc. to our Lama:) Buddhist and Bonpo. 2. (acc. to Sch.): a Bon-priest, in which case, however, the word prob. would be *bon-bán*.

བན་རྩོན་ *ban-zón* Sch.: for *bag-zón* dread, fear.

བབ་ *bab* v. *bab-pa*.

བབ་ཅོལ་ *bab-cöl* hastiness, rashness, want of consideration in speaking and acting = *yzu-lum*; *sdig-pa bab-cöl-du byéd-pa* to sin recklessly, without heed or regard Mil.

བབ་མོ་, བབ་མོ་ *báb-mo, bäs-mo* (?) *Ld.* soft, mild; also chaste, modest (corrupted from *bág-mo*?).

བབས་ *babs* 1. sunk, settled, *v.* *báb-pa; nú-ma-la ran-bábs-kyi rdzas byág-ste* rubbing the breasts with a medicine, so that they sank down of themselves, as if they were full *Glr.*; *bábs-sa* settlement, colony *Sch.* — 2. shape, form, appearance *Sch.* — 3. *ria-babs v. ria*, comp.

བབ་(བ) *bám(-pa)* 1. rotten, decayed, putrid, *ro bām-pa* putrid corpse *Tar.*, *bam-rö*, id.; prob. also corpse in general, esp. in connection with sorcery; *bam-žen*, id.? *Thgr.* — 2. mould, white film on liquids; mouldy, fusty, musty *W.*

བབ་པོ་ *bám-po* 1. bundle of wood or grass *Schr.*, *Sch.* — 2. division, section, of books, (of greater length than a chapter); in metrical compositions it is said to comprise a number of 300 verses; *glegs-bám v. glegs*; *bam-ñiñ Sch.* board, prob. = *glegs-ñiñ*.

བབ་རིལ་ *bam-ril* 1. *Sch.* dull, weak, from old age or long labour, worn out, by much usage. — 2. *W.* mould.

བར་ *bar* *abst.* (*Cs.* also *bär-ma*) 1. intermediate space, interstice, interval, *mkar nyis-kyi bar zdm-gyis shrel-ba Glr.* overbridging the space between the two castles; *sa-bär* straits, narrow sea; *ñu-bär* isthmus, neck of land; **pän-gi bar, läñ-kä bar, *čä bar** shelf of a repository, cup-board etc. *W.*; intermediate, middle, mean, *stod smad bar ynum* upper, lower and middle country *Ma.*; *bar dñir* here in the middle countries *Glr.*; *bär-gyi*, id., as *adj.* *Tar.* and elsewh.; *bär-gyi ader-čäga*, in *Wdñ.* a lizard, as an amphibium partaking of two natures; *bär-na, bär-du, bär-la* *adv.* and *postp. c.* *genit.* (and *accus.*), *läm-gyi bär-na* in the middle of the road (there is a well); on the road, in or on the way, on the journey *Dzl.*; *bräg-bar btñir-ba* to be squeezed between two rocks *Thgy.*; *lö-ma dan yäl-gai bär-du* between leaves and branches *Dzl.*; *ryga bod bär-la grö-bai mi* people travelling between China and Tibet *Glr.*; *dñi bär-la, de-bär*

between *Glr.*; in the mean time, at the same time, *Glr.*; *zla-ba ynum-gyi bär-du* (to provide for a person) for the space of 3 months *Dzl.*; *žag bñin-gyi bär-du* for seven days (he had not eaten any thing) *Dzl.*; *tññ-čñ byä-bai st-ža bär-du byon* he went as far as the country called *tññ-čñ Glr.*; *dä-ltai bär-du Glr.*, *da-tam-gyi bär-du Dzl.*; *da-bär, Mil.* until now, hitherto; *de(i) bär-du* id., when referring to what is past until then; *bräs-bui bär-du töb-pa* to obtain all, even to the fruit (inclusive of the fruit) *Dzl.*; *lan ynum-gyi bär-du* at three (different) times *Dzl.*; *frq.* with verbs: *rtad-mo-la tñg-gi bär-du* till even touching the top *Dzl.* and so *frq.*; *rel.* to time *gen.* with a negative, being then equivalent to as long as, *ma töb-pai bär-du* as long as it has not been obtained = until its having been obtained *Dzl.*; *ña ma ñi bär-du* till or up to my death *Mil.*; *ma baleb bär-du* as long as we have not reached, attained *Glr.*; seldom without a negation: *mya-nän-las däs-pai bär-du Dzl. 12, 4 (s. l. c.)*; *bär-nas* from between, *rtñib-mai bär-nas* from between the ribs *Glr.* — 2. *fig. bar byed-pa* to interpose, intercede, mediate *Glr.*, *cf. bär-mi.* — 3. *Termin. of ba*, and *cf. par III.*

Comp. and deriv. **bhär-kyä** partition-wall *C.* — *bar-skäbs* space of time, period *Tar.* — *bar-skör* veranda, exterior gallery of the middle story of a house. — *bar-kan Sch.* a building between two other houses; *Schr.* a room between two others. — *bar-gös Schr.* waist-coat. — *bär-ga* some, several; several times, now . . . now . . . *Dzl.* — *bar-čöd, -čäd*, *perh.* also *-yčöd*, *sbst.* to *bär-du yčöd-pa, (v. yčöd-pa)* hindrance, impediment; danger; damage, failure, fatal accident; *čä-la bar-čäd oñ, or byuñ (my) life is in danger*; *lūs-kyi, erög-gi bär-čäd-du gyur* id.; also: to meet with an accident, to perish, to be lost *Dzl.* and elsewh.; **bar-čäd-la ñi** *W.*, he met with a violent death; *bar-čäd söl-ba* to protect against fatal accidents, of magic spells *frq.*; *ñä-la bar-čäd mtä-par* without meeting with an accident *Mil.*; *bar-čäd rtödm-pa* to meditate evil, to brood

mischief *Mil.*; *bar-čad ma tsugs-par* without having played me a roguish trick *Mil.*; also in a moral sense: temptation; sin, trespass, *bār-du yčód-pa* to commit sin, to trespass *Mil.* — **bār-ta** *W.* cloth round the loins. — *bar-stón Sch.* empty space. — *bār-do* 1. also *bar-ma-do* the intermediate state between death and re-birth, of a shorter or longer duration (yet not of more than 40 days, *ni f.*); although on the one hand it is firmly believed, that the place of re-birth (whether a man, an animal, or a god etc. go forth from it), unalterably depends on the former course of life, yet in *Thgr.* the soul is urged and instructed to proceed at once into Nirwana to Buddha (inconsistently with the general dogma). *bār-do yčód-pa Mil.* is explained as putting off and preventing the intermediate state after death, as well as re-birth, by penitentiary exercises. 2. *W.*: hard, difficult; difficulty, — perh. *Bunan.* — *bar-snán* (seldom *bar-snán-ba*) atmospheric space; *stén-gi bar-snán-la* in the heavens, in the air, *frq.*; *bar-sndn-la par* (a fragment of a blasted rock) flies up into the air; *bar-sndn-du* or *-la* c. genit., the common word for over, *goi bar-sndn-la*, over (his) head. — **bār-pa** *W.* the middle one, e.g. of three brothers. — *bar-bār-du Ma.* at intervals, from time to time, now and then; *bar-bār-la* id.; **mā bar-bār-la**, at long intervals, seldom *W.* — *bār-ma* the middle one of three things *Glr.* — *bar-mi* mediator, intercessor, umpire. — **bar-tsód** *W.* middling, **lún-po bar-tsód** a moderate wind. — *bar-mtsáms*, *bar-tsáms* interval (*Sch.*: room; leisure, convenience, comfort?). — *bar-lág-pa* = *bar-mi Sch.* — **bar-lhay** gap, vacancy, deficiency *W.*, **bar-lág kái-té** to fill up a gap or vacancy, to supply a want, or deficiency.

བར་ལིག *bar-lig W.* a field or estate let to a person for the term of his life, for usufruct.

བའ *bal* wool, *bál-gyi* woollen, *bal dan ldán-pa* woolly *Wdn.*; *bal séd-pa* the first coarse plucking of wool, *rmél-ba* the second, of the finer wool, *sín-ba* the third, of the

finest *W.*; **bal tdb-té** to beat wool *W.*; *lug-, ra-, rñá-bal* sheep-wool, goat's and camel's hair; *rás-bal*, *stín-bal* cotton *Cs.*; *stín-bal* prob. also the down on willow-blossoms *Sch.*; *srin-bal Wdn.*, *Schr.*: raw silk, yet perh. also cotton; *čú-bal* a kind of moss on stones in brooks *Cs.* — *bal-skéd* a woollen thread or yarn, worsted. *bal-skyé Sch.*: mould on fermented liquors. — *bal-gláni*, *Cs.* also *bál-gyi glán-po-té*, a kind of elephant, for which sometimes *incorr.* and ambiguously *bá-lan* is used, *Dzl.* and elsewh. — *bal-tér* thin woollen cloth *Cs.*; **bal-dáb** *W.* tuft of wool, as is used for spinning. — *bal-pirig* thick woollen cloth. — *bal-yás Sch.* wool-card (?)

བའ་པོ *bál-po*, *bal(-po)-yul* *Nepal*, *frq.* designated as *rin-po-čei glín*, and as the favourite country of the *Klu*, or serpent-demons; *bál-po-pa*, *fem.* *bál-po-ma*, *bál-mo Glr.*, a *Nepal* man or woman; *bal-nytín C.*, (*-nytín*) a *Nepal* rupee; *bal-wán Tar.*, *Nepal* pease.

བས་ *bas* I. v *bás-pa*. — II. instrum. of *bá*; *bas-bldágs*, 'licked by a cow', *n.* of a disease combined with the sensation, as if the skin had been licked off by a cow, cow-itch, cow-pox *Cs.* (?) — III. v. *pas*, where there is to be added: to say nothing of, much less, e.g. *Kron dom dgu-brgyá-bas brgya yañ bru mi tub*, a well a hundred fathoms deep cannot be dug, to say nothing of 900 fathoms (much less one of 900 f.) *Glr.*

བས་པ *bás-pa* (cf. *Pers.*, *Hind.* *بیس Cs.*: *pf.* of *byéd-pa* inst. of, *byás-pa* in the signification of 'done (with), settled'; *bás-par byéd-pa*, id. *Sch.*; in *Bal.* *frq.*: **bas*, *byas*, *bas-se*, or also *byás-te yód** it is finished, completed, ready, all right; *der bas* that is all of it, nothing more is left *Sch.*; in *bgyis-su bás-kyis* after having been made, caused, occasioned *Mil.*, it stands as a sign of the preterite, similar to *zin*; or like *zad*: *mi yčig-gi smán-du ma bás-kyis* not only for one man it serves as a medicine *Dzl.*; *bas-mta* border-country *Sch.*

བས་མོ *bás-mo* v. *báb-mo*.

bi 1. num. figure: 45. — 2. in *W.* gen. for *byi*. — 3. *bi* and *biu* *Pur.* for *bya* bird, fowl, hen.

བྱང་, བྱང་ *bi-gân, bi-yân* in compounds *big, hole W.* for *bû-ga*, cf. *big-pa; bi-gân-can* having holes.

བྱང་ *bi-tan, Lh.* door, prop. *Bunan.*

བྱུང་ལ་ *bi-nu-ya-ku Sak., v.* *bgegs.*

བྱུང་ལ་ *bi-swa-kar-ma Sak., Thai hzo-bo* the smith of the gods, the Brahman-Buddhist Vulcan *Dzl., Glr.*

བྱ་ *bi-sa (Sak. word for poison) n.* of certain medicinal plants, e.g. *bi-sa-dkar* Polygonatum, in *Lh.*

བྱུང་ལ་ *big pan Cs. vitriol; Sch. potash, garlic-ashes; mentioned in S.g. as a caustic.*

བྱུང་ལ་ *big-bi-tiy Kun.* quail.

བྱུང་ལ་ *bul-bul(?) Ld.* mouth-piece of a hautboy, hautboy reed.

བྱུང་ལ་ *bim-pa* *འབྲུག་པ་*, *འབྲུག་པ་* Momordica nodelapha, a cucurbitaceous plant with a red fruit *Wân.*, along with *ka-bed*; the fashion of Indian poets to compare red lips with the bimpa fruit, has been adopted also by the Tibetans, *Gyatch.* p. 22; transl. p. 108; so also *14h.*: *mču-sgrós bim-pa ltäbur nulzes* (where *Sch.* gives the signification of peach, on which the name possibly may have been transferred, although 'lips of the shape of a peach-tree leaf' seem to be rather a strange fancy).

བྱུང་ལ་ *bir-bir W.* crumbs, bits, scraps.

བྱུང་ལ་ *bil-ba Sak. འབྲུག་པ་, Hind. bilb, bêt, Aegle marmelos*, tree with a nourishing and wholesome fruit; the word seems to have been transferred also to the cocoa-nut.

བྱུང་ *bu* 1. sbst., resp. *aras*, 1. son, common in *B.* and *C.*; **tä-bu* *W.*, the eldest son. — 2. child, *bu btäü-ba* the bringing forth of children, children being born *Dzl.*; *bu män-bar gyür-ba* to get many children; *bu mi yds-pa* not being able to keep a child alive *Dom.*; esp. in reference to the mother: *ma-bu*, mother and children; also transferred on animals: *rta na bryga bu*

bryga a hundred mares with as many foals *Dzl.*; the word is moreover used in many other instances, e.g. with regard to letters which in writing are placed under other letters, in reference to principal beams and smaller cross-beams, to capital and interest; also as a friendly address of a teacher to his hearers *Mil.* — The fem. *bû-mo* v. below.

Comp. *bu-rid* (or *pu-tri*?) a fem. noun proper. — *bu-grögs Cs.* step-brother, foster-brother. — *bu-rgyüd* offspring, issue, progeny, generation *Tar.* 168. 11. — *bu-död* foster-child, adopted son, *ried-kyi bu-död mdzod* deign to be adopted by us *Mil.* — *bu-ydün* a small cross-beam *Mil.* — *bu-näd* child-bed, *bu-näd log* the child-bed terminates unfavourably *Pth.* — *bu-smöd* uterus, womb *Med.* — *bü-yjo* male child, son *Dzl.* — *bu-prug* children. — *bû-mo*, vulg. also *bó-mo* 1. daughter, frq. 2. girl, *iu bü-moi däs-na yin-te* when I was still a girl *Glr.* — *Kyeu dan bü-mo* lads and lasses *Dzl.*; maiden, virgin; *bû-mo ytsän-ma, ysär-ma, ysär-pa* a girl that is still in a virgin state. 3. young woman *Dzl.*; *W.* gen. for *bud-mäd*, frq. — *bu-smäd*, *Cs.* also *bu-mäd* family, children, nearest relations *Mil.* and elsewh. — *bu-tsä* (*Dzl.* ed. *Sch.* also *bu-tsä*) 1. children's children *Thgy.*; family = *bu-smäd* 2. *W.*, son, gen. for *bu*; boy, **bü-tsa dan bó-mo*. — *bu-tsäb Cs.* = *bu-död*. — *bu-tsäs bräl-bu Glr.* (acc. to the context) to cohabit. — *bu-riñ* brother and sister. — *bu-slob* scholar, disciple, follower of a clerical teacher, opp. to *nyä-ma* hearer, who still continues in his secular calling. — II. num. figure: 75.

བྱུང་ *bu-ga* 1. *འབྲུག་པ་*, in compounds *bug, hole, opening, orifice, aperture, bā-spui bā-ga* pore, passage of perspiration *Dzl.*; *snā-büg* nostril; *bū-ga dgu(-po)* the nine orifices of the body (eyes, ears, nostrils, mouth, urethra, anus); *tsäis-pai bū-ga* and perh. also *yid-jug bū-ga Med.*, appears to be = *mtog-ma* the fontanel or vacancy in the infant cranium, with which various fables are connected; cavity, vessel, (anatom.), also veins *Med.* — 2. symbol. num.: 9.

བྱ་ག བྱ་ག

བ

བྱ་བྱ་ buba

བྱ་ག *bú-gu* hole, *sgoi* key-hole *Dzl.*

བྱ་སྒྲོན་ *bu-stón* name of a learned Lama and author of *čos-byán*, about the year 1300 *Glr.*, an adherent of the Adibuddha doctrine, v. *Cs. Gram.*

བྱ་རྩོད་ *bú-rdo* *Sch.*, idle talk, tittle-tattle.

བྱ་ཡུག་ *bu-yúg* snow-storm *Mil.*

བྱ་རྩམ་ *bu-ram* Hindi *गुर*, *gur*, hence *W.* "gu-rám", raw sugar, muscovado; treacle, *Mil.*, *Lt.*; *bu-rám sgór-ba* to boil down raw sugar *Lex.*; *bu-ram-ñin*, *bur-ñin*, vulg. "gur-ñin" sugar-cane; *bu-ram-ñin-pa*, *འཇམ་ལྗང་*, name of the first king of the solar dynasty in India, *Glr.*; *bu-ram-čan*, *bur-čan* sugar-beer *Lt.*; *bur-dkár?* *Lt.* *bür-stün yéig* (more correctly *ltai*) *Sch.*, a bale of raw sugar packed up in leather.

བྱ་འོན་ *bú-lon* (cf. *bun*) advanced money, debt, "niul gys bú-lon mi-la tán-čé" *W.* to lend a person a hundred florins; (*bú-lon byéd-pa* to contract debts *Schr.*, *Sch.*??) *bú-lon jál-ba* (*W.* "čál-čé"), *spród-pa* *Sch.* to pay a debt, *śál-ba* to put out, to cancel a debt, *déd-pa*, *bda-ba* to call in, to recover a debt, *čags-pa* prob. the beginning and running up of debts *Dzl.*; *bú-lon-pa* debtor, *diul brygai* of a hundred rupees.

བྱ་ཁྱུག་ *bu-hág* v. *sbugs-háy.*

བྱ་ཁ་ *búg-pa* 1. subst. hole, *búg-pa búg-pa* to bore holes *Glr.*, cog. to *bú-ga*. — 2. *Sch.*, to get holes (?).

བྱ་མོན་ *bug-zól* v. *sbugs*.

བྱ་མུག་ *bug-súg* *Ld.* birdfoot-trefoil, *Me-lilotus*.

བྱ་བ་ *bún-ba* 1. a humming and stinging insect, *bee* etc.; *bun-lág* sting, and also the wound caused by it; "bun-ba čág tan son" *W.* the bee has stung. 2. *Cs.* a bright black stone.

བྱ་སྒྲོན་ *bunis* mass, heap, bulk, *bunis-čen* a large heap *Lt.*; *dri-čui bunis-če* a great quantity of urine *Mig.*; *bunis byéd-pa* to heap one upon another, pile up. — *bun* many (?).

བྱ་ *bud*, every darkening of the air through dry matter, a cloud of dust, more exactly *tal-bud*; *bud-tub* dust from threshing; *bud-kyis btáb* wrapt in vapour *Mil.*; perh. also snow-storm (*Sch.*), yet not exclusively.

བྱ་ཏ་ *búd-dha* *Ssk.*, Buddha, n. of the founder of the religion which is called after him, occurring but rarely in Tibetan writings, and among the people (at least in *W.*) almost unknown, v. *sañ-rgyas*; *bud-dhai p'reñ-ba*, "búd-dé tün-na" rosary *Ts.*

བྱ་པ་ *búd-pa* 1. *Sch.* = *śrúd-pa*. — 2. *pf.* cf. *búd-pa*.

བྱ་མེད་ *bud-méd* *B.* and *C.*, 1. woman, *bud-méd sdüg-gu* a fair woman *Dzl.*; *bud-méd dan sbügs-pa* to defile, corrupt one's self with women *Dzl.* — 2. wife, spouse, not frq. *Dzl.* (*W.* *bú-mo* and *ā-na*).

བྱ་ཁྱི་ *búd-ñin* fire-wood, fuel, also dung used as such; *búd-ñin búg-pa* to cleave or chop wood.

བྱ་ *bun* 1. = *bú-lon* *Mil.*, *bun ſon* lend us! *Mil.*; *bun btán-du ma nyán-pas* not willing to lend any thing *Mil.*; *kyéd-rnama-la bun dgos-na* if you want an advance (of money) *Mil.* — *bün-to*, *bün-yig* 1. debtor's account-book. 2. bond or obligation, bill of debt. — *bun-bdáy* 1. creditor. 2. money-changer, banker. — *bün-yig* v. *bün-to*. — 2. interest, "bhyn kyé-pa" to bear interest *C.*; *bun jál-ba* to pay interest *Cs.* — 3. (house) rent *Sch.* (?) — 4. *bun-ré* *Sch.* a small matter, cf. *bun-bün*; *bun-bün* *Sch.* piece-meal, scattered, dispersed. — 5. v. *bün-pa*.

བྱ་ཁྱི་ *bun-lón* — *ču bun-lón-lón byed* it is whirling up and down, an expression used of boiling water which contains impurities or extraneous matter; hence *bun-lón-gi snai-sás* troubled, impure, sinful thoughts.

བྱ་བ་ *bub-pa* v. *bub-pa*.

བྱ་བ་ *bubs* = *yug*, also *tan* (ཁྲ་ཁྲ་ *Hind.*) 1. an entire piece of cloth rolled up; *gos-bubs* cotton-cloth *Cs.* — 2. in a general sense one whole, something entire *Sch.*; *bubs-ril* prob. whole, entire, *bubs-ril lus* *S.g.* the whole body, opp. to separate parts.

བུས་པ་ *búm-pa*, bottle, flask; the water-flask of the hukka; bottle-shaped ornaments in architecture, e.g. on the cenotaphs or Chodtén; *ruzá-mai* earthen-bottle, pitcher; *ñel-bum* glass-bottle; *čái-bum* beer-bottle; *mčód-bum* C's. vessel used in sacrificing; *mé-bum* cupping-glass *Lt.* (cf. *puí-pa*).

བུར *bur* 1. bolt, bar, vertically fastened to a door etc., *tóg-bur* upper, *yóg-bur* lower bolt. — 2. for *bu-rám*. — 3. for *bur*.

བུར་རྩིང་ *bur-rtiā* (or perh. *tiā*) *Sch.*, a kind of bell or gong in temples.

བུར་ཅེ་ *búr-tse* n. of certain plants in *Ld.* & *Kuā*.

བུལ་ *bul* *W.*, **bhul*, *bhul*, *bhu* and *bhy-tog** *C.*, *Med.*, (the spellings of Campbell, *peu* — *v. bá-mo* — and of *Schl.*, *phuli*, have prob. resulted from a mistake in hearing), *soda*, not unfrequently found in Tibet as a white powder on the ground, and used as a medicine, as a ferment, as a means for giving additional flavour to tea, and for various technical purposes.

བུལ་པོ་ *búl-po* slow, heavy, tardy, *gro búl-te* slow in walking, making but tardy progress *Dzl.*; *W.*: **dúl-če búl-po*.*

བུལ་ན་རི་ *bul-ha-ri*, **bul-gar** *W.*, Russia leather, juffs.

བུས་པ་ *bús-pa* 1. for *byis-pa* *Lt.* — 2. *v. búd-pa*.

བེ *be*, 1. num. figure: 105. — 2. *W.* for *bye*. — 3. for words here not noted refer to *pu*.

བེཾར་ *be-kur* *S.g.*?

བེག་ *be-gé* *v. beg-gé*.

བེ་ཙན་ *be-tson*, also *-tson*, *Ssk.* བཟླ, 1. club, with an ornamental knob, prob. merely an attribute of gods. — 2. n. of a goddess *Thgr.*

བེད་ *be-ta* a geographical prop. name, prob. — Himalaya, *Pth.*

བེད་, བེད་ *bé-to*, *bé-do*, vulg. calf.

བེད་ *bé-dha* *v. bé-dha*.

བེཾལ་མ་ *be-mábs* *Cs.*, thick slime or mucus, e.g. the mucus flowing at childbirth from the vagina *Lt.*

བེཾམ་ *be-búm*, also *beu-búm*, writing, scripture, book *Gl.*, perh. the same word as the following.

བེཾམ་མ་ *be-bum*, are stated to be the sacred writings of the Bonpos, which — as our Lams candidly owned — 'are also perused by Buddhists for their edification'.

བེཾམ་ *bé-mo* cow-calf, female calf *C.*

བེཾམ་ *be-rdzi* Nakshatra, *v. rgyu-skár* 3.

བེཾམ་ *bé-za* *W.*, from the *Hind.*

འེཾམ་ *terest*, *tá-ka bé-za* a double paisa interest, of 1 rupee, = 4–6 pCt. pro month.

བེཾམ་ *be-rag* (spelling?), fillet of the women in *Ld.*, ornamented with coloured stones.

བེཾམ་ཀ་ *be-le-ka* *S.g.*, a kind of surgical instrument.

བེཾམ་ཀ་ *be-log* *Sch.* great-grandfather.

བེཾམ་ *be-šiā* oak-tree, = *ča-ra*; *be-krod* oak-forest *Wdi.*

བེཾམ་ག་ *beg-gé* *Lt.*, a disease; *Sch.*: measles.

བེཾམ་ཅེ་ *bég-tse* a hidden shirt of mail.

བེཾམ་ *ben* *Sch.*, stick, cudgel, club.

བེཾམ་ *bed*, 1. = *ke*, *ke-béd*, advantage, profit, gain, high price, *tai-la* *drug-ču* *bed yód-pai skabs-su* at a time when salt was a sixty dearer (than barley) *Gl.*; **bed tób-če** *W.* to gain, to make profit; *bed-čód* *Mil.* is stated to be the same as *lois-spyód*; *bed-čód tsod bčül-de* to be temperate, to keep moderation in the indulgence of the appetites. — 2. interest, *C.*, *W.*

བེཾམ་ *ben* a large pitcher; jug, beer-pot, *Gl.*; **ču-bhén**, water-pot, *C.*

བེཾམ་པོ་ *bém-po* 1. dead matter, mostly applied to the body, as opp. to the soul, *rig-pa*, e.g. *bem rig gye-dus* when body and soul are parting, *Mil.*, *Thgr.*; *bem-bem-rig ynyis-kyi so-mtséms-su* on the

བེ་ *beu*བོ་བ་ *bón-bu*

boundary between the physical matter of the body and the soul *Mil.*; *Was.* (272) *bem-reg* is perh. a mistake in writing, although it also makes sense. — 2. *Sch.* a pestilential disease; in the *Mñg.* *bem tol rgyáb-pa* seems to denote a surgical operation. — 3. some receptacle, box, bag etc., *bém-poi náñ-nas yser bton* she took gold out of the . . .?

བེ་ *beu* *Cs.* calf.བེ་བུ་ *beu-búm* v. *be-búm*, *Mil.*

བེ་ར་ *beu-ras*, in *Stg.* mentioned as a material for clothing; *Schr.*: 'fine linen', which however is as yet unknown in Tibet.

བེ་ *ber* 1. cloak, *bér-gyi kú-ba* tail of the cloak *Gl.*; *ber nág-po* a black cloak *Gl.* and elsewh.; *jol-bér* dress with a train *Wlk.*, *Pth.*; *tsem-bér* a cloak patched up of many pieces *Pth.*; *ber-čen* gown of a priest, sacerdotal cloak, without sleeves, with *gos-čen* for a collar; *ber-túl* fur-cloak. — 2. strength, sharpness, keenness, pungency, of spices, spirits, snuff etc.; *ber-can* sharp, pungent, piquant; **á-rág-la ber máñ-po yod** the gin is very strong *W.*; **bér-ra rag, lēi bér-de máñ-po rag** it bites, burns my tongue; *za-bér* *Cs.* the burning sensation caused by the stinging of nettles; cf. *gúr-ba*.

བེ་ཀ་ *bér-ka* *W.*, *bér-ma*, *ber-lcag* *Mil.*, stick, staff (cf. *dbyug-pa*); *spai bér-mu* cane, bamboo *Mil.*; *ber-ma lcag yēg* a simple staff *Mil.*; *lcags-bér* iron-bar, crowbar; *smug-bér* cane, walking-stick.

བེ་ *bel* *Cs.* leather bag.

བེ་རུ་ *wai-dür-ya*, *Ssk.*, azure stone, lapis lazuli *Dzl.* *wai-dür-ya dkar-po* and *añon-po*, v. table of abbreviations.

བེ་རོ་ཅན་ *wai-ro-tsa-na* *Ssk.*, *Tib.*: *rnampar-snañ-mdzad*, 1. n. of the first Dhyani-Buddha. — 2. a Lotsawa v. *Köpp.* II., 69.

བ་ *bo*, 1. num. figure: 135. — 2. affix, to designate some words as nouns.

བ་ཀླུ་པ་, བ་ཁོང་བ་ *bo-tóg-pa*, *bo-lón-ba* *Tb.*, ankle, ankle-bone.

བ་ད་ *bo-de* *Cs.*: 'n. of a tree, the fruits of which are used as beads for rosaries'.

བ་དི་ *bo-dhi* *Ssk.*, wisdom; also n. of the Indian fig-tree, *ficus religiosa*, *byañ-čub-tii*; n. of the white narcissus (*Lk.*).

བ་བ་ *bó-ba*, prob. pf. of *bó-ba*.

བ་མ་ *bó-mo* *W.* for *bú-mo*.

བ་ལ་ *bó-lo*, ball, for playing *Ld.*

བ་ག་པ་ *bog-pa* v. *bógs-pa*.

བ་ག་ར་ *bóg-ru* *Sch.* roof.

བ་ག་ས་ *bogs*, *Cs.*, gain, profit, advantage; *bogs don-pa* *Sch.* to yield profit; wherever I met with the word, it was used only in a religious sense: gain for the mind, benefit for the heart, furtherance of devotion of meditation, *Mil.*

བོ་ *boñ* 1. also *boñs*, size, dimensions, volume, bulk, *boñ-čē*, *-čen* large, *boñ čē don čuñ*, large of size, and small of significance are e.g. the lungs (in as far as roasted or boiled they yield little substantial food) *Mil.*; *lus-boñ-čē*, *-čūñ*, *briñ* big, little, middling, as to size of body, *S.g.*; *boñ-tūñ* little in stature; *boñ-tād*, *boñ-tādd* = *rdzogs-pa* full size, a full-grown body *Thgy.* — 2. v. *boñ-na*. — 3. also *bón-ba*, *Cs.*: 'general name for small stones, pebbles etc.'; in medical works *ziñ-gi bóñ-ba* are mentioned as remedies; in *Pth.* the word occurs in an enumeration of temporal goods, precluding the above signification. — 4. v. *boñ-bu*. — 5. province for *bañ* *Gl.*

བོ་ཁྲ་ *boñ-kru* *Sch.* a species of falcon.

བོ་གུ་ *bón-gu* v. *bón-bu*.

བོ་ར་ *boñ-rá*, various species of wolf's bane, aconite, *boñ-akár*, *-nág*, *-dmár*, *-sér*, used as medicines, or even as poisons.

བོ་ཀླུ་ *boñ-nág* v. the preceding and the following article.

བོ་བུ་ *bón-bu*, *Sch.* also *bón-bo*, 1. ass, *bón-pó* or *pó-bón* he-ass, *bón-mo* or *mo-bón* she-ass, *boñ-prug* colt or foal of an

ass; *bon-sgal* an ass's load; *bon-sbán* dung of an ass; *bon-rdzi* keeper or driver of an ass; *dra-bón* C's. 'an ass generating a mule'.

— 2. n. of insects, *ryás-poi bón-bu* sugar-mite, lepisma, *Ld.*; *bon-nág* (perh. *bui-nág*) dung-beetle *Lh.* — 3. C's.: blockhead, fool.

འོད bod 1. *Ssk.* བོད, Tibet, *bód-(kyi) yul* id. 2. for *ból-pa*, *bod ka-tig* some Tibetans *Tar.*, *Kyed bód-rnams ye* Tibetans. — 3. for *bód-skad* the Tibetan language, *bód-du bagyur jug* I will have it translated into Tibetan *Pth.*; *bód-skad*, in a more limited sense, also implies the common language of conversation, opp. to book-language *W.*; *bód-pa*, *bód-(kyi) mi* Tibetans, *bód-mo* fem.; *ból-kyi mi-rigs* or *mi-brgyid* the people of Tibet, in contradistinction to other nations, *bod-báns* the Tibetan people, opp. to its ruler.

བོད་པ་ *bód-pa* 1. v. *bod*. — 2. = *bód-pa*.

བོད་ལོན (acc. to *Schf.* = བོད་ལོན) 1. n. of the early religion of Tibet, concerning which but very imperfect accounts are existing (v. Report of the Royal Bavarian Acad. of Sc., 13. Jun. 1866); so much is certain, that sorcery was the principal feature of it. When Buddhism became the religion of state, the former was considered heretical and condemnable, and *lha-čos* and *bon-čos*, or shorter *čos* and *bon*, were placed in opposition, as with us christianity and paganism; v. *Glr.* and *Mil.*; at the present time, both of them seem to exist peaceably side by side, and the primitive religion has not only numerous adherents and convents in C., but manifold traces of it may be found still in the creed of the Tibetans of to-day. — 2. = *bón-po*, follower of this religion.

བོད་ bor, v. *bór-ba*.

བོད་ར་ *bór ra*, a sack of corn, holding about 30 *kál W.*

བོད་ *bol*, *bol-gón* 1. the upper part of the foot *Stg.* — 2. the leg of a boot *W.* — 3. clod of earth *C.* — 4. v. *bol*.

བོད་པ་ *bol-gár* = *ból-ha-ri*.

བོད་པོ་ *ból-po* v. *ból-po*.

བོད་ *bos*, v. *bód-pa*.

བྱ bya 1. sbst. bird, fowl, hen, cf. the following articles. (*Pur. biu* [v. *byiu*], *bi*). — 2. vb. fut. root of *byéd-pa*, v. this and the sbst. *byá-ba*. — 3. **ja* *èó-èé* *W.*, to castrate, to geld.

བྱ་ཀ་ར་ *byá-kú-ra-ng*, བྱ་ཀ་ར་, prop.: explanation, 1. = *luu-du-ston-pa* prophecy, cf. *Burn. I*, 54 sequ. — 2. in later times: grammar.

བྱ་ཀྱི bya - *kri Mng.*, *bya - tri Lt.*, n. of a medicine.

བྱ་ཀྱི་བྱ་ *bya-rkái*, 1. a bird's foot. — 2. n. of a vein *Med.* — 3. officinal plant, in *Lh.* a blue kind of orobanche.

བྱ་ཀྱི་བྱ་ *bya-skád*, also *bya-sgróns*, *bya-čos* title of a book of satirical fables, in which birds are introduced speaking.

བྱ་ཀྱི་བྱ་ *bya-skón* fowler's net *Lex.*

བྱ་ཀྱི་བྱ་ *bya-skyi Stg.*; *Sch.*: roof, shelter.

བྱ་ཀྱི་བྱ་ *bya-kini* C's. bird-cage.

བྱ་ཀྱི་བྱ་ *bya-kyúu*, -*kra*, -*krún* = *Kyúu*, *Kra* and *Krún*-*Krún*.

བྱ་ཀྱི་བྱ་ *bya-gág Dzl.* and elsewhere, a species of ducks, *Sch.*: the gray duck.

བྱ་ཀྱི་བྱ་ *bya-dgá* gift, present, esp. as a reward; *shyín-pa* to bestow a gift, frq.; *bya-dgár* as a present, for a reward, *stér-ba* to give.

བྱ་ཀྱི་བྱ་ and བྱ་ཀྱི་བྱ་ *bya-rgód* and -*rgyül* bird of prey *B.* and col.; *bya-rgod-spos Med.*, vulgo *la-da-ra* (v. *gla*) *bya-rgod-pún-poi ri*, བྱ་ཀྱི་བྱ་, vulture-hill, in Magadha, a preaching-place of Buddha.

བྱ་ཀྱི་བྱ་ *bya-ryyá* fowler's net.

བྱ་ཀྱི་བྱ་ *bya-sgáb* n. of one of the smaller lobes of the lungs.

བྱ་ཀྱི་བྱ་ *bya-snyén* v. *bya-rmyén*.

བྱ་ཀྱི་བྱ་ *bya-tri* v. *bya-kri*.

བྱ་ཀྱི་བྱ་ *bya-tál Glr.* light-gray bird's dung.

བྱ་དབང་ *bya-dab* 1. lit. a bird's wing. — 2. a part of the roof or vertical projection of the same, a kind of façade, admitting of pictorial decoration *Glr.*

བྱ་དྲེ་ *bya-dre Sch.*, a winged diabolical creature, harpy.

བྱ་ན་ *bya-na* (acc. to *Lü.* corrupted from བྱ་ན་) seasoning, condiment, sauce, in a legend; prob. also in a gen. sense: meat, food, *byā-nai-yo-byā-d Lex.*, *byā-na-ma*, prob. id.; *tāi-ba byā-na-ma žig Kyér-nas* bringing some warm food *Mil.*

བྱ་མ་ *bya-mag* raven, or some similar bird *S.g.*; *bya-nag-rdō-rje Mil.* id., because the raven is said to reach an age of a thousand years.

བྱ་མ་ *bya-nān Sch.* (sub. *byā-ra*) earnest endeavour.

བྱ་པ་ *byā-pa Cs.* fowler, bird-catcher.

བྱ་པོ་ *byā-po* 1. cock, the male of the domestic fowl, more definitely: *byā(-po) mtsa-lu B.* and col.; *byā-po dān-po, rnyis-pa* etc., the first, the second cock-crow *C.* — 2. **byā-po skyā-po** *W.* sparrow. — 3. *bya-po-tsi-tsi Med.*, a medicinal plant, stopping the monthly courses; in *Lh.* the great balsamine, *Impatiens Roylei.*

བྱ་པུ་ *byā-spu*, down (feather), *byai spu B.* and col.

བྱ་པོ་ *bya-po*, cock, the male of any bird.

བྱ་པུ་ *bya-pirug* 1. a young bird. — 2. a young fowl, chicken.

བྱ་པ་ *byā-ba* 1. inf. and part. fut. of *byéd-pa*, q. v. — 2. sbst. deed, action, work, without any reference to time, *žig-rten-gyi byā-ba* and *čōe-kyi byā-ba* secular and religious works, frq.; *mai byā-ba byéd-pa* to act as a mother, to perform a mother's part *Tar.*; *byā-ba zin-pa* an action completely past *Gram.*; *byā-ba mañ yañ brūs-bu čün-ba* much labour and little fruit, much work and little profit *Tar.*; *der rgyāl-po dan blön-po-rnam-s-kyi byā-ba byün-ba yin* then the affairs of the kings and their officers, the concerns of the state and its functionaries, gained ground; also in an absolute sense

byā-ba = secularity, worldliness, *byā-ba btān-ba žig rgyān-du čē* a resigning of worldly things is fraught with great blessing *Mil.*; *bya-byéd* the doing, doings: *bya-byed nyün-ba žig rgyān-du čē* the doing little brings great blessing, and so in a similar manner: *byā-rgyu byéd-rgyu ma mañ žig* do not give way to a bustling disposition *Mil.*, i.e. do not permit your contemplative state to be interrupted by a distracting activity of your mind; *betān-pa-la* (or *betün-pai*) *byā-ba byā-pai lo-rgyūs* an account of what has been done for the spread of the doctrine *Tar.*; *byā-ba dan brél-ba* seems to be a grammatical term relating to the verb.

བྱ་བ་ *bya-bān v.* *bya-wān.*

བྱ་བ་ *bya-bāl Sch.* down (feathers); *Lt.* 121?

བྱ་བ་པ་ *bya-brāl-pa* one free from business, one that has renounced all worldly employment, an ascetic, *Ld.-Glr.*

བྱ་མ་ *byā-ma* a female bird, hen, brood-hen.

བྱ་མ་ར་ *byā-ma-rta* courier, estate.

བྱ་མ་མུ་ *bya-ma-būm* a tea-pot shaped vessel used in sacrificing.

བྱ་མ་མུ་མུ་ *bya-ma-byar-skyāg(?) dan-dellon*, *Taraxacum Ld.*

བྱ་མ་པི་ *bya-ma-byi S.g.*; *Sch.* flying squirrel.

བྱ་མ་ལེ་ *bya-ma-léb Sch.* butterfly, — *piye-ma-léb.*

བྱ་མོ་ *byā-mo* 1. the female of any kind of birds. — 2. hen, female fowl, also in conjunction with *mtsā-lu*, cf. *byā-po(?)*.

བྱ་མུ་བ་ *bya-rmyān-ba Sch.*, *bya-rmyēñ* (another reading *snyēñ*) *byéd-pa*, to yawn *Mil.*

བྱ་མུ་ར་ *bya-dmār* flamingo *Sch.*

བྱ་མོ་ *bya-tān* bird's nest.

བྱ་མོ་རི་ *bya-tae-rin Sch.* the white crane.

བྱ་མོ་མ་ *bya-tōge* a flight of birds.

བྱ་ཇི་ *bya-rdzi* one attending to poultry.

བྱ་མཚན་ *bya-wadn* S.g.; Sch.: night-hawk, goat-sucker, caprimulgus; bat.

བྱ་བཞིན་ **bya-bzhen** Bal. egg.

བྱ་ཟེ *bya-ze* crest, tuft (of feathers) of birds Sch.

བྱ་ཁྱུག་ *bya-ug* prob. owl; Sch. quail(?).

བྱ་ར་ *bya-ra* (Cs.: 'heed, care, caution'. This word belonging to the language of the people and to later literature, is not so much an abstract, as a concrete noun, signifying a watchman, superintendent (chiefly by day, cf. *mél-tse* night-watch); it denotes more particularly that individual of a community, who has to see to it, that the compulsory post-office duties be punctually performed, and that messages from the lord or magistrate of the place be duly dispatched and forwarded to their place of destination; in a more gen. sense *bya-ra byéd-pa* Glr., **co-čə** W., *yon-ba* Mil. c. la, to give heed, to pay attention, to look sharp, not to lose sight of; also, to be on one's guard against, to take a thing seriously, e.g. *nāl-la* a disease Lt.; **já-ra i-mig** (prop. *yid-mig*) **co**, pay strict attention! W.

བྱ་རོག་ *bya-róg* crow, raven, mentioned in S. O. as an inveterate enemy of the *ug-pa* (owl).

བྱ་ལས་ *bya-lus*, labour, work, *zin-pa-mél-pai bya-lus* endless labours Mil.

བྱ་ལོ་པ་ *bya-lo-pa* 1. v. lo. — 2. Sch. 'keeping poultry'(?).

བྱ་སོ་མ་ *bya-so-ma* Ts, Lal. bat.

བྱ་ག་(བ་) *byag(-pa)* 1. (Cs. pliancy, nimbleness, agility of body; *byag-mkan* rope-dancer Lex. — 2. sometimes erron. for *jag* and *jag-pa*.

བྱ་ *byan* 1. north; *byan-pyögs* and prob. also *byän-ka* Mil. id.; *byän-gi*, *byan-pyigis-kyi* northern; *byan-nös* north side, northern brow or slope of a hill; also n. pr., Glr.; *byan-tän* n. pr. the heaths or steppes in northern Tibet, more esp. those bordering in the west on *Lal*. — 2. northern country, coinciding with *byan-tän*: *byän-la*

bžüg-go he was banished to the north country Glr.; *byän-pa* a man from *Jan-tän* — 3. the significations of *byan-snyom-pa* Sch. to tailor, to cut to a proper shape, and of several other compounds, require a different etymology yet unknown. — 4. for *byän-bu*.

བྱ་རྩེ་ *byan-rkyän* trowsers, small-clothes, breeches Mil.

བྱ་རྩི་ *byan-kög* 1. the inside of the body, *byan-kög-stöd* the upper part of the body, cavity of the chest, *byan-kög-smüd* lower part of the belly, abdomen, bowels S.g.; **jan-kög-la zug rag** I feel a pain in my bowels W. — 2. rump; opp. to *yan-lug* limbs Lt.

བྱ་ག་ *byän-ga* Lt.?

བྱ་སྐྱུ་མི་སྐྱུ་ *byan-sgra-mi-snyän* the northern continent of the ancient geography of India, v. *gliän*.

བྱ་རྩེ་ *byan-čub*, བོ་ཤི་, prop. wisdom; with the Buddhists the highest perfection and holiness, such as every Buddhist desires to obtain, which however to its full extent only the real Buddha himself possesses, v. *Köpp*. I, 425, 435; *byan-čub-mčög* id., frq.; *byan-čub-mčög-tu sems* (or resp. *tugs*) *skyéd-pa* to create the thought of such holiness, to direct the mind to it Dzl., Glr.; *byan-čub död-pa* to aim at it, to be anxious to obtain it Dzl.; *lén-pa* to attain it; *byan-čub-sems* the mind intent on and suited for it, universal charity; *nyän-rje-byan-čub-sems-kyis kun blañ-nas* submitting to every thing with a loving and charitable mind; *byan-čub-sems-dpa*, བོ་ཤི་བཟུང་, frq. with the addition of *sems-dpa-čen-po* the saint that has attained the highest station next to Buddha, merely for the welfare of men still tarrying in this world, designated Buddha, as it were; *Köp*. I, 422; *byan-čub-sems-ma* fem. of it *Thgr.*; *byan-čub-ñän*, བྱ་ཡུལ་, the bodhi-tree, holy fig-tree, ficus religiosa (not indica), emblem of mercy; *byan-čub-snyin-po* བོ་ཤི་བཟུང་, n. pr. — *rdo-rje-ydan*.

བྱ་རྩེ་ *byan-rdo* Cs. monument, prop. inscription-stone.

byán-pa 1. v. *byan*. — 2. *S.g.?* *byan-pa-srin* Sch.: an insect.

byán-ba, pf. of *byán-ba* q. v.; *byán-séms* a pure, holy mind *Mil.*, prob. — *byan-čub-séms*.

byán-bu, byán-ma 1. inscription, direction, label. — 2. the tablet on which an inscription is written, *zán-s-kyi byán-bu-la* (to write) on a copper plate or tablet *Gl.*; *yig-byán*, *ka-byán*, resp. *žal-byan*, = *byán-bu* 1; *sgo-byán* inscription over a door, *dur-byán* on a sepulchre; *rtag-s-byán* a mark on a thing *Cs.*; *byed-byán* list of marked luggage; *mui-byán*, resp. *mitsan-byán* list of names *Pth.*; *šog-byán* cards *Sch.*; *byan-rdd* a stone monument.

byad I. 1. *Cs.* proportion, symmetry, beauty, *dpe-byad* *Dzl.*, id.; *byad-čun* well-proportioned, fair, beautiful; *byad-méd* the contrary *Cs.* — 2. face, countenance *Lex.*; *byad spus kšis-pa* a hairy face *Gl.*; *byad-kyi bkrag-s* *Thgy.*, *mdańs* *Lt.*, brightness, radiancy, beautiful complexion; *byad-bzin* face *Dzl.*, *byad-lex.*; *byad-yžugs*, *Sch.*: stature, prob. more correctly: countenance and body *Dzl.* and elsewhere. —

II. (*Cs.* also *byad-ma*) 1. enemy. — 2. a wicked demon, *byad-ma rmé-ša-čan Wili.* — 3. also *byad-stem(s)*, *S. O.* and elsewhere, imprecation, malediction, combined with sorcery, the name of an enemy being written on a slip of paper and hid in the ground, under various conjurations; *žán-gyi byad, pá-rol-poi byad-stéms* a malediction practised by another; *byad-du* or *stéms-su žug-pa*, prob. to curse a person with conjurations.

III. in compounds, *yo-byad*, *ča-byad* q. v. — IV. frq. for *byed*.

byan 1. *Ld.* frq. for *bya-na*, **jan čo-kan, jan-ma** cook. — 2. v. the following.

byán-po *Cs.* married man; *Sch.*: a free man, one divorced from his wife; *byan-mo* *Cs.* wife, spouse; *Sch.*: 1. a divorced woman. — 2. a whore. Only this latter signification seems to be known among the common people, e.g. **ā-pč jan-mo**, as a vulgar abusive term; *byan-čsul-pa*

Sch. 'to allure, entice, seduce'; these significations are, however, not sufficient to explain: *byán-moi byi-bor* (or *-por*) *rań byan čsul* *Lex.*, and: *séms-la rań byan čsul* *Mil.*

byáb-pa 1. to clean, cleanse, wash, wipe, *nań čam-čad-la* to clean the whole house *Domaiń*. — 2. to take up, to gather with both hands, e.g. barley *C.*; *byabzed* *Sch.* instrument for cleaning, brush; *byabs-krus* *Sch.* shower-bath.

byams-pu 1. kindness, love, affection, *byams-séms* id. — 2. kind, loving, affectionate, used of the love of parents to their children, of the beneficent to the needy, but not in the contrary order, nor of love to inanimate objects; *byams-pai tiń-ńe-dzin* the meditation of love, compassion, frq.; *mi kún-la byams-šiń* being kind towards every body; *byams-pai nyen* kind, affectionate relations, frq.; *byams-pa máń-na* when I have many well-wishers, patrons *Dom.*; *byams-pa* as a n. pr., also *byams-pa ngón-po* *Maitreya*, the Buddha of the future period of the world, who at present is enthroned in the Galdan heaven, and who is frequently represented in pictures, v. *Köpp.*; *byams-bžugs* sitting like *Maitreya*, i.e. after European fashion on a chair, with his legs hanging down, opp. to *tub-bžugs*, like *Sikyathubpa*; yet he is by no means uniformly represented in that posture.

byar, supine of *byél-pa*; *byar-méd* 1. prop.: *non faciendum*, not to be done. — 2. sbst. inactivity, inaction in the specifically Buddhist sense, apathy, indifference, *byar-méd-kyi náń-la yńds-par gyis* *Thgr.*

byas-pu, pf. of *byéd-pa*; *byas-na* 'si feceris', 'sin feceris', after a preceding prohibitive *ma byed* also to be rendered by else; as sbst. 1. 'factor'. 2. 'factus': *byél-pa byas-pa* a doer of deeds, as the first grade of holiness; *byas-pa šes-pa, yžó-ba* *Sch.* to keep in mind a thing done, to requite, to reward; *byas-čos* *Mil.*, also known in *C.*, seems to be a notion akin to our conscience, **jhe-čy zán-po, nńm-pa** *C.*, **jhe-č** id.

byi 1. *Gl.*, *Pth.*, *byi byéd-pa* to commit adultery or rape of females, *byi-čüd* punishment for it. — 2. *v.* *byi-ba*. — 3. *Lur.* *bi* bird, cf. *byin*.

byi-tün(-ga) a medicine *Med.*

byi-tur or *dur*, 1. n. of an animal, inhabiting caves *S.g.*; *byi-dur-ma* *Sik.* porcupine. — 2. spine of a porcupine or a hedgehog *Sch.*

byi-dar a kind of silk stuff? *Wdk.*

byi-dur *v.* *byi-tür*.

byi-dör the wiping, cleaning; *pyag-bdär zäs-pa byi-dör-gyi las dei min* the word *pyag-bdär* denotes the act of cleaning *Lex.*; commonly *byi-dör byéd-pa* e.g. *ynäs-su* to clean, to sweep a place *Dzl.*; spiritually; to cleanse one's thoughts *Mil.*; *byi-bdär byéd-pa Dzl.* to dress, trim, decorate one's self, to make one's self smart.

byi-po *Sch.* bosom. — 2. *W.* male-cat, tom-cat.

byi-ba 1. subst. *B.* and *C.*; col. *C.* *jhi-tsi* *Ld.*, *Pur.* *bi-tse*, *Ld.*, *Lh.* *sa-bi-li(g)*, rat, mouse, and various other animals: *byi-ba-rkañ-rin Sch.* rabbit (?); *diñl-byi Sch.* white rabbit. — *byi-dkär Sch.* white hare. — *byi-kün* mouse-hole. — *byi-rdo Sch.* rat's-bane, arsenic. — *byi-ldem* mouse-trap. — *byi-näg Sch.* fitchet, polecat. — *byi-prüg* young mouse. — *byi-brin Dzl.* mouse-dung. — *byi-blä v. sub byi-la*. — *byi-tün* mouse-nest, mouse-hole. — *byi-tser* medicinal herb *Med.* — *byi-dzin Cs.* mouse-trap; *byi-bzün Lt.*, *bi-zün* *W.*, etymol. id.; but applied to that troublesome plant, the bur (burdock), which is stuck into mouse-holes, to fasten in the skin of the mice. — *byi-loñ* etym. blind-mouse *Sch.* mole. — II. vb.: *byi-ba byéd-pa Cs.*, = *byi byéd-pa* 1. to mouse; to steal, to pilfer. 2. to commit adultery. — III. pf. of *byi-ba q. v.*; *byi-ba spu, Sch.* hair that has fallen off.

byi-bo *Lex.*; *Sch.* little child, infant, = *byi-pa*.

byi-bzin n. of one of the lunar mansions, *v.* *rgyu-skär*.

byi-zé *Cs.* — *tabe*, manner, way, method.

byi-ru coral, frq., also *byi-ru*; *byi-ru mdog* light red *Gl.*

byi-rüg medicinal plant *Med.*

byi-la, *B.*, *W.* *bi-la, bi-li* (*Hind.* *billa*), cat; *byi-lai brun*, cat's dung *Lt.*; *byi-bla Wdk.* id.? In the latter work it is mentioned as the name of a certain monster, whilst *byi-blai rgyal-mtsän* is an attribute of the gods, resembling a flag with a cat's head at the top.

byi-lüm *Wdk.*?

byi-dän *Wdk.*?

byin-ba *v.* *byin-ba*.

byin-byin-tü-lu *S.g.* n. of an animal (?).

byin-pa 1. *Cs.* general, common. — 2. *Sch.* hidden, concealed. — 3. *Cs.* root. The word seems to be a secondary form of *spyi* and *dbyin*, yet in various passages of medical works none of the above meanings is applicable.

byin 1. pomp, splendour, magnificence, e.g. of kings; *byin-té-bar bzügs-pa* to be enthroned in great splendour *Dzl.*; *yi-brjid dan byin če Dzl.* *mtu dan byin Dzl.*; *byin-dan* magnificent, splendid, brilliant, *byin-méd* the contrary. — 2. blessing, a bestowing of blessings, a power working for good, *byin-bab Lex.*, *-páb Sch.*: conferring blessings (?), *bcom-ldan-das-kyi byin-gyis* by the blessing, the miraculous power of Buddha; yet also applied to devils, *v. below*; most frq. *byin-gyis rlob-pa*, pf. *brlabs*, ft. *brlab*, imp. *rlobs*, to bless, *mi* a person, *sa-ya* a place *Mil.*, also followed by the termin.: *séme-tan-gyi sdug-baidl zi-bar byin-gyis rlob* grant thy blessing, that the misery of beings may be assuaged *Mil.*; *bu mfun-rkyén dzóm-bar byin-gyis rlob* bless the son, that all happiness may be accumulated on hi m *Mil.*; *rgyud rnyén-po bzän-bar* bless my soul, that it may be an efficient help (to these people) *Mil.*; relative to devils: *log-*

་*drén bñid-kyis byin-gyis briabs* heretical teachers sent and fitted out by the devil; so also *Tar.* 46, 13; to create, to change into *Mil., Tar.*; hence *byin-rlabs* blessing, *byin-rlabs byéd-pa*, resp. *mdzad-pa* frq., *ytón-ba*, resp. *stod-ba* Cs., = *byin-gyis rlób-pa*; *byin-rlabs-can*, *byin-rlabs dan ldan-pa* blessed, sanctified, highly favoured, men or things *Pth.*; so also *byin-rlabs zugs-pa* *Mil.*; ་*dre-dul byin-rlabs* blessing pronounced against demons, exorcism of devils *Mil.*; meton.: I am the ་*págs-pai byin-rlabs* of all of you, he who will help you to go to heaven *Glr.*

བྱིན་རྟེན *byin-rten* Cs., the relics of a saint, or the place where they are kept ('depository of blessings'); also in the shape of pills, which liberal donors receive from their Lamas, and which they swallow, particularly in the hour of death.

བྱིན་པ་ *byin-pa* 1. subst. calf of the leg, *ayin-pa ná-ba* pain in the calf; *byin-súu* Cs. 'hollow on the inward side of the thigh'(?). — II. pf. of *sbyin-pa*.

བྱིན་པོ་ *byin-po* Sch. all, the whole; general; *byin-gyis prá-ba* by degrees, more and more fine etc.?

བྱིན་རྟེན་པ་ *byin-rlabs* v. *byin* 2.

བྱིན་པ་ *byib-pa*, pf. *byibs* 1. to cover, to wrap up, *gós-kyis* *Lt.* — 2. Cs. to hide, conceal, keep secret, hush up.

བྱི་ *byiu* 1. *Pur.* "biu", little bird, bird *S.g.* — 2. Sch. alpine hare.

བྱི་པ་ *byil-ba* to stroke, *mgó-bo-la byil-byil* *byéd-pa* to stroke a person's head *Pth.*

བྱི་མོ་ *byil-mo* naked Sch.

བྱིས་པ་ *byis-pa* 1. child, esp. little child; *byis-(pai)* *nad* disease of children *Med.*; *byis-pa bñad-tabs* obstetric science *Med.*; *byis-stón* v. *ná-zla* sub *na* I, 2; *byis-pai blo* Cs. childishness, want of judgment; *byis-pai skyé-bo* a plain, ignorant person, a person not initiated *Thgy., S.O.*; *mo-byis* girl, lass *Mil.*; *byis-pa-zini-dig* Cs., twins. — 2. boy, lad, till about the age of 16 years, frq. (*W.* not in use).

བྱི་རུ་ *byi-ru* = *byi-ru*.

བྱུག་པ་ *byug-pa* 1. unguent, ointment, salve, whether as colouring-matter, medicine or sweet scent *Dzl., Med.*; *byug-pa ska* thick ointment, thick plaster; *byug-pa sla* thin unguent Cs. — 2. foot-bath *W.*, perh. better: *bñug-pa*.

བྱུག་རིས་ *byug-ris*, *Lex.* = *gral*, place, in a certain succession or row; *byug-ris zog* make room, leave a place empty *Sch.*

བྱུག་ས་ *byugs* v. *byug-pa*; *byugs-spos* anointing-oil *Sch.*

བྱུ་ *byun* v. *byun-ba*; *byun-tsul* history, story, particulars of any event, *ñat byun-tsul dé-lar yda* that is my story *Mil.*; *byun-rabs* *Sch.* id.

བྱུར་ *byur* B., esp. of later times and col., *Ld.* also *byus*, misfortune, mishap, accident, *byur tsé-zin bu mi yds-na* if one has the great misfortune not to be able to keep a child alive *Dom.*; *mi-la byur gel-ba* to draw down misfortune on a person *Dom.*; "ná-la *jur cug son*" *W.*, "jhur" C., I have had misfortune, I have been unfortunate; *byur-gyi*, also *byur-can* unlucky, disastrous, perilous. — "jhur-nág" great calamity C. — *byur-sel* preservative against misfortune. — *ran-byur-rdó* was explained: a sling-stone with which one hits one's self.

བྱུར་པོ་ *byur-po*, Cs. also *bu*, vulg. *byur-byur* heaped, a heaped measure of corn or meal; *byur-por bkañ* *Thgy.*

བྱེ་ *bye* 1. = *byeu* little bird, *bye-glñ* bird's nest *Ma.*; *bye-prug* a young little bird *Dzl.*, also *bya-prug*; *bye-brñ* bird-dung *Wñ.*; *byeu úr-pa* Sch. partridge. — 2. v. *byé-ma*.

བྱེ་མོ་ *bye-mgó* 1. bird's head. — 2. an official mineral *S.g.*

བྱེ་པ་ *bye-ba* ten million, *byé-ba-prag ynum* *dan sá-ya-prag* drug thirty-six million; *byé-ba sa-ya*, eleven million; it seems to be among the larger numbers one of the most popular, as the word million is in English.

བྱེ་བླ་ *bye-brág*, བྱེ་བླ་, 1. difference, diversity, *kó-bo dan sañs-rgyás bye-brág* *ñi yod* what difference is there between me and Buddha? *Dzl.*; *bye-brág byéd-pa* to find,

to show a difference, c. genit. in, of, between things; to analyze, to explain; variety, diversity *Was.* (266); *bye-brág bád-pa* = *vibhāṣā* *Was.* (147), also *bye-brag-bād-mśo* or *-zu-yér*, title of books; *bye-brag-dan* *Cs.* different, *bye-brag-méd-pa* *Cs.*, *mi-phyéd-pa* *Dzl.* equal; *bye-brág-tu smrd-ba* *Thgy.*, *bye-brág-pa*, ཇམ་བློན་པ་, name of a school of philosophers, Atomists *Köpp.* I, 69. — 2. division, section, class, species, *dúd-groñ*, *ról-moi* *bye-brag* a species of animals, a kind of musical instrument etc. *Lex.*; *yül-gyi* *bye-brág* a part of the country, province, *Tar.* 33, 6; *bye-brág-tu* (to go through) according to the separate classes *Zam.*

ཇམ byé-ma (*C.* "jhé-ma", *W.* "bé-ma") 1. sand, frq. — 2. sandy plain, sands, *ysér-gyi* *byé-mai* *dkyil-na* in the middle of a plain of gold sand *Glr.* — 3. gravel (disease) *Schr.* — *byé-ma* ཇམ་པ་ *gru yéig* a grain of sand *Cs.*; *gán-pai klín-gi* *byé-ma* *taam* as much sand as there is on the Ganges; *bye-ma-ká-ra* brown sugar, ground sugar, *Hind.* ཇམ་པ་, *C.* — *bye-dkár* white sand, *bye-nág* black sand. — *bye-žáb* *Lt.* sandy water, water standing on sandy ground. — *bye-ljóns* a sandy tract *Cs.* — *bye-lán* a plain of sand, a sandy desert *Glr.* — *bye-jín* heap of sand. — *bye-tsüb* sand raised by a whirlwind. — *bye-ril* (*Schr. hril*), small sugar-balls, Indian sweet-meat, imported into Tibet, *C.*

བློན byéd-pa I. vb., pf. *byas*, fut. *bya*, imp. *byos*, vulgo *byas* (*Sp.* *Bul.* "bé-d-pa"; in *Ld.* and *Lh.* instead of it gen. "bò-žé"), resp. *mdzad-pa*, eleg. *bggyid-pa*, 1. to make, to fabricate, with the acc., e.g. a house, an armour etc.; with *las* or *la*, to make out of or of: *ysér-las* out of gold, *šin-la* *Tar.* 160, 11 of wood; with the acc. and termin. to form to, to work into, *págs-pa* *žog-žoy-tu* to work or manufacture skin into parchment *Dzl.*; with the instrum.: to do with, to make of: *dis* *ši* *žig* *bya* what are you going to do with it, to make of it? *Dzl.* to cause, to effect: *khún-ba* *de* *nas* *byás-pa* *yin* *Mil.* it was I that caused this falling; with the supine, to take care that: *byéd-par*

dod-par *byéd-pa* to make him inclined to do it *Dzl.*, *ma* *žor-bar* *byos* *žig* *Pth.* take care, that he do not escape; *yód-par* *byéd-pa* to produce, procure, provide, *dei* *yndakani-la* *sógs-pa* *byás-nas* he provided for him a dwelling with appurtenances *Dzl.*; to fit out, equip (a ship) *Glr.*; to act: *rgyál-po*, *drañ-srón* etc. *byéd-pa* to act a king, a saint, as much as: to rule as a king, to live as a saint *Dzl.*, *blá-ma* *byéd-pa* to be a priest *C.*; in a gen. sense: to do: *byé-ba* *dan* *bya-bu-ma-yin-pa* *stón-pa* to teach what men ought to do and what they ought not to do *Thgy.*; to commit, perform, execute: *nyés-pa* *byed-byéd-pa* one that has repeatedly committed himself, *las* or *byá-ba* *byéd-pa* to perform an action, *las* *ši* *žig* *byed* what are you doing, what is your business? *tab* *yid-de* *byéd-mkan* *med* there is an expedient, but no one that carries it into effect *Ma*; *mi* *byar* *mi* *rán-bas* as it must be performed, lit. as it cannot remain undone *Dzl.*; *badm-pa* *ltar* *myir-du* *byás-na* if an intention is speedily executed, performed; *las* *byéd-pa* to work, to be efficient (of a medicine); to act, proceed, pretend, affect: *ši* *ltar* *byás-na* *legs* how proceeding is good? i.e. which is the best way to proceed, how shall I manage best? *Glr.*; *badm-ytan-la* *yód-pai* *lugs* *byas* he pretended, affected to meditate *Glr.*; *dei* *lugs-su* *byao* I will act as he does, I will do like that man *Glr.*; *gá-le* *byéd-pa* *Mil.* to proceed slowly, to be slow; to take, to assume, to count: *žag* *bzi-pa* *dán-por* *byás-na* if the fourth day be taken for (counted as) the first *Wdn.*; *byéd-pa* with the termin. of the inf. is frequently used periphrastically or to give force to other verbs; such forms are: *ysóil-par* *byed-pa* to kill, *pa-más* *žes-par* *byos* (or *gyis*) *žig*, resp. *yab-yum-gyis* *mkyen-par* *mdzod* *žig* dear parents, you must know! *Dzl.*; on the other hand: *pá-la* *rig-par* *gyis* *žig* let your father know about it *Tar.* 37, 7; in such cases the proper sense is merely to be gathered from the context. Besides the simple fut., *žug-par* *byao* I shall remain *Tar.*, *kó-mo* *grogs* *byá-*

ya as I shall be with you *Glr.*; — the form *byao* frq. serves to express necessity: *btsil-bar bya* I must seek *Dzl.*; esp. with a negation: *brjód-par mi byao* they are by no means to be pronounced; the participles in the short forms of *yon-byéd* and *yon-byá* differ, in as much as the former is used in an active sense, e.g. one giving, a giver, the latter in a passive sense, one to be given; they may be formed of any verb. For specific combinations, in which *byéd-pa* is differently to be translated, as *dpe byéd-pa*, *yid-la byéd-pa* etc., refer to these words. —

2. to say, to call, yet chiefly only in the pf. tense: *zes byás-pa Dzl.* thus said, so called; *snar byás-pa bñin* according to what has been said before *Dzl.*; *byas-kyan* though saying *Pth.* — and in the fut., which in that case, however, frq. stands for the present: (*zes*) *byá-bai sgra byün-no* a voice thus speaking was heard *Glr.*; *dé-la dbyaris zés byao* these are called vowels *Gram.*; (*zes-*) *byás-pa*, or more frq. *byá-ba*, the so called, being often joined to a name, that is mentioned for the first time, e.g. Anu, the so called, whilst we should say, a man, called Anu, or of the name of A.; *byá-ba* also implies: of the purport, to the effect, just as *zés-pa* is also used: *'tsol-zig' byá-bai lun byün-nas* an order being given to make a search *Glr.* — 3. to go away, to disappear: *byas son* he disappeared *Glr.* —

II. sbst. 1. *byéd-pa* and *byéd-mkan*, the person that does or has done a thing, the doer, performer etc.; author, *batan-bzós byéd-mkan* the author of the work *Tar.* — 2. *byéd-pa* the instrumentative case *Gram.* — 3. *byéd-pa* the doing, dealings, with noun in the instrum. case: *dé-dra-ba mi-rigs-pa rgyal-pos byéd-pa* such wrong being done by the king, such unjust dealings of the king *Dzl.*; in the genit. case: *bló-yi byéd-pa dbyis-su sbos* hide the working of your understanding in the heavens, i. e. let it disappear in nothingness; effect, also with the noun in the genit. case, *Wdi.* — 4. *byéd(-pa)-po*, doer, accomplisher etc., *mčód-sbyin byéd-pu-por* *bos* he invited him as sacri-

ficing priest *Tar.*; *dul-bar byéd-pa-po* converter *Tar.*; *bkra-tis spél-bai byéd-po* augmentor of eternal happiness (from a hymn); *byéd-pa-po* instrumentative case *Gram.*; as the twelve *byéd-pa-poi skye-mčéd* I here cite the following from *Wdk.*, without being able to offer an explanation: *bdag, zems-čan, srog, gró-ba, zád-ba, skyés-bu, gan-zág, zéd-čan, zéd-bdag, byéd-pa-po, tsór-ba-po, zés-pa-po, mčón-ba-po*, where, by the by, it is to be observed, that thirteen are here enumerated, *byed-pa-po* being mentioned again with the rest (a want of accuracy, which is not unfrequently to be met with in the scientific works of the Tibetans). — 5. *byá-ba* q. v.

བྱེ་བ་ *byeu* (also *byiu* q.v.) little bird; *byeu-zul byéd-pa* v. *zul*; *byeu-la-pug* *S.g.*, a medicinal herb *Cs.*

བྱེ་བ་ *byér-ba* v. *byér-ba*.

བྱེ་བ་ *byes*, *Lxx.* and col.; foreign country; abroad, *byes tag-rin-ba* a far distant country *Cs.*; *byés-su gró-ba* to go abroad, to travel; *byés-su déy-pa* to remove, to emigrate *Lxx.*; *byés-nas sléb-pa* to come from abroad *Lxx.*; *byés-pa* traveller, foreigner, stranger; **lam-róy bés-pa yód-pa yin-te** *W.* proceeding together as fellow-travellers.

བྱོ་བ་ *byó-ba* *Cs.* *rná-ba byó-ba* to hear, hearken, listen.

བྱོན་པ་ *byón-pa* v. *byón-pa*.

བྱོ་བ་ *byól-ba* v. *byól-ba*.

བྱོ་བ་ *byol-són* animal, esp. quadruped; *byol-són-bas glén-pa* more stupid than a brute *Mil.*; *byol-són rgyál-po* the lion *Mil.*

བྱ་ཀ་ *brá-ka* v. *ta-ka*.

བྱ་ཉི་ *bra-nyé*, n. of a lunar mansion, v. *rgyu-skár* ?

བྱ་བ་ *brá-ba*, 1. sbst., n. of a small rodent, living under ground (not mole *Cs.*, but rather *suslik*, earless marmot *Sch.*); *brá-pu-se* *Ld.* a similar animal (= *pra-li?*); *bramkár*, *bra-tán* *Cs.*, burrow of it; *bra-brán*

Les., *bra-rit* *Cs.*, dung of it; *bra-lpāgs* skin of it. — 2. vb. to have or to be in great plenty, to abound (?), *rdāi - gis za ma bra*, *btuñ ma bra*, *gon ma bra* she allowed herself no abundance of food, drink, or clothing; **za-, tuñ-, čin-, lab-, zār-pha-te** eating, drinking plentifully, walking, speaking, talking a great deal *C.*; **tsa-, dho-, dhān-pha-te** being very hot, warm, cold *C.*

བློ་ *brā-bo* (prov. **brau**, *Pur. *bro**) buck-wheat; *bra-phyē* *Les.*, *rjen* *Sch.* buck-wheat flour; *bra-sōg* buck-wheat straw, serving as a poor sort of fodder during winter.

བློ་ *brag* rock, *brag rtas-yām-pa* a three-pointed rock; *brag-skéd* the middle height of a rock, opp. to *brag-mjug* and *rtas* its foot and top *Cs.* — *brag-spōs* prob. an aromatic herb, used for incense *Lt.* — *brag-skibs* beetling rock. — *brag-rgyāl* a prominent, high and precipitous rock, towering rock. — *brāg-čā*, *-čā* echo; also fig. for something unsubstantial, shadowy, not existing *Mil.* — *brag-myāg* foot of a rock *Cs.* — *brag-pug* rock-cavern. — *brag-phyē* dust produced by hewing stones *Glr.* — **dhaq-bhōn** = *pa-bōn* *C.* — *brag-dmār* name of a rock in or near Lhasa, alleged not to be identical with *dmār-po-ri* (*Sch.*). — **dag-tāl-wa*, *dag-tig-pa** mite, tick *W.* — *brag-rtādñ* rock-lizard. — *brag-rtse* top of a rock. — *brag-tūn* mineral pitch, bitumen, is said to cure fevers and even fractures. — *brag-ri* rocky hill. — *brag-rūd* fall of a rock. — *brag-rōñ* chasm in a rock, ravine. — *brag-tig* v. *brag-rtāl-ba*.

བློ་ *bran* 1. resp. *aku-brāñ* chest, breast, (cf. *nā-ma*); *bran rdāñ-ba* to beat one's breast *Glr.*; **fū-gu dāñ-la čir-te Kyēr-čē** *W.* to carry a child pressed against one's breast. — *bran-kyéd* (?) *Cs.* a high, prominent chest. — *bran-dkyil* middle of the breast, cardiac region. — *bran-lkōg* *Mil.* prob. = *lkōg-ma*. — *bran-skās* *Sch.* the dorsal vertebrae opposite to the chest. — **dāñ-kūd** string of the *bran-kūñ* (*-guñ, -kōñ, -gon*), pellet-bow, a bow furnished with two strings, to shoot pellets or small stones, *bran-rdā* or *-rdau*, with it *W.* — **dhan-lkōg**

C. cardiac-region, pit of the stomach. — *bran-ayrō* snake, serpent (like *lto-grō*). — *bran-būr* the middle convex part of the *rdō-rje* *Ma.* — *bran-tsig* *Lh.*, prob. heart-burning. — *bran-(y)žōl* *Cs.* dew-lap. — *bran-ze* *Mil.* prob. breast-bone, sternum. — *bran-yyāñ* *Sch.* tame, gentle. — *bran-rus* *Med.* breast-bone. — **dāñ-lāg** *W.* the hands crossed on the breast. — *bran-so* *Glr.* breast, brisket of a butchered animal. — 2. also *bran*, gen. *brāñ-sa*, eleg. *māñ-brāñ* (q.v.), resp. *yzim-brāñ*, *bzugs-brāñ* night-quarters, halting-place, whether under a roof or in the open air; also as much as *stage* (of a journey); *brāñ-sa* *dēbs-pa* *Tar.*, prob. also **bōr-čē** *W.*, to take up night-quarters; dwelling, particularly a temporary one, lodging; but also a permanent abode, esp. in *W.*; **dāñ-sa tāñ-čē, yār-čē** to take in, to lodge a person over night *W.* (cf. *ynas* 2). — *brāñ-kāñ*, dwelling-house, dwelling-room *Pth.* — *bran-grōgs* house-mate, bed-fellow. — *bran-dpōñ* master of the house, landlord. — *pō-brāñ* v. *pō*; *bla-brāñ* v. *bla*.

བློ་ *brāñ-nē* *Les.* = *krañ-nē*.

བློ་ *brāñ-pa* v. *brāñ-pa*.

བློ་ *bran* 1. slave, servant, *mī-brāñ* 'vir servus' *S.g.*; *bran byēd-pa* to be a servant, to serve *Cs.*; *brāñ-du gyūr-ba* to become a servant *Cs.*; *brāñ-du kōl-ba* to make another be a servant, to use him as a servant *B.*; *brāñ-du skūl-ba* to engage a person as a servant, to get him to work for one's self *Glr.*; *brāñ-du kās-blāñs-so* *Pth.* they promised to serve him; *lus niag yid yum brāñ-du pūl-te* devoting heart, mouth, and body to his service *Pth.*; *nāñ nub lto-gōs-kyis brāñ-du kōl* morning and night I am a slave to food and clothing *Mil.*; subject, one owing allegiance, **la-dāgs-si gyāl-po-la dāñ-yul-tso** a village subject to, belonging to, the king of Ladak *W.*; *brāñ-pō* servant, slave *Tar.*; *brāñ-mo* maid-servant, female slave; *bran-kōl*, *bran-yyōg* = *bran*; also collectively, servants, domestics, household. — 2. texture, in the

compound *laga-brán byéd-pa* to weave *Mil.*; *nye-brán Mil.* seems to be some decoration of the shoes; *śno-brán Mil.* something similar. — *ču-brán Glr.*, and *mśao-brán ??*

བྱ་བ་ *bran-pa* to pour out *Tar.*

བྱ་མོ་ *brán-mo* 1. v. *bran* 1. extr. — 2. also = **dan-tsōs* *W.* finger, toe.

བྱ་བ་ *brab-pa* v. *bráb-pa*.

བྱ་བ་ *brim-ze*, from བྱ་བ་ 1. Brahmin, Hindoo priest; *brám-ze-mo* female Brahmin; *brám-ze rig-byéd dón-pai agra* the voice of a Brahmin reciting the Vedas, being taken as a sign of good luck; *brám-ze-pa* an adherent of Brahma. — 2. a priest in general *S.O.* (Acc. to *Fouc.* transl. of *Gyatch.* 13 and 52 also = *bráhmana*, the theological part of the Vedas; this is however against the tenor of the Tibetan text, which requires the word to be taken in the former sense.)

བྱ་བ་ *bral* v. *brál-ba*.

བྱི་བ་ *brī* v. *brī-ba*.

བྱི་བ་ *brid-pa* 1. *Sch.* 'to continue, to reiterate, to repeat continually; *brid-la ytón-ba* to give again and again'. — 2. v. *brid-pa*.

བྱི་བྱི་བ་ *brid-brid-pa Sch.* to float, to move confusedly, before one's eyes.

བྱི་ཙ་ *brid-rtsa Lt.?*

བྱི་མ་(ས་) *brim(s)* v. *brim-pa*.

བྱི་མ་ *bris* v. *brī-ba*; *bris-aku*, *aku-bris* picture of a saint, drawn or painted *Cs.* — *bris-bur* the art of painting and carving images. — *bris-ma* written book. — *nag-bris* a drawing *Cs.*; *tsen-bris* a coloured picture.

བྱི་བ་ *brū-ba* v. *brū-ba*.

བྱི་བ་མ་ *bru-ba-tśa Lex.*

བྱི་ལ་ or བྱི་ལ་ *bru-dā* or *bru-dā Wdk.*, prob. = *gru-dā* and *gru-dā Pth.*, *bru-dā* or *bru-dā* *Ld.-Glr. Schl.* 19, b. 21, a. name of a country to the west of Tibet, bordering on Persia.

བྱི་བ་ *brüg-pa* to flow, to stream, to gush *Cs.*; sbst. current, flow, flux *Cs.*; *ču brüg-pa* flowing-water *Lex.*

བྱི་བ་ *brun* dirt, dung, excrements, *mi-brün*, *bya-brün*, *śbrān-brün* etc. feces of men, birds, flies etc. *Med.* and elsewhere.

བྱི་བ་, བྱི་བ་མ་ *brub-pa, brubs-pa* v. *brub-pa*.

བྱི་བ་ *brul* small particles, fritters, bits, crumbs, *bag-brul C.* crumbs of bread; *brül-ba Mil.*, *C.* to fall, into an abyss *Thg.*; to fall off, fall out, fall down, of leaves, seeds etc.; *brül-bu*, *brül-lu* = *brul W.*

བྱི་བ་ *brus* v. *brū-ba*.

བྱི་བ་ *bre*, **de**, *Skr.* ब्रीह, 1. a measure for dry things as well fluids, about 4 pints; acc. to *Cs.* ¼ of a *bo*; *bré-bo če*, *breu čin* large and small *bre*, *Cs.*; *yaér-pyē bre gañ Glr.* one (small) measure of gold-dust; *bre-do* two measures; *bré-la yson* that will just fill a *bre Zam.*; *breā bēar-ba* to measure with a *bre Lex.*; *lha-kañ bre-tśad tsam zig* a miniature temple, not larger than a *bre Glr.*; vulgo also that part of the *Chod-řten*, which has the shape of a corn-measure; in a general sense, measure, *bre-srān ytān-la bréba-pa Glr.* to regulate measures and weights. — 2. **bre* *Ld. Lh.* **bre-sé* *Kun.* *Eremurus spectabilis*, a plant of about a man's height, belonging to the asphodels. — 3. v. *bré-ba*.

བྱི་ཁོ་ *bré-ko* basin for washing *C.*

བྱི་བ་ *bré-ga* medicinal herb; *bré-gu*, id. (perh. the same plant) *Med.*

བྱི་བ་ *bré-ba* v. *bré-ba*; *bla-bré*, *ka-bré* *Sch.* capital, chapter, upper part of a column or pillar.

བྱི་མོ་ *bré-mo* *Sch.* unfit, useless, worthless; *bré-moi ytam Thgy.*

བྱི་བ་མ་ *brégs-pa* v. *brég-pa*.

བྱི་བ་ *brén-ba* v. *brén-ba*.

བྱི་བ་ *bréd-pa* to be frightened, afraid, in fear = *rtāb-pa*, *B.* and *C.*; *śbrülggis dñāns-dñ bréd-pa* to be frightened by a snake *Wdn.*, or *bréd-čīn dñāns-pa Pth.*;

béd-kýis bréd-na if you are afraid of the devil *Glr.*; *bréd-toms Lex.*; **qhl'-po** fearful, frightful, terrible *C.*

བྲེལ་ *brél-ba* I. vb. (not the same as *brél-ba*) 1. to be employed, busy, engaged, to have business or work on hand, *nied m'kar-las-kýis brél-nas loñ mi dug* being engaged in building, we have no time to spare *Mil.*; *dod kó-nas brél-na* if one is entirely taken up with lust and pleasure; **dhe-rin ná-la qhl'-wa yó'*, *sañ-myn dog** to-day I have a great deal to do, come to-morrow *C.*; *brél-bas* on account of much business *Dzl.* — 2. synonym. with *póns-pa* to be poor, to be without, wanting, destitute of, c. instrum.: *loñs-spyod-kýis brél-ba Dzl. 22, 7*; more frq. with a negative: *ñis kyañ mi brél-bar byds-so* they did not let him want anything *Dzl. 22, 17, Sch.*; *tsó-bai yo-byád-kýis mi brél-bar* abounding in every necessary of life *Dzl. 255, 3* (acc. to a better reading); combined with another word: *póns-brél-te*; *brél-pón-med-ñin Dzl.*, *mi brél-bar* not sparingly, scantily, niggardly, e.g. to bestow *Dzl. frq.* — II. sbst. 1. *C.* and *B.*, a being engaged in a multiplicity of business v. I, 1. — 2. *W.*: business, affair, concern, **ñá-lu ñel-wa zig yod** I have some particular business, concern, suit; **ñel-wa ñi yod** what do you want, what are you about, what are you doing there?

བྲེས་ *brés* 1., *W.* also *brés-kyu* manger; *rtá-brés* manger for horses. — 2. v. *bre.* — 3. v. *bré-ba.*

བྲོ་ *bro* 1. oath, *bro-fsál-ba* to take an oath (?) *Pth.*, *bro-bór-ba* id., *dbu-bnyun dan bro bór-ro Glr.* they swore by their heads, nif. — 2. dance, *bro skráb-pa Lex.*, *kráb-pa Mil.*, *brdün-ba Glr.*, resp. *zabs-bró mdzúd-pa Mil.* to dance, leap, gambol, as a manifestation of gladness and mirth, whilst *gar byéd-pa* is a regular kind of dancing, with gentle and waving motions of the body; *rtá-bró* drums and dancing *Glr.*; *bró-mkan Cs.* dancer. — 3. *Pur. bro* v. *brá-bo.* — 4. v. *bró-ba.* — 5. *bro-nád Lex.*, *Mil.* and elsewhere; *Sch.* 'an epidemic disease'; *bro-fsál Sch.* 'cold (in the head), cough, catarrh';

Tar.: *págs-pa lo man-por sku-bro tsal-te*; *Mil.*: *ñin-tu bro-fsál-bar gyúr-nas.*

བྲོ་ *bró-ba*, I. vb. 1. to taste, to smell, vb. 'a. & n.'; *nyid kyañ mi bró-bas*, not even enjoying (tasting) sleep *Dzl.*; *ká-ro skyá-ba bro* one has an astringent taste in the mouth *Med.*; *spas bro-o* it smells of incense *Dzl.*; *drí-ysün ñim-pa bro-o* it has a pleasant smell *Dzl.* — 2. *C.* to desire, to wish, = *dód-pa*, *bló-bro-ba* id.; *ñu bró-ste* being about to weep *Mil.* — II. sbst. taste, savour, flavour, col. *bró-bldg* (**ñob-lág**), *lán-tsa ka-zás kün-gyi bró-ba skyed* salt imparts flavour to any kind of food *S.g.*; *bro ltá-ba* or *myon-ba*, col. **ñob-lag nyai-ñe** *W.* to taste, to savour; to try the taste; *bro-ba-ñan Cs.*, **ñob-lag-ñan** *W.* savoury, pleasing to the organs of taste, exciting the appetite; *bro-(ba-)med* tasteless, insipid *Cs.*

བྲོ་ *bró-ma* v. *gró-ma.*

བྲོ་ཞུ་ *bróy-zu* v. *próy-zu.*

བྲོ་ *brod*, = *bró-ba*, taste (*ñim-po*) **ñlu-ñen** *C.*, **ñód-ñan** *W.*, well-tasted, savoury; **ñho** *ñem-po** *C.* of a strong, powerful taste.

བྲོ་ *bród-pa* joy, joyfulness, *bród-pa skyéd-pa Mil.*; *dya-bród* id. *C.*; *ñi-bród* readiness to die *Mil.* — Here may be quoted also *drod* 2 and 3.

བྲོ་, **བྲོ་** *brob*, *bro* v. *bráb-pa*, *brál-ba.*

བྲོ་ *bro* 1. v. *bro* 5; *bro-s* *tebs Sch.* — 2. v. *bro-s-pa.*

བླ་ *bla* I. the space over, above a thing, chiefly occurring in compounds; *blá-na* above *Lex.*; *bla-na-méd-pa*, བླ་སྐྱོད་, having nothing higher over it, the upper-most, the very highest, e.g. *byañ-ñib*, *ñes-ráb* and the like frq; *bla-na-méd-pai lam*, *bla-med-rdo-rjeñtég-pa*, = *ñágs-kyi lam*, the mystical method, v. *mdo* 3; *sá-bla*, above the earth, above ground, opp. to *sa-stén*, *sa-ñg* upon and under the earth. Generally fig.: superior, better, preferable, *bañ-mázód ston yañ blao* then even an empty treasury is preferable *Dzl.*; commonly with the pf. root of a vb.:

tse *jos kyañ blao Dzl.* then I will rather die; less frq. with *na*: *ñ-na yañ blai* since even death is to be preferred *Dzl.*; frq. it may be rendered by 'may', *rgyál-bar gyur kyañ blao* then may rather . . . gain the victory (than that I should . . .) *Dzl.*; also pleon.: *kyod mig-gis mi mñon yañ blai* be it that you do not see it (it is of no consequence whether you see or not) *Dzl.* 272, 7. In the passage *Tar.* 123, 8 *bla* seems to stand as an adv. for 'very', *Schf.* —

Comp. *bla-gáb, bla-gós* (*W.* vulgo **tsá-dar, tsá-sar**) = *yzán-gos*, upper garment, cloth, serving Indians, and occasionally also Tibetans as a covering, = toga, *ἱμάτιον*; *bla-gáb prág-pa yčig-tu yzár-ba* to throw the toga over one shoulder, frq.; *bla-gab-med-pa*, 1. without upper garment *Dzl.* 2. having no wish, no desire, free from passion(?) — *bla-bré*, also *bla-re*, canopy, dais *Dzl.* and elsewh. — *blá-ma* བླ་མ་ 1. the higher, upper, superior; *blá-mar byéd-pa* to esteem highly, to honour, syn. to *bkür-sti byéd-pa Doman, Tar.*; the exact grammatical explanation of *mi blá-mai čos-kyi čö-prül Dzl.* བླ་མ་, or of the similar passage *mi čos blá-mai rdzu-prül Burn.* I, 164, offers some difficulties, although it is evident, that *Burn.* has hit the sense better than *Sch.* Of later date is the signification: 2. the superior, i.e. spiritual teacher, father confessor, ལུ་མ་, with the genit. of the person *Pth.*; in a more gen. sense: ecclesiastic, priest, 'Lama' *Thgr., Pth.*; in East. Tib. a title designating a high eccles. degree, something like 'D.D.' v. *Desg.* 247, 371; *bla-mčód* for *blá-ma dan mčód-ynás* ecclesiastic and sacrificing priest, whether it be one and the same person, or two different individuals *Pth., Mil.*; *bla-(ma-)čén(-po)* chief Lama, Grand-Lama. — *bla-brán* resp. for dwelling-room or house of a Lama or Lamas, whilst *y-im-kán, pö-brán* are the resp. expressions for secular dignitaries. — *bla-slób, blá-ma dan slób-ma*, the Lama and his disciple *Sch.* — *smán-gyi-bla* v. *smán.* —

II. *Sch.* 'soul, life'; acc. to oral explanations: 1. strength, power, vitality, e.g. in

food, scents etc., just like *bčud.* — 2. blessing, power of blessings, like *gyañ*, e.g. **čim-mč mi-la la čém-po mi dug = yañ mi čag** C., no blessing attends a contemner of the law. — 3. an object with which a person's life is ominously connected; thus very commonly *bla-čín* a tree of fate (gen. a juniper or in *W.* a willow-tree, *rat-čén*), planted at a child's birth; *rgyál-poi bla-gyá* the king's turkois of life *Gtr.*; *bla-dár* a little flag on the house-top, on which benedictions are written; *bla ynás* the omen is lasting, propitious, *nyams* it is vanishing, foreboding danger; so prob. also *Dzl.* 20, 17, where it is not at once equivalent to 'soul' (*Sch.*). —

III. frq. incorr. for *sla*. — IV. in some combinations it has a signification not yet accounted for, e.g. *bla rdöl-ba Sch.* to find fault with, to blame, abuse, without a reason; *bla-tse*(?) *Lex.*

བླ་པ་, བླ་མ་ *bla-gáb, gos* v. *bla* I.

བླ་ཅེན་, མཚོན་ *bla-čén, -mčód* v. *blá-ma* sub *bla* I.

བླ་ཤུན་ *bla-nyán* *Mod.?*

བླ་ཐུག་ *bla-tábs* *Lex.*

བླ་འུགས་ *bla-dágs* *Gram.; Sch.*: 'a primitive word, an abstract noun'.(?)

བླ་ན་ *blá-na* v. *bla* I.

བླ་འོ་ *blá-bor* *Sch.*: 'well! that may be! so much the better!'

བླ་བླ་ *bla-brán* v. *blá-ma* sub *bla* I.

བླ་འཛོ་, བླ་འཛོ་ *bla-tśó, gla-tśo* *Sch.*: 'hereditary portion, inheritance.'

བླ་ཡུ་ *bla-yyú, བླ་ཡིང་* *bla-čín* v. *bla* II.

བླ་རེ་ *bla-ré* v. *bla-bré* sub *bla* I.

བླ་ག་ *blag* 1. sub *bde-blág* q.v. — 2. sub *btso-blag* q.v.

བླ་ག་པ་ *blág-pa* 1. pf. *blags, rnd-ba blág-pa = rnd-ba yád-pa* *Lex.*: to incline one's ear to, to lend one's ear, to listen to (*blág-pa* not by itself 'to hear' (s.) —

2. *mčī-ma blág-pa* to shed tears. — 3. in *blág-pa méd-pa*, the free translation of བཤམ་པ་ཤེས་པ་. Burn. I, 309 takes it in the signification given by Sch. to *bde-blág*, and explains it by 'bare of every convenience or comfort'.

བླ་བ་ blán-ba v. lén-pa.

བླ་བ་ blád-pa to chew, secondary form to lddá-pa Lex.

བླ་བ་ blán-pa = glán-pa Cs.

བླ་བ་ blar, frq. incorr. for star.

མུ་ blú-ba, pf. *blus*, to buy off, to ransom, to redeem, *mi de blú-ru ytón-ba* to pay in order to redeem a man, to pay as a ransom for him Glr.; *pug-ron-gyi erog blus* he redeemed the life of the dove Dzl.; *di-dag-gis rgyal-poi mgo blu-o* therewith I will redeem the king's head Dzl.; to recover, to redeem, *yté-ba*, a pawn, pledge, security C.; *blu-rin* the money or price paid for the redeeming of persons or goods, ransom.

མུ་བ་ blúg-pa v. ldúg-pa.

མུ་མ་མུ་ blúgs-sku molten image; *blúgs-pár* casting-mould; *blúgs-ma* cast metal, statues, relieves (cf. *bur-ba*); *blúgs-yzar*, *dgán-blugs* v. *yzar*; *já-blugs* urn-shaped vessel for pouring out tea etc.; *spyi-blugs* v. *spyi-bo* sub *spyi*; *már-blugs* oil-pitcher.

མུ་བ་ blúd-pa 1. vb. *ldud-pa*. — 2. sbst. to blú-ba, release, ransom, redemption Sch. — *blúd-bu* v. *rlúd-bu*.

མུ་བ་ blún-pa dull, stupid; stupidity, foolishness; *blún-po* stupid, foolish; fool, idiot; *blún-po la-lá* . . . *dzin* some fools consider it . . . ; *blú-poi lugs* foolery, fool's opinion, fool's wisdom, expressions frq. used in scientific works to defeat antagonistic views; *dgé-ba mi byéd-pai mi ni blún-po yin* the man without virtue is a fool; *dod-yón-la žags šin-tu blun* to be given to lust is folly Pth.; *byol-son-pyúgs-pas blun* more stupid than a beast Mil.; *blún-ytam*, *blún-tsig* foolish talk, foolery; *blún-dad* superstition Mil. (cf. *dios-dad*).

མུ་ blus v. blú-ba; *blús-ma* ransom Cs.

མུ་ blo I. rarely *bló-ba* mind (Was. 314 མི་མུ་) 1. the intellectual power in man, understanding, *mčds-pai blo dañ ldán-pa* Dzl., *blo rno-ba* Glr. talented, gifted; *blo čén-po* (čün-nu) of great (small) mental abilities C.; *blo yaál-te* of a clear understanding, sharp-witted Dzl.; *šes-pai blo* sagacity, intelligence, judgment Dzl.; *blo-rgyá* Sch. comprehensive intellectual power; *blomyur-žin* being of quick comprehension, sharp Dzl.; *blo-ráb*, *-brin*, *-dmán-pa* of sound, moderate, weak intellects or mental faculties Mng., 'the last expression is frq. used in modestly speaking of one's self Glr. and elsewhere; *bló-yimán-pa* intellectual darkness, a darkened mind Glr.; *blo-bag* narrow-minded, weak in intellect Sch.; *Kyod ni blo nór-ro* you are mistaken; *blós-ltogs-pa* 'to be competent in mind or judgment' Sch.; *bló-na-bab* 'I understand' Sch. (?) — 2. mind, thought, memory, *čos dañ yi-go-la blo žug-pa* to direct one's thoughts to religion and to learning to read Glr.; *bló-la shyór-ba* to impress on the mind, to inculcate Glr.; *bló-la bžúgs-pa* what is retained by, treasured up in the memory Tar.; *bló-la bžün-ba* to learn by heart Glr., W.: 'loa or lo-na zúm-čš'; *blo-tag-čöd* v. sub *tág-pu* I. — 3. mind, sentiment, disposition (here in part = *yid*), *bló-la dód-pa* to desire; *blo dún-pa* interest, concern, v. *dún-pa*; *mčód-pa byéd-pai bló-can* de he that has a mind, is disposed, to sacrifice Dzl.; *rañ bde-bar dód-pai blo méd-par* without any regard to his own welfare Thgy.; *blo nyé-ba* friendly sentiment; also: kindly disposed Glr.; *šadn-bai blo* a hating mind, malevolent disposition Lt.; *blo gró-ba* Sch.: 'to get soft, moved, touched, sad', acc. to a native authority: to be agreeably affected by; *blo mčün-pa* to be of the same mind, like-minded, with supine also: to agree Glr.; perh. also: to be unanimous, peaceable, on friendly terms Sch.; *Kyéd-kyi blo dañ mčün-pa* agreeably to your wish Mil.; *blor ma šon* Sch. 'the mind could not take it in' Tar. 51, 7, Schf.: 'it did not please

me, I could not reconcile myself to it'; **blo skyél-ba** W., **Kel-ba** C., *čel-ba* Cs. (?), to rely, to depend upon, *blo gél-ba* to hope Sch. (the correct spelling as yet doubtful); *blos ytón-ba* to give up, resign entirely, to risk, venture, e.g. *rán-gi srog Gtr.*, Mil., *blo spán-ba*, id. Mil.; **tse-di li-tán** monk C.; *ś-čay blos ma tóns-par* as she was so much attached to us Mil.; *rañ-blos ma tóns-pa* a man attached to himself, in love with himself; *blo ytód-pa* Sch. to trust, confide (cf. compounds); *dé-las blo zlog-pa* Thgy., to subtract, to draw off, divert, dissuade from; *blo brid-pa* to deceive, impose upon, cheat Gtr. (*bló-yi bdag* 'conscience' Sch., acc. to Sch. not an authenticated expression).

Comp. *blo-kog-čé* confident, courageous, intrepid, undaunted. — *blo-grós* sense, intellect, understanding; *blo-grós-kyi śa-bya* what is to be discerned by the understanding; *blo-grós dan ldán-pa*, *blo-grós-čan* sensible, judicious (of persons), *blo-grós čén-po* C. of much sense, of an excellent understanding, *čün-nu C.*, *žán-pa* Mil. of little understanding; *blo-gros-méd* unintelligent, injudicious; *blo-gros-rgyal-po* n. of a medicinal plant, = *smug-čün Wán*. — *bló-čan* having mind, sense; *byis-pas bló-čan* having the mind or sense of a child, thinking like a child Cs.; having a mind, v. above *mčód-pa byéd-pas bló-čan de*. — *blo-nyés* ill-meaning, malicious Gtr. — *blo-ýtád*, *blo-yden* hope, confidence, assurance, *bdag-gi blo-yden śa-la* ža in whom am I to place my confidence. — *blo-yden čos-la byéd-pa Gtr.*; W.: **lor-tád* or *lo-dán čó-čé, kyél-čé* (s)*, c. la. — *blo-rtóg* prob. = *blo-grós, blo-rtóg ta-dad-pa Pth* people of different mental abilities. — *blo-stobs* 1. C., W. courage. 2. W., generosity, magnanimity, or perh. also equanimity, self-command, e.g. if a person remains kind and forbearing towards disobedient servants. — *blo-tábs* counsel, expedient, *blo-tábs tsól-ba Ma*. — *blo-bde* cheerful, happy. — *blo-čodd* covetous, greedy. — *bló-sna* 1. *bló-sna man-ba Gtr.* was explained by our Lama: having manifold thoughts,

being restless, flighty, giddy. 2. W. disposition, turn of mind, **bló-na rti-mo** slowness, irresolution, also longsuffering, **lo-na řin-śe** resoluteness, determination, promptness, both also adj.: slow, irresolute, and: resolute, determined etc. — *blo-méd* injudicious, foolish Cs. (*Dzl. 722*, 18 makes no sense, there being prob. an error in the text. The translation of Sch. seems to be a mere conjecture). — *blo-bzán* 'sound sense', col. **lob-zan**, a very common name of persons. — *blo-čéd* Sch. 'memory, intellectual power'. — *blo-śems* mind, soul, heart, *blo-śems-bde* = *blo-bde* Mil. — *blo-badm* intellect; W.: **lo-sám méd-kan** foolish, one not knowing what he is about.

II. frq. incorr. for *glo*:

ཁྲོ་བློ་བློ་པོ་ I. vb. to be able = *pód-pa*; *Kyod mi ló-na* if you cannot; **di mi lo** that you cannot (dare not) do, prob. only W. vulg. — II. sbst. = *blo*, frq. used by Mil. for the sake of the rhythm.

ཁྲོ་བློ་བློ་བློ་ *bló-bur* = *gló-bur* sudden, suddenly; *Kyod dá-ltar-gyi dad-pa bló-bur yin* thy present faith is new, but just sprung up in thee Mil.; *mi-spyod bló-bur-ču gyur* the conduct of men suddenly changes Ma.

ཁྲོ་བློ་བློ་ *blón-mo*, for *lón-mo*, bones or knuckles used as dice Mil.

ཁྲོ་བློ་ *blon* 1. Lex. = *gros, blón* *śébs-pa* to give advice, to counsel; Cs.: to make arrangements — 2. v. the following.

ཁྲོ་བློ་བློ་ *blón-po* officer (prop. counsellor), any magisterial officer of higher rank; *blón-po dan bañs* commanding and obeying, higher officers and subalterns Gtr.; more particularly minister (of state); *blón(-po) čen(-po) Gtr.*, *blón-po bká-la ytóg-pa Gtr.*, more commonly *bka-blón(-po)*, high officer of state, minister, governor; *řims-blón* minister of justice, officer of justice; *rgyal-blón* king and minister, also = council, privy-council, Gtr.; *čós-blón* 1. (opp. to *bádud-blón*) an orthodox, faithful minister etc. 2. *čós-blón čén-po* minister of public worship Gtr.; *řje-blón* the same as *rgyal-blón Gtr.* — *řyi nan bar ři-m-gyi blón-po Gtr.*, lit outer, inner, middle

minister, a distinction not quite intelligible. — *dmag-blon* military, *yál-blon* civil officer Cs. — *nan-blon* 1. v. above *pyi-nan* etc. 2. *Lh.* country-judge.

ཧྲ bha, sometimes written for འ, either from འ ignorance, or in order to appear learned, as is also འ for འ, and so forth.

ཧྲ་ག་ bha-ga *Sek.* the female genitals, *Pth.*

ཧྲ་ར་ཐ་ bha-ra-ta, bha-ra-tai *dum-bu*, bha-ra-ta, bhar-dha, *Sek.* अरवधख country between Lanka and the Sumeru, viz. Hindustan; also North-India, *Mil.* and elsewh.

ཧྲ་ལ་ bha-lad, *Urd.* وِلایت, *Beng.* belati, 'a far distant country', — *ji-lā*, for Europe.

ཧྲ་ག་ bhan-ge *W.*, *Sek.* अण्ड, hemp.

ཧྲ་ད་ bhe-da v. ཐ་-dha.

དབང dba 1. *Lex.* = *ze-sa* reverence, respect, obs. 2. (or *rba*) = the following.

དབང་ཁྲོ་ dba-khlon *Glr.*, *rba-khlon* *Mil.*, *Dzl.*, *dba-rübs* wave, billow; *rba-skya* whitish waves *Mil.*; *dba-tsüb* surge, roar, turmoil of waves Cs.; *dba-byi* water-rat?

དབང་པ་ dbag-pa, pf. *dbags* *Sch.*, v. *dbog-pa* and *bag-pa*.

དབང dbañ ('*wan*', *vulg.* 'an') 1. might, power, potency, *blon-po dbañ ts-pas* because the minister was very potent *Glr.*; *dbañ dge-dün-la ytab Glr.*, not only: 'he granted great privileges to the priesthood' *Sch.*, but: he invested it with magisterial power and jurisdiction; rarely used of physical power or strength *S.g.*; *bedad-dbañ-med* it is not in my power to stay *Thgy.*; *büm-pa jó-moi yin-te dbañ ma mčis-so* as the pitcher belongs to my mistress, I have no power over it, I have not to dispose of it *Dzl.*; *sdod-dbañ-med-par* having no strength, not being able to wait (from eagerness, avidity etc.) *Glr.*; *dbañ-med*, prob. *sdod* to be supplied (if the text be correct), this won't do so any longer *Glr.*; (*ran-dbañ-med-du* or *par* involuntarily, not being able to help it, e.g. to weep, rejoice, believe, *Mil.*: *dbañ-med-du mčis-ma cor-du jüg-pa* to make one

weep; *dbañ-med-du tsol-ba* to make a person powerless, to force by absolute power *Glr.*; *dbañ-du gyir-ba* to get into another's power, to be overpowered *Tar.*; *dod-pai* to get into the power of the passions, to be led away by them *Dzl.*; *dbañ-du gyir-pa* seems also sometimes to mean: he who has brought every thing into his power (?), along with *nyon-mons-pa-med-pa* and *sams-rnam-par-gröl-ba*; *dbañ-du sdud-pa* to reduce under one's power *Pth.*; *myin-rje* to make the principle of mercy one's own, to practise it freely *Glr.*, (where *dü-ba* stands) *grö-ba* to comprise all beings, *Glr.*; *dbañ-du byed-pa* id.; *dbañ byed-pa* c. la, 1. to rule over, to govern, frq. 2. to possess, *bdag-gis dbañ byar med-pa* what one does not possess *Thgy.* — *dbañ-sgyur-ba* c. la, to govern, to rule, frq.; *dbañ grüb-pa* id. seldom. — *dbañ skür-ba* v. *skur-ba* and *bañ*, 2. '*wan* *tän-če*' *W.* to make efforts, to exert one's self, also = the next. — *dbañ zä-ba* to offer violence *Dzl.* 220, 3. — *dbañ-gis* like a postposition, by, by means of, in virtue of, in consequence of, e.g. *lās-kyi* of former actions *Glr.*; *na-rgyid-gyi dbañ-gis* from or in consequence of pride *Tar.* — 2. more especially in mythology, *dbañ bcu* *Dzl.* 222, 14, also *stobs-bcu* *Trigl.* 8, 6; *Gyatch.* II, 46, *Burn.* II, 781 seqq. 1. the ten powers of knowledge of Buddha, v. *Köpp.* I, 437 seqq. 2. in later times *γᾶν rjäs-su dzin-pai dbañ bcu* ten powers tending to the benefit of others are ascribed to the Bodhisattva, *Thgy.*: *tsé-la dbañ-ba* (respecting this form v. below) power over the length of one's own life; *sams-la dbañ-ba* power according to one's own pleasure to enter into any meditation; *yo-byad-la* to shower down provisions for the support of creatures; *lās-la* to mitigate the punishments for their sins; *skyé-ba-la* to effect one's own re-birth in the external world, without danger of being infected by its sin; *mós-pa-la* at pleasure to change one object into another; *amón-lam-la* to see every prayer for the welfare of others fulfilled; *rdzu-prül-la* to exhibit wonderful feats for bring-

ing about the conversion of others; *yo-ds-la* to understand all writings on religion (ni f.); *ds-la* to convey the publication of religion to all creatures at the same time and in every language. 3. in practical mysticism: various supernatural powers (v. *skur-ba*), e.g. *pyi naṅ ydān-gi dbaṅ skir-ba* Pth. is alledged to signify: to convey externally, i.e. into the mouth, the power of *snān-ba-mṣa-yās* (this and the two following are names of Buddhas and demons), internally, into the body, the power of *spyān-ras-yezigs* and lastly into the mind perfect purity, i.e. the *rtā-mgrin*, and together with it power over the demons. — 3. regard, consideration(?). In later writings the composition of *dbaṅ-du byān-na* (*mḍād-na* etc.) c. genit. (instead of which in C. also *dbaṅ-du dōr-na*, *sōn-na* are said to be in use), is frq. to be met with, signifying as much as: when... is concerned, when... is in question, for the purpose of, or merely: respecting, as regards: *lēgs-pai*, *jīgs-pai*, *btsān-pai* when beauty, firmness, formidable appearance (of a royal castle) are concerned, are the points in question *Gl.*; *snḍgs-kyi dbān-du rtsis-pai ślō-ka* prob. the Slokas being numbered with a regard to the Mantras, i.e. including the latter *Tar.* 127, 16. — 4. symb. num.: 5 (*dbaṅ* being taken for *dbān-po*).

Comp. and deriv. *dbaṅ-bekür* consecration, inauguration, initiation *Was.* (189), = *dbaṅ-bekür* might, power, e.g. *saṅs-rgyās-kyi Gl.* — *dbaṅ-grāl* the row of those that are to be ordained or consecrated. — *dbaṅ-dān* mighty, powerful *Cs.* — *dbaṅ-tān* 1. might, = *mān-tān*, *dbaṅ-tān-mḍ-pa* low, mean, of inferior rank *Dzl.* 2. time, chronology *Lezz.* 3. destiny, fate, predestined fate, or rather the destiny of any creature consequent to its former actions, *tse dān dbaṅ-tān*, frq.; *dbaṅ-tān-mḍ-pa* may therefore imply: having no destiny, i.e. no particular destiny. — *dbaṅ-dus-po-brān* 'Angdophorung' of the Indian papers, n. of a fort in Tibet. — *dbaṅ-lān* mighty, powerful; *dbaṅ-lān-gyi pyogs Domaṅ*, *dbaṅ-poi pyogs Sbh.*,

is said to be north-east. — *dbaṅ-po* v. the next article. — *dbaṅ-pyṅ* 1. adj. mighty, also sbst.: *dbaṅ-pyṅ yān-las śē-ba Gl.* 2. symb. num.: 11. 3. noun proper a. Iswara, Siva *Gl.*, hence also the Lingam as his emblem *Gl.* b. Avalokitesvara *Gl.* — *dbaṅ-ba* 1. vb. c. *la* = *dbaṅ byḍ-pa*, e.g. *rgyal-erid-la mi dbaṅ* he does not succeed to the throne; gen. with accus. *yṅg di dbān-ba yin* one... belongs to this one *Mil.*; *bḍag dbān-bai rgyal-prān* the vassals under my sway *Dzl.* 2. sbst. — *dbaṅ*, e.g. *tse-la dbān-ba* (v. above). — *dbaṅ-ris* prob. domain, dominion. — *dbaṅ(-po)-lāg(-pa)* a medicine, said to be prepared from a viscid, aromatic root, shaped like a hand. — *dbaṅ-ds* perception, by means of the organs of sense *Was.* (278).

དབང་པོ་ dbān-po 1. possessed of power, dominion, *nōr-gyi dbān-por gyur Dzl.* (*Ma.*); lord, ruler, sovereign, esp. divine rulers: Indra, also *lhai dbān-po*; further *rgyāl-bai dbān-po*, *tūb-pai dbān-po* the highest of the Buddhas *Gl.* — 2. organ of sense, *dbaṅ-po lia(-po)* a. the five organs of sense, eyes etc., also *dbaṅ-poi sgo lia Med.* b. *Trigl.* 17, 6, five immaterial, transcendent senses of Buddha, which are in unison with his five powers, *stobs lia*, as stated by *Burn.* II, 430, v. *Köpp.* I, 436. In natural philosophy six organs of sense frq. are mentioned, བླ་མ་ being added as the sixth; medical writings also treat of *dbaṅ-po dgyu* or *dbaṅ-poi sgo dgyu*, v. *bū-ga*. — 3. sense, intellectual power, *dbaṅ-po rñon-po* of acute intellect, *dbaṅ-po rdul-po* of obtuse intellect, also as common expressions for sagacious or dull *Dzl.*; *dbaṅ-po nyams* the senses are weakened, become dull *Med.*; *lus sems dbān-po* body, soul, and senses (are glad, are pure etc.) *Dom.*; *dbaṅ-po yō-ba* to gladden, strengthen, revive, the senses *Mil.*; *rān-gi sems-las dbān-poi rnam-dēs byun* out of the spirit (of the personality which during the time between two periods of existence is in a disembodied state) the sense-endowed soul (of the new individual) is generated (in the process of conception)

S.g. — 4. *genitals*, *Wān.* and elsewh.; *dbān-po lāg-pa* v. *dbān-lāg* sub *dbān.*

དབང་མི *dbār-mi* Sch. a faint-hearted, timorous man.

དབའ་ *dbal* Lex. — *tog* and *rtse-mo* top, summit, point e.g. of a *mčod-rten* *Gl.*; the point, or acc. to some the grooves of the *pūr-pa* or exorcising dagger; *rtai dbal bzān-nān* Lex.? — *dbāl-ba* v. *bal-ba.*

དབུ *dbu* resp. for *myo*, head, frq.; beginning, commencement, e.g. of holy doctrine *Gl.*; **u lān-cē* *W.*, the mode of greeting between Lamas, by touching each other with their fore-heads; to bless (a layman by imposition of hands); *dbu mdzād-pa* to be the head, the principal person, e.g. in an assembly of believers *Mil.*; more definitely: *dbu mdzād-do* he was my instructor *Mil.* — *dbu-akrā* the hair of the head. — *dbu-rgyan* ornament of the head, diadem *Mil.* — *dbu-rnās* Sch. pillow. — *dbu-čan* furnished with a head, i.e. with a thick stroke at the top (of a letter), hence the name of the Tibetan printing characters. — *dbu-čen* 1. higher officer. 2. *dbu-čün* subaltern officer *Ca.* — *dbu-rje* Reverence, Reverend, title of Lamas. — *dbu-nyün bzēs-pa* Sch., *dbu-nyün dān bro bōr-ba* *Gl.* resp. to swear by one's head. — *dbu-tōd* royal cap, crown. — *dbu-mtūn drūn-du* resp. the same as *žabs drūn-du* in directing letters: To . . . — *dbu-²pān* elevation, high rank, dignity, *stōd-pa* to praise, *smād-pa* to despise, to revile (dignities). — *dbū-ma* 1. n. of the goddess Durga, the wife of Siva. 2. principal vein, v. *rtad-ba.* 3. the middle (-doctrine), middle-road, མཐུན་མཐོན་, which endeavours to avoid the two extremes *Was.*, also *dbū-mai lam* or *ltā-ba*; *dbū-ma-pa* an adherent of this doctrine *Sch.*, cf. however *māo* extr. — *dbu-méd* the Tibetan current hand-writing, cf. *dbū-čan.* — *dbu-rmōg* *Zam.* w.e.; in *W.* **gyāl-po ū-mōg čō žig* is said to signify: Long live the king! — *dbu-rtse* the top, pinnacle, of a temple, monastery *Gl.* — *dbu-mdzād* (cf. *dbu mdzād-pa* above) chairman, principal, warden, in convents an official that takes the lead in performing the

prayers. — *dbu-zwā* cap — *dbu-žōg* title-page *Sch.*

དབུ་བ་ *dbū-ba* v. *lbu-ba.*

དབུས་ *dbugs* 1. breath, respiration, *dbugs rnīb-pa dān byin-pa* or *byün-ba* to respire, to inhale and exhale air *Med.*, *W.* **tōn-cē* for *byün-ba*; *dbugs byin-pa* to stop for rest, to recover one's breath *Sch.* (and perh. *Pth.*); *dbugs-dbyün tōb-pa* to be eased in one's mind, after despondency *Tar.*; **ug gyan bōr-cē* *W.* to stop, to keep back one's breath; **ug sub* or *kor tāt-cē* *W.* to choke, suffocate, strangle, throttle; *kyé-gro tams-čād-kyi dbugs lén-pa* to take away the breath of beings (which is ascribed to the demon *pe-ākār*) *Gl.*; *pyi-dbugs* seems to be the last breath of a dying man, *būt nān-dbugs* is some fantastic physiological notion *Thgr.*; *dbugs mād-ba* and *mī-bād-ba* an easy and a hard breathing *Med.* frq.; *dbugs-tūn* short breath; *dbugs rdzān-ba* or *brdzān-pa* shortness of breath, asthma, as a complaint of old age *Thgy.*; *dbugs theb-lheb byéd-pa* to pant, to be pursy *Med.* — *dbugs-ryōd Lt.*? — *dbugs-nān* Sch. flatulence. — *dbugs tēb-erēl* Sch. 'in one breath'? — 2. a breath, one respiration, as smallest measure of time — འཇུག་ *Kyim* = 4 seconds.

དབུས་ *dbuñ* Lex. — *dbus.*

དབུ་བ་ *dbūb-pa* v. *lūb-pa.*

དབུར་ *dbur* termin. of *dbu*, *Sch.* first, at first.

དབུ་བ་ *dbūr - ba*, also *ūr - ba*, **ūr-ba* to smooth, *žōg-bu* paper, *ras* woollen stuff, *žād* a pavement *Ca.*; **ur gyāg-pa* *C.*, **gyāb-cē* *W.* to iron, to smooth linen etc., **ur-žag* smoothing-iron.

དབུ་བ་ *dbūl-ba* I. vb. v. *lūl-ba.* — II. adj. poor, indigent *Dzl.*; sbst. poverty, want, penury, *dbūl-ba sel-ba* to relieve want *Gl.*; *dbūl-ziū pōis-pai rigs* a poor and indigent generation *Dzl.*; hence frq. *dbūl-pōis* poor, a poor man, pauper *Mil.*; poverty *Gl.*; usually *dbūl-po*, fem. *dbūl-mo*, poor.

དབུས་ *dbus* (*Ld.* **us*, *C.* **g*) 1. middle, midst, centre, *lāg-pai dbus tād-mu*

pyín-nas having proceeded about to the middle of the rope *Dzl.*; *skyt-boi dbús-su* in the midst of the people *Tar.*; *tan ynyts-kyi dbus-ri* the hill (mountain) in the middle between the two plains *Glr.*; *dbús-kyi rirgyal* Sumeru standing in the centre (of the world) *Mil.*; seldom relative to time: *bžuga-pai dbús-su* whilst he was sitting *Glr.*; in metaphysics: *dbus dan mta* 'the medium and the extremes' *Cs.* *Asiat. Researches XX, 577* — *dbús-ma* the middle one (of three or more persons) *Mil.*, (of inanimate things) *Glr.* — 2. in a specific sense: the central province of a country, a. of India, hence = Magadha, the holy land, land of Buddha *Thy.* b. of Tibet, the province *Ü*; *dbús-pa* an inhabitant of it; *dbus-ytsán Ü* and *Tsai*.

དབེན་པ་ *dbén-pa* solitary, lonely, e.g. a road *Dzl.*; solitude, loneliness, *dbén-pa di-na* in this solitude *Dzl.*; *dbén-par gró-ba* or *ynás-pa* frq.; *dben*, id.: *dbén-la dga Ma.*; *dben-(pai) ynas*, sa solitary place, esp. hermitage; *dbén-ynas čén-po brgyád-kyi sa* earth from the eight great hermitages, sacred places of pilgrimage in India *Glr.*; like *bstoris-pa* the word is construed with the instrum. case: *mas dbén-pa*, solitary as to a mother, i.e. motherless; *snyin-pos dbén-pa = snyin-po méd-pa Tar.*

དཔོན་ *dbo* 1. n. of a lunar mansion, v. *rgyus-akár*, no. 22. — 2. the belly-side of fur.

དབོ་བ་ *dbó-ba* v. *bó-ba*.

དབོན་པོ་ *dbón-po* (*W.* **ón-po**, *C.* **om-po**) 1. *B.* resp. for *tsá-bo* grandson; nephew; *dbon-arás* id. *Glr.*; *dbán-mo* fem.; *mes-dbón* ancestor and grandchild *Glr.*; *dbon-zán* *Glr.* 95 seems to denote son-in-law and brother-in-law, with which also *Sch.*'s Mongol transl. agrees, *Geschichte d. Ost-Mong.* p. 359 med. — 2. Lama-servant *C.* — 3. a certain sect of Lamas, clad in red, shorn, and married, = **sor-kyim-pa**, *C., W.* — 4. a Lama skilled in astrology, who for instance, when a person has died, performs those ceremonies, that serve to avert harm from the survivors *W.*

དབོ་བ་ *dból-ba* *Cs.* = *ridl-ba*, *Lex.* *rdzin dból-ba*.

དབྱངས་ *dbyaṇis*, **yañ(s)** 1. singing, song, tune, melody, *glu-dbyaṇis* id.; *luin-betén-gyi dbyaṇis* prophetic song, psalm *Mil.*; *dbyaṇis(-su) len-pa*, *dbyaṇis byéd-pa* to sing *Dzl.*; *stód(-pai)* *dbyaṇis* song of praise, hymn of thanksgiving, **jhé-pa** *C.*, **púl-čé** *W.*; *ydun-dbyaṇis* a song of aspiration *Mil.* — *dbyaṇis-čun* *Glr.* a deity, prob. = *Jam-dbyaṇis-čan-ma* Saraswati, goddess of euphony. — *dbyaṇis-snyán* sweet singing. — *dbyaṇis-pa* singer *Cs.* — **yañ-zú** bow for a violin, fiddle-stick *W.* — 2. vowel, hence *dbyaṇis-yig* 1. the (four) signs of the vowels, *Gram.* 2. *Cs.*: notes (of music) or any contrivance for marking the modulation of sounds; so perh. also *Glr.*

དབྱར་ *dbyar* summer, in India: rainy season (cf. *dus*); also *dbyár-ka*, *dbyár-ka Mil., W.*, *dbyár-dus*, *Cs.* *dbyár-mo*; *dbyardun-méd-par* summer and winter *Mil.*; *dbyar B.*, *dbyár-ka-la* col. in summer; *dbyar-ynás* 1. summer-abode, *Sch.* 2. the solitary summer-fasting of the monks; *dbyar-skyés* 'summer-born'; *dbyar-rná* summer-drum, po. expression for thunder *Cs.* — *dbyar-čár* summer-rain *Cs.* — *dbyar-žwa* summer-hat.

དབྱར་པ་ *dbyár-pa* (*1ur.* **sbyár-pa**, elsewh. **yár-pa**) poplar, various kinds of which tree are found in the vicinity of villages, cultivated or growing wild. (*Wdn.* also *dbyár-pa*.)

དབྱི་ *dbyi* (**yi*, com. **i**) 1. lynx, *dbyi-mo* the female of this animal, *dbyi-jrúg* a young one; *dbyi-tsán* lair of it. — 2. in *Ü*: beer, = *čän*.

དབྱི་གུ་ *dbyi-gu* = *dbyig-gu* little stick, cf. *dbyig-pa*.

དབྱི་བ་ *dbyi-ba*, prob. only fut. to *pyin-ba*, to wipe off, to blot out, to efface, *Lex.*: *ri-mo*, a drawing. *Sch.* however notices also a perf. *dbyis*.

དབྱི་མོ་ *dbyi-mo* flax (?).

དབྱི་མོ་ *dbyi-moñ* medicinal herb, used against delirium *Med.*; *Cs.*: 'a plant

དཔྱིག(ས) *dbyig(s)*དཔྱིར་མེད *dbyer-méd*

of an acrid taste, used as tea'; in *Lk. Potentilla Salesovii*, of which neither the one nor the other fact is known to me.

དཔྱིག(ས) *dbyig(s)* 1. = *nor* wealth, riches, treasures, *nor* - *dbyig* id. *Dzl.*; *dbyig-can* rich, *dbyig-méd* poor *Cs.*; *dbyig-mán* *Lex.* — 2. prob. = *dbyig-nyén*, precious stone or a kind of such *Glr.* and elsewh.

དཔྱིག་པ་ *dbyig-pa* stick, = *dbyig-pa*.

དཔྱིག་པུ *dbyig-pu* *Sch.*: 'implement for cleaning, scouring, polishing'.

དཔྱི་ཅ *dbyin-tsa* *Sch.*: summer-hat (?).

དཔྱིངས *dbyinis* 1. syn. with *kloñ*, com. *nám-mk'ai dbyinis* or *dbyinis* alone: the heavens, celestial region, *rgyab-la brag dmar nám-mk'ai dbyinis* red rocks behind and the expanse of heaven *Mil.*; *Kyeu dbyin-su yal* the youth disappearing was carried up to heaven *Pth.*; *dbyin-na bzugs-pai dā-kī-ma Mil.* — 2. height *Schr.*; the above passage was also rendered: red rocks behind, as high as heaven. — 3. in metaphysics an undefined idea of extent, region, space, གཞུ, (cf. *kloñ*), *čos-kyi dbyinis*, རྩོམ་གཞུ, not 'the wide diffusion of religion' *Sch.*, but a mere fanciful notion, or as it is expressed *Wts.* 143: le monde intellectuel de Bouddha; of highly learned Lamas the words are used: *tugs-dgōis čos-dbyinis-su tim C.*; and also *dbyinis* alone: *blō-yi byéd-pa dbyinis-su sbos Glr.* hide your mental activity in the heavens, i.e. let it be reduced to nothing; so prob. also *Tar.* 38, 10, *pūn-po lhag-mo méd-pai dbyinis-su*, where nothing of the skandha is left remaining. *Sch.*: *dbyinis-su* in a body, in one mass, whole, entire (?).

དཔྱིན *dbyin* or *ryin byéd-pa* *Sch.*, to incite, instigate, set on.

དཔྱིབས *dbyibs* shape, figure, form, *byā-dbyibs-can* having the shape of a bird *Lt.*; *šin-rtai dbyibs dan dra* shaped like a waggon or carriage *Glr.*; *skyes-pai dbyibs-la nōs-bzui-ba* to learn the nature (of plants) from the shape in which they grow; **ā-mē yib dug** he quite resembles his mother in shape *W.*; *dbyibs ligs-pa B.*

a fine figure, **sōg-po** an ugly figure *W.*, or also: of a handsome (or ugly) form; *dbyibs zlm-por yod* it has a round shape *Glr.*

དཔྱིག་པུ, དཔྱིག་པུ *dbyig-gu, dbyig-gu* 1. small staff, wand, rod, e.g. used as a magic wand, sun-dial etc. *Cs.* — 2. *Lex.*: = *ču-tsod* q.v.; *Sch.*: *dbyig-gu re-bzi*, '64 equal parts of weight or measure; 64 quarters of an hour, or 16 hours'; but 64 *ču-tsod* would make as much as 25½ hours.

དཔྱིག་རཏོ *dbyig-rdo* *W.* sling-stone; *B.*: *rdo-ryug*.

དཔྱིག་པ་ *dbyig-pa* I. vb. pf. *dbyugs* 1. to swing, brandish, flourish, a stick, a sword; to wag, *rid-ma* the tail *Cs.*; **yug yug jhe'-pa** *W.*, to swing to and fro, to dangle; **yug ton** *W.*, swing! dangle! — 2. to throw, cast, fling, **gyāl-kar-nē do** *C.*, to fling a stone through a window; to throw away, to throw down, **yig-lē zōg** *C.* (= **pān-te bor** *W.*), throw it away! — II. sbst, stick, *C.*; **yig-pa gyāb-pa** *C.* to strike, to beat with a stick. *dbyig-to Glr.*, *dbyig-to*, id. (*Sch.* club?) *Lex.*: = *bēr-ka*, རེར་ཀ་; *dbyug-to-can* wielding a stick; n.p.

དཔྱིང་པ་ *dbyin-ba*, fut., and in *C.* secondary form to the pres. *byin-pa*.

དཔྱིབ་ *dbyé-ba*, (regular pronunciation **yé-va*, com. *'é-va*). I. vb. fut., and in *C.* secondary form of *byéd-pa*. — II. sbst. 1. parting, partition, division, distinction, classification *Thgy.* — 2. section, part, class, species, *dbyé-ba nyi-bu ysunis* twenty different species are named *Lt.*; *yi-ge dā dbyé-ba ynyis* these letters are divided into two classes; hence like *śna-tsogs agyu-rtadl dbyé-ba* manifold arts, artifices *Smbh.* — *dbye-bral* *Lex.*: discord, dissension.

དཔྱིན་པ་ *dbyén-pa* (**yén-pa*, com. *'én-pa*, = *dbén-pa*), difference, dissension, discord, schism, *dge-dūn-gyi dbyén-pa byéd-pa* to create discord, to cause a schism among the priesthood *Dal.*; *dbyen byéd pa* to make a difference, to discriminate *Sch.*

དཔྱིར་མེད, དཔྱིར་མེད་པ་, དཔྱིར་མེད་པ་, *dbyer-méd, dbye-ru-méd-pa, dbyer-mi-pyéd-pa* in-

separable, not to be distinguished, quite the same, identical *Glr.* and elsewh.; *blā-mar dbyer-med* prob.: identical with a Lama; esp. in the higher philosophy in reference to the impossibility of distinguishing between good and evil (!).

དབྱེས་ *dbyes* *Schr.*: magnitude, size, dimensions, so perh. where *dprāl-bai dbyes* &c is mentioned as a characteristic of beauty.

དབྱུག་ *dbrag*, v. *prag*, intermediate space, interstice; ravine, glen, defile, C.; *Sch.* also: vise, handvise.

དབྱེད་པ་ *dbrād-pa* v. *brād-pa*.

དབྱེད་པ་ *dbrāb-pa* v. *brāb-pa*.

དབྱེད་པ་ *dbrāl-ba* v. *brāl-ba*.

དབྱི་བ་ *dbri-ba* v. *bri-ba*.

དབྱེ་བཅོང་ *dbre - btsōn* (?) *Sch.*; *Lex.* *dbre-btsog* dirt, filth.

དབྱེ་བུ་པ་ *dbrog-pa* v. *próg-pa*.

འབར་ *ba* *Sch.*: 'seizure, distraint'; or rather the liability of paying higher interest, payment not having been made at the appointed time; *ba-gan*, *ba-gan-yig* warrant for thus proceeding against a debtor C.

འབར་ཆ་ *ba-ča* *Wdn.*; *Sch.*: lees from distilling brandy.

འབར་ཤོ་ *bā-po* magician, sorcerer, conjurer; *bā-mo* sorceress, witch C., *W.*

འབར་བ་ *bā-ba* 1. to bleat, *W.* **ba tūn-čē**.
— 2. to bring, to carry, *bā-əog* bring it hither! *Sik.*, *ba-soñ* take it there!
— 3. to commit adultery C.

འབར་བ་ *bā-bo*, C. = *jug-pa*, hole, cave, cavern, *brāg - gi* cleft in a rock, grotto; *bā-bo-can* hollow, excavated.

འབར་བྱི་ *bā-byi* a kind of cake, baked of parched rice or maize meal, frequently eaten with the tea C.

འབར་གླིག་ *bā-zig* B. only, solely, alone, *bdag bā-zig tār-ro* I alone escaped *Dzl.*; *rkān-pa bā-zig* the foot alone (appeared party-coloured) *Dzl.*; *blōn-po de bā-zig-gi čün-ma* only this officer's wife *Dzl.*;

mere, nothing but, *yer dan dñul bā-zig-gis gañ* *Sbh.*

འབག་ *bag* 1. mask, guise, disguise; cf. also sub *sgo-lo*. — 2. imitation, effigy, likeness, figure, *dra-bāg* resp. *sku-bag*, *zal-bāg* id.; *dra-bag-gyon-mi* masked persons *Ph* — *bag-čam*, prop. masquerade, masked ball; C.: buffoonery, grimaces.

འབག་པ་ *bag-pa* I. vb. pf. *bags*, fut. *dbag?* cf. *sbāg - pa*, to defile, to pollute one's self, *bud-méd dan* with women *Dzl.*; *dod-čāgs-la* through lust *Dzl.*; to defile, to soil, to dirty, *snōd-la* a vessel *Dzl.* 236, 7? — 2. C. to take away, to steal, to rob; to covet, to wish to take, c. *la Mil.* (acc. to oral information).

འབག་འཕྲོག་ *bag-bōg* a slight elevation, hillock *W.*

འབག་རྒྱ་ *bag-rāg* spider, *bag-rāg-gi tsañ* cob-web *Sik.*

འབག་སྐྱུ་ལྷ་ *bags-lhag* rest, remainder, remnant (of food) *Mil.*

འབར་བ་ *bān-ba* to be soaked, macerated, softened by soaking C., cf. *sbān-ba*.

འབར་ས་ *bāns* subject, *rgyāl-po bāns-su ōn* the king turns into a subject *Ma.*; *bāns byéd-pa* to obey, *bkai bāns bygid-par* (or *bka-bāns-su*) *Kas-blans-su* they promised to obey, to perform the commandment *Mil.* frq.; *bāns-su byéd-pa* (s. to reduce under one's dominion; gen. collectively: the people, the subjects, opp. to *blōn-po* officers, magistrates, or *rje*, *rgyāl-po* etc. — *lha-bāns Tar.* 165, 22 *Schf.*: slaves belonging to a temple.

འབར་བ་ *bād-pa* I. vb., imp. *bod*, to endeavour, to exert one's self, apply one's self, c. *la* or the termin.; *dus-rgyūn-du čās-la bād-pa de* this (habit of) constantly applying one's self to religion *Mil.*; also c acc.: *dkā-ba brgya-prāg* to perform a hundred exercises of penance; col. to cultivate, raise, rear, take care of, *čün* or *sā-yzi* to cultivate the ground, *rgun-brām* to grow vines, *dūd-gro* to breed cattle; *slob-par* to apply one's self to learning, *glōn-mo kō-nar* to devote one's self exclusively to public speaking, preaching C. — II. sbst.

application, study, exertion, *bād-pa drag-pos* with most persevering application; *bād-pa dan rtsöl-ba mēl-par* without any exertion *Glr.*; hence *bād-rtsöl* id.; *skyes-bus srib-pai bād-rtsöl* an assiduous rubbing with a human hand *Wdn.*; *dei bād-rtsöl-gyis* through his endeavours *Thgy.*; prob. also: volition, energy of will *S.g.*; the passage in *Thgy.*: *byan-čub ci töb-la bād rtsöl-lo*, is perh. not quite correct.

འབབ་ *bab* 1. a fall of snow *Mil.* — 2. tax, duty *Sp.*

འབབ་བ་ *bāi-pa*, pf. *bab(s)*, imp. *bob Cs.*, *bobs Glr.*, to move downward 1. to descend, *lā - nas* col., a defile, in *B. gen.* with *las*, e.g. *rtā-las Dzl.*, also *rtā-ka-nas Glr.* to alight from a horse, mostly with *la*, although *ri-la bāb-pa* may also mean: to alight (flying) on a mountain *Dzl. རྩ་རྩ, 2.* — 2. to fall down, *ynām-la kā-ba bāb* snow falls from heaven *Dzl.* — to flow, the usual word; to flow off; *mi-ytsān bāb-pai ydr-kui* sink-hole, for dirty water to run through *Ler.* — 4. to alight on, to enter into, of demons *Lt.* — 5. in a general sense, like to get: *nya skām-la bāb-pa* a fish that has got on dry ground; *nā-la ré-mos bāb Pth.*, or *rea bāb Tar.* it is my turn; *srog-la bāb-bo Dzl.* life is at stake; frq. in reference to time: *či-bai dūs-la bāb-bo* it has come to the time of dying, the hour of death has arrived; without a genit.: it is time; *skābs-la bāb-bo* there is now an opportunity *Dzl.* — *bāb-ču* river, rivulet, brook; also rain. — *bāb-stēys* access or descent to the water, steps leading to a bathing-place *Hind. ghāt.* — *bāb-mo* W.* condescending, affable.

འབབ་པ་ *bām* 1. *rkai-bām* a disease of the foot *Sch.*: gout. — 2. *bām-yig v. yi-ge.*

འབབ་བ་ *bām-pa Cs.* putrefaction, rotteness; to be putrid, rotten, cf. *bām-pa.*

འབབ་བ་ *bār-ba* (vb. n. to *śār-ba*) 1. to burn, *me bār-bai kān-pa* a burning house *Thgy.*; to catch fire, to be ignited; to blaze *Dzl.*; also in reference to the passions frq.; to beam, radiate, *śād-du* in light *Tar.*;

bār-du rūn-ba Cs. combustible. — 2. to open, to begin to bloom, to blossom, frq. — 3. to talk, rattle, to be garrulous, babbling, **bār-ś-pa me** it is not worth while to talk about it *C.*; *ko nā-la mām-po bār-đug* he treats me to a long gossip *C.*; esp. to brawl, quarrel, chide, *ka-bār* quarrelsome, brawling *Mil.*; *mām-du bār-du byūn-ba-las* as she was going to brawl still longer *Mil.*; **bār-kād tān-čē** to rail at a person *W.* — 4. *dpal bār-ba* (s. to be celebrated, famous.

འབབ་འབབ་ *bar-bār* 1. sbst. a high, pointed hill, cf. *bag-bóg.* — 2. adj. uneven, rough; pock-marked.

འབབ་བ་ *bal-ba*, used only with *skra*, 1. to part, dress, arrange, the hair, as it is customary with the monks and nuns of certain sects; in Kham also national costume; *skra yyas bal yyon bal byéd-pa* (of a nun) *Pth.*; **bāl-go-čen** a person wearing the hair thus dressed *C.*; *skrá-bal-čan*, prob. id.; *C.*: name of an old Indian sect. — 2. as a sign of mourning, to have the hair disheveled, hanging down in disorder *Pth.*; so also *Dzl. རྩ་ལ, 17*, acc. to correct reading; *bal-bāl* shaggy *Sch.*

འབྱེང་བྱི་བྱི *bi-bi* small lumps of clay *Cs.*

འབྱེང(ས་)་བ་ *biḥ(s)-pa*, pf. *pigs*, fut. *dbig*, imp. *pig(s)* and *biḥ(s)-pa*, *ḥug*, *dbug*, *ḥug*, also *ḥig-pa*, *ḥug-pa*, 1. to sting, of insects *Stg.*; to pierce, *rdō-rje-yis ni rin-čen ḥug* the diamond pierces the precious stone *Pth.*; to bore, *šin-la biḥ-pa biḥ-pa* to bore holes into wood *Glr.*; in a gen. sense, to make a hole, *rkān-pa kyis ḥug* the dog bit my foot *Mil.*; *kān-pa biḥ-pa Thgy.* and elsewhere, to break into, to break open; **biḥ gyāb-pa**, id. *C.*; *ču-gāgs biḥys* it removes strangury *Ned.* — 2. *C.* to do flower, to lie with, obscene. — **biḥ-čē** *W.* to make remarks on an absent person, to criticize. — *biys-byéd*, n. p., n. of the Vindhya mountains (v. *ཁིལ་པ་*).

འབྱི་ *biñ*, **ḥam-biñ** *C.*, resp. **sol-biñ** tea-pot.

འབྱེང(ས་)་བ་ *biḥ(s)-pa* = *būb(s)-pa* *Sch.*

འབྲུ་བུ worm, insect, any small vermin, esp. euphem. for louse; *bu-srin*, *srin-bu*, id.; *bu-skyogs* snail *Med.*; *bu-tags* Cs., cob-web; **bu-yán** (prob. a mere corruption of *bün-ba*) humble-bee *W.*; **bu-rti** snake *W.*

འབྲུ་བ་ *bü-ba*, pf. *bus* 1. to open, to unfold, of flowers, esp. with *Ku Pth.* — 2. Cs.: to be lighted, kindled, set on fire.

འབྲུ་མ་ *bü-ma* Sch.: tool used in forging nails.

འབྲུ་རས་ *bu-ras* a coarse silky material, stated to be imported into Tibet from Nepal, and to come from some other insect than the silk-worm.

འབྲུ་ལ་ *bü-la* 1. C. *W.* shoe of plaited straw. — 2. C.: **kô-wa bü-la**, a kind of leather, resembling chagreen.

འབྲུ་སྤྲུང་ *bu-su-hân* medicinal herb *Med.*

འབྲུག་ *bug* Sch. awl, puncher; chisel.

འབྲུག་པུམ་ *bügs-pa* v. *bigs-pa*.

འབྲུངས་པ་ *büns-pa*, prop.: to fall upon in a body, to rush in upon, = *rüb-pa*; *zös-la büns* apply yourselves with might and main to religion! it is also used of one person: **bad büns* he summons all his strength, strains every nerve *Dzl.*

འབྲུད་པ་ *büd-pa* I. pf. *bus*, *pu(s)* (the latter form prob. transit., the former intransit.) fut. *dbu*, imp. *pu(s)* 1. vb.n. to blow, *las-kyi rtuñ büd-ñi* whilst the wind of works is blowing; *zös-kyi duñ bus* the trumpet of religion blew (was blown). — 2. vb.a. to blow, *duñ* the trumpet; to blow away, *rtuñ-gis abür-ma büs-pa ltar* like chaff blown off by the wind *Dzl.*; to blow up, to fan, *me* the fire, frq.; to blow into, to inject, e.g. to apply a clyster C.; to blow or breathe upon, *bær-bus* to be encountered by a cold wind *Med.*; to inflate, to distend by injecting air, *lus kun büs-pa ltar skrañs Ming.*; *bud-duñ* *Wdk.* = *duñ* trumpet. Cf. *sbüd-pa* and *pu*. — *W.* **pü-çe**. — II. pf. imp. *puñ*, fut. *dbud* *W.* **puñ-çe**, trs.: 1. to put off, pull off, take off C., *W.*, the turban, hat, coat, ring etc. *Glr.* and elsewh.; to throw down, *puñ bžag-go Glr.*, = **pañ-ste** *bor W.*, v.

sub *puñ-pa*. — 2. to drive out, expel, cast out, chase away, with the accus. of the person and place, *yuñ out of the country Tar.*; *yuñ-puñ* an exile *Schr.*; *drag-pos* by force *Mil.*; to let out (out of a cage); to set free, to set at liberty, to allow to pass *W.*; to lay out, to spend, **ñul tsam puñ son** how many rupees have been laid out, spent? — 3. to pull out, tear out, extract, uproot, so a tooth, C., *W.* — 4. to take away, to subtract, **gü-ne* (or *gu tög-ne*) *zi puñ-pa* (or *puñ-nu*) *ña lus** 4 taken from 9 leaves 5 *W.* — III. pf. *bud*, vb.n. (limited perh. to *W.*) 1. to fall from, escape from, drop, fall down, **láy-pa-ne bud son** it escaped, dropped out of my hand; to fall off, of leaves; to fall through, **söl-wa ña-mig-ne bud son** the coals are fallen through the grate. — 2. to go away, to leave, e.g. to leave the service. — 3. to go out of sight, to disappear, **nyi-ma bud son** the sun is gone down; **büd-kan** a departed (deceased) person; the ancients, those of old, *pristini*; to pass away, **ñus-tsöd bud** time passes away (make haste!); **puñ-ku ñar-na gun bud son** when spring begins, winter has passed away; **bud cug-çe** to cause to be lost, or to suffer to be lost, to lose.

འབྲུན་པ་ *bün-pa*, *bün-pa* to itch; **bun, zü-bun** the itch, itching *W.*; **bun rag** I feel an itching (*B. rya-ba*).

འབྲུབ་པ་ *büb-pa*, pf. *bub*, imp. *bub(s)*, 1. to be turned over, upside down, frq. with *ka*, *ku-büb-tu nyal* he lies with his face undermost; *ka-bub-tu bžug* or *bor* it is placed with its top lowermost, inverted, tilted, turned over; *lag-büb* (or *-bubs*) *byed-pa* Sch.: stumbling to fall on the hands. — 2. fig., to be overthrown, destroyed, spoiled, with regard to meditation *Mil.*

འབྲུབས་པ་ *bübs-pa*, pf. imp. *puñ(s)*, fut. *dbub*, *W.* **puñ-çe**, to put on a roof, or something for a roof; *tog* to make, construct a roof; *gur* to pitch a tent; *gru-pübs* corner-pavilion *Sg.*

འབྲུག་པུམ་ *bum* one hundred thousand, *büm-tso* id.; *rgyai dmag büm-tso lia*

500 000 Chinese *Glr.*; *búm-jírág yàig* a hundred thousand; *búm-tsí drug* 600 000; *ngur-búm* the 100 000 songs, v. *ngúr-ma*.

འབྲས་པ་ *búm-pa* tomb, sepulchre *Cs.*, *sku-búm*, *yduñ-búm Cs.*, id.; *sku-búm* (**kum-búm**) n.p., a large monastery on the Chinese frontier, v. Huc, also *Köpp.*, who traces the name back to the preceding word.

འབྲས་པ་ *búr-ba*, I. vb. 1. to rise, to be prominent, *sbán-la brág-ri búr-ba* *zig* a rocky hill rising from the green-sward *Mil.*; *búr-du dód-pa* v. *dód-pa*; *búr-du rkó-ba* to emboss, to work out reliefs *Glr.*; **búr-kó gyáb-pa** *C.*, **búr-la tón-čé** *W.* id. — 2. to spring up, come forth, bud, unfold, **no bur dug** it is getting green *W.* — 3. to increase, augment, **no kyé-na ŋ-ma bur dug** when the fields are getting green, milk becomes more plentiful *W.* — *kyoñ-bur* gold and silver ornaments in relief on some other metal. — *glo-búr*, *blo-bur* seems to be a technical term for some part of a building *Glr.* — *bris-búr* paintings and sculptures. — *búr-rko-mkán*, *búr-bzo-pa* engraver. — *búr-sku* relief-picture — *búr-rgód* (s.l.c.) *Ld.-Glr.*, *Schl.* 17, b., mentioned among various musical instruments(?). — *búr-joms* with *byéd-pa* to reduce elevations, to smooth uneven ground; fig. *Mil.*, to prostrate an opponent in disputation. — *búr-po*

1. *Sch.*: projecting, prominent; a protuberance, tumor, *rús-pai búr-poi ldebs* near the protuberance of the bone *Med.* 2. having protuberances, uneven, rough, opp. to *jam-po*, of the skin *Med.* — *búr-ma* embossment, relief — II. sbst. protuberance, e.g. a boil, pustule etc.

འབྲས་པ་ *búl-ba* I. vb., pf. imp. *puł*, fut. *dbul* (**ul*, *ll**), *W.* **puł-čé** 1. to give, when the person receiving is considered to be of higher rank (cf. *ynán-ba*), *či tsam zig dbul-bar bygi* how much shall we give you? *Feer Introd.* p. 70, 18; to bring in, e.g. to place a criminal before the king *Dzl.*; *gar dan rtseñ-mo rgyál-po-la búl-ba* to perform dances etc. before the king *Dzl.*; *ytsug-lag-kañ rgyál-po-la yziys-par búl-ba* to show the king the convent-temple *Glr.*; to

lay before, represent, report, like *yaöl-ba*, *tsul rgyas puł-bas* as they had given him a minute report of the manner in which... *Mil.*; *puł zig* communicate it to me *Mil.*; *búl-bar puł-nas Mil.*, prob. proposing to give, offering; *lam* to put a person in the way of, to put in a condition, to enable *Mil.*; specifically in dating letters: *dkar-nuldnas-nas puł* given at Kardang. — 2. to add (arith.) *Wdk.* II. sbst. offering, gift, present, *búl-ba man-po puł Mil.*, also *byéd-pa Pth.*

འབྲས་པ་ *bús-pa* 1. v. *bú-ba*. — 2. = *búr-bar*, prominent.

འབྲས་པ་ *bús-in Sch.* a coppice of young trees.

འབྲས་པ་ *be-dha* (**bé-da**), a class of itinerant musicians, cf. *mon W.* (This seems not to be a Tibetan word, but to belong to one of the mountain dialects; its spelling also — acc. to *Ld.-Glr.*, *Schl.* 25, b. p. 15 — may be wrong).

འབྲས་པ་ *ben Pth.*, **ben** *W.*, *C.*, 1. aim, goal, target, *ben dzugs-pa* to set up a target; *bén-la ytod-pa* to aim, to take aim; *bén-sa* the place where the target is to be set up; specifically: the central part of the target, the mark. — 2. scope *Cs.* — 3. putrefaction *Sch.*, = *bam*.

འབྲས་པ་ *ben-dug Cs.* rags, tatters.

འབྲས་པ་ *bébs-pa*, pf. *puł*, fut. *dbab*, imp. *puł W.* **puł-čé**, causative to *báb-pa* 1. to cast down, throw down, *lto-ba sa-la* to cast one's self on the ground *Dzl.*; *sar-dul bébs btug* he made (the pigeon) throw down dust *Glr.*; to cause to rain (e.g. jewels) frq.; *Kyeu ču bébs-kyi ri-mo* a picture representing two youths who, driven by piety, conveyed by means of an elephant skins filled with water to the fishes in a dried-up pool *Glr.*; *mig sna-rtser* to keep one's eyes directed towards the tip of the nose. — 2. to subject *Dzl.* 150, 12. — 3. to put off, to lay aside, e.g. *bag l.* — 4. used in a variety of phrases: *ynas bébs-pa W.* **či puł-čé** to take up one's residence in a place; *apya bébs-pa*, with *la*, to impose

taxes *Tar.*, cf. *bab*; *skyon bēbs-pa* to impute a crime to a person, to calumniate *Glr.*; **(s)kad pab-čē** *W.* to translate; *blo*, resp. *tugs*, e.g. *yul-pyogs di-ru bēbs-pa* to direct one's thoughts to a certain place, to have a mind to settle there; *ytün-la bēbs-pa v. ytan*; **nā nül-la pūb-čā** to turn the barley into money *Kun*.

འབེས་ *bem* v. *ben*.

འབེར་ *ber* ('a: 'a sort of plastic mass used by smiths'.

འབེལ་(ས་) *bel(-ma)* the hair on the forehead of a horse *Cs.*

འབེལ་པོ་ *bél-po* *Sch.*: 'temperate, saving, economical; *bél-po dug* a good deal has been saved (by economy), ample provision has been made; *bél-du jrig-pa* to enjoin temperance, frugality' (?).

འབོ་ *bo* a dry measure, which seems to be very variable as to quantity, and little used; *Kal-bō Cs.* bushel.

འབོ་བ་ *bó-ba*, pf. *bos*, *bo*, *pó*, fut. *dbo W.* **bo-čē, pó-čē**, to pour out, *Krag bó-ba* to shed blood *Ma.*; *ma bó-ba byün-nas* there being no spilling *Glr.*; *bdiid-rtsi pō-bas* pouring out nectar *Glr.*; **pōs ton** *Ld.* pour out! — 2. to swell (up), to rise, **bós-te rag** I see it has swelled *W.*; *bós-pui nas Sch.* swelled barley; *srán-ma pōs-pa tsum* as big as a swelled pea *Lt.*; *srúd-ma pōs-pōs* grain swelled, and afterwards parched. — 3. to sprout, shoot forth, of wild-growing plants, *sa bo dug* the ground is verdant *C.*

འབོག་ *bog*, a kind of upper-garment, *pō-bóg*, for men, *mō-bóg* for females *Cs.* — 2. *W.*: a square cloth, for wrapping up and carrying provisions, also **bog-čā**, hence **bog-fes** a burden thus formed. — 3. *W.*, a small hillock; **sa-bóg, be-bóg** a sand-hill; **ri-bóg** a projecting hill, also a clod; **pañ-bóg** a piece of turf.

འབོག་ཅོལ་ *bog-čol* v. *sbug-čol*.

འབོག་ཐོ་ *bog-tó*, *žwó-mo bog-tó Cs.*, hat with a broad crown of yellow cloth, and trimmed with long-haired fur.

འབོད་(ས་)པ་ *bog(s)-pa*, pf. *bog*, *pog*, fut. *dbog?* *W.* **bog-čē**, to be rooted out, uprooted, pulled out, of teeth *W.*; to be put out of joint, *tsigs W.* — 2. to be taken down (opp. to *gél-ba*), *kál-rnams pog Glr.* the loads were taken off; **zai mé-ne** the kettle from the fire *W.* — 3. to grow loose, to come off, to drop off, leaves from a tree *C.* — 4. to sink down, to fall to the ground, esp. in a fainting-fit, *bog - čin brygál - ba Thgy.*, *brygál(-žin) bóg pa Pth*, id.; *bog yun-rin-na Lt.* prob.: when the fainting-fit has lasted a long time; *amyo-bóg* madness, insanity, *byui* sets in, takes place *Glr.*; *bog-ši* being quickly carried off, by cholera etc. *W.* — 5. to wade, to dip into, to submerge, *čü-la Dzl.* also *ču Ler.* to wade through the wa'er.

འབོག་ས་པ་ *bógs-pa*, pf. *pog*, fut. *dbog, dbag*, imp. *pog*, 1. to give, to impart, *ydam-siig, lui* counsel, advice, directions *Tar.*; *krid, báláb-pa Mil.* instruction; *sdim-pa* to impose religious duties, i.e. to receive into holy orders *Glr.*; to bequeath, to give(?), *nor Ler.* — 2. *yät-ma* to fit up a dwelling, = *bēbs-pa Glr.*; *gro bōgs-pa* to take breakfast. 3. to blot, stain, pollute, v. *bág-pa*.

འབོད་པ་ *bón - bu Cs.*, roundness, rotundity, *bōñ-bōñ*, round; acc. to my informants **bōñ-bōñ** loose, slack, incoherent *W.* —

འབོད་ *bod* 1. v. *bód-pa*. — 2. v. *bád-pa*.

འབོད་པ་ *bód-pa, bod-pa*, pf. imp. *bos*, *W.* **bo-čē, bos (bōi, bō)**, 1. to call, to exclaim, *sdod čig res bōs-so* he exclaimed: wait! *Dzl.*; *mi žig B.*, *mi žig-la col.*, to call a person; *rtsar Glr.*, *mdün-du Pth.* to call near; *nán-du* to call in; *bód-pai brda* or *tsig* interjection *Gram*; *čün-la bód-pa* to call, to invite, to a cup of beer *Dzl.*; *ma bōs-par óñ-ba* to come uninvited *Dzl.*; *kú-čos bód-pa Wñ.*, *bod-grógs-pa Dzl.* to cry repeatedly; **bōs-ra** *Ld.*, **bōi-ra, bō-ra** *Lh.*, **tán-čē* or *gyáb-čē** id. *W.*; *ñu-bód* howling, v. *nú-ba*. — 2. to call, to name, to denominate, *yül-skad...* *bód-pa* commonly called, styled... *Wñ.*

འབོམ་ *bobs*, not exactly 'stocking' (*Sch.*), but a soft, warm stuffing of the stockings; **bob-zin** a shoe provided with such stuffing *C.*

འབོར་བ་ *bór-ba*, pf. imp. *bor*, 1. to throw, cast, fling, e.g. the mendicant's bowl up in the air, the sword to the ground *Dzl.*; *zám - pai - dg - tu* to precipitate a person from a bridge *Dzl.*; *pyir* to cast out *Thgy.*; **ma bhor-wa jhe** *C.* don't throw it away! **bhor son** I've lost it *C.* *bor-ytór, bor-stór, bor-dór, dór-bor-ba Mil.* and elsewh. id.; to throw away, pour away, *žu* water *C.*; to waste, to squander *Dzl.* — 2. to leave, forsake, *Kyim-tab* husband or wife *Dzl.*; to leave behind, *mi zig bód - du* to leave a person behind in Tibet; *yáb-kyis bór-bai tse* when I was left by my father, when my father died *Pth.*; *de bór-la fón* let that alone. give it up, keep away from it *Mil.*; **nu lé-ka bor tai yin** *W.* I shall now leave off working, I shall put aside my work. — 3. = *jóg-pa*, to place, put, lay, in *W.* the word commonly used, in *C.* and *B.* only in certain phrases: **ʼru bor** put it here! **tán-ni kar bór-čé** to seat a person on the carpet, to invite to a seat on the carpet; **mii lág-tu fin bór-čé** to place a charge into somebody's hands; **nyér-pa só-ma bór-čé** to appoint a new manager; frq. with gerund: **Kyi tág-te bór-čé** to fasten a dog (to a chain). — 4. in particular combinations, e.g. *góm-pa*.

འབོར་ *bol* (v. *bol*) cushion, bolster, mattress; *snye-ból* pillow, v. *snye-ba*.

འབོར་པ་ *ból-po B., C., *ból-mo** *W.* 1. soft, of the ground, beds, leather, fruit etc.; soft, gentle, pliable, also as to disposition of mind; *ból-le štg-ge sádd-pa* to sit still, to remain quiet, tranquil *Mil.* — 2. *C.* = *mód-po*.

འབོར་ *bos* 1. v. *bo*. — 2. v. *bo - ba*. — 3. abst. boil, bump, tumour *C.*

འབྱང་བ་ *byan-ba* to clean, cleanse, purify *Cs.*, *byan-kyád* custom *C., W.*

འབྱུང་བ་ *byám-pa*, pf. *byams Cs.*, to flow over, to be diffused. *byam-klás-pa Lex., Cs.*: unlimited, infinite; *rab-byams*

Lex., Cs.: widely diffused, far spread; *rab-byams-pa Cs.*: a man of profound learning, a doctor of theology or philosophy; also *Schr., Köpp. II, 253.*

འབྱར་བ་ *byár-ba* v. *byór-ba*.

འབྱིབ་ *byi-ba*, pf. *byi*, also *yíyí* and *pyis*, vb. n. of *pyi-ba* to be wiped off, blotted out, effaced *Cs.*; to fall off, of the hair *Dzl.* and elsewh.

འབྱིང་བ་ *byin-ba*, pf. *byin* 1. to sink in, to sink down, to be swallowed up, *šin-rta byé-ma-la byin Glr.* the carriage sticks fast in the sand; *gru žu-la* the ship sinks in the water *Dzl.* and elsewh. — 2. to grow faint, languid, remiss, *rig-pa byin-ba baér-ba* to lift up again one's fainting soul *Mil.*; *byin-rgod* seems to signify languor, distraction, *byin-rmúgs Mil.*, id. *byin-rmúgs-méd-pai syom*; so also *byin-tibs Lt.*; *sema-byin-ba* drowsiness, indolence, depression of spirits. — 3. *C.* **jhín son, jhín log son**, they have dispersed, separated, are all gone home. — 4. v. *jiñ, 2.*

འབྱིད་བ་ *byid-pa*, pf. *byid, yíyid* 1. to glide, to slip *Lex.* = *dred-pa*. — 2. to disappear, to pass away, e.g. *mí-tse byul* human life passes away *Lex.*; in *W.* **tse jid-čé** vb. a., to earn a livelihood, **gár-rn čé-te** by smith's work (*C.* *lto zá-ba*).

འབྱིན་བ་ *byin-pa*, pf. imp. *pyun*, fut. (in *C.* also pres.) *dbyun Ld.* **jin-čé**, trs. of *byin-ba*, to cause to come forth: 1. to take out, to remove, a pillar from its place *Dzl.*; **jins(ton)** take it out (out of your pocket, out of the box etc.) *Ld.*; to draw out, pull out, a sword, a thorn etc., frq.; to tear out, to put out, one's eyes etc., *mig dbyun-ba dé-dag* the men whose eyes are to be put out *Dzl.* p. 120, 10, acc. to an emended reading; to draw forth, produce, bring to light, something that was hid *Dzl.* — 2. in a more gen. sense: to let proceed from, to send out, to emit, rays of light, frq.; *lus-la krag* to draw blood by scratching one's self *Dzl.*; *mči-ma Glr.* to shed tears; *skad* to make the voice to be heard, of a bird *Dzl.*; *sdug - benid - gyi skad* to utter

complaints, lamentations *Dzl.*; *skad chen-po* to cry aloud *Dzl.*; to exhibit, to extol, *batän-pai* *ché-ba* the grandeur of the doctrine *Tar.* 48, 9, *Schf.*; to drive out, turn out, expel, *ynas byün-pa Tar.*, **yün-ra** *Ts.*, to banish, so also *Ld.* **pti-ché**; to cast out, throw away *Ts.*; to save, rescue, liberate, release, *nas* from, *Dom.*; absol. *Tar.* 121, 19. — 3. particular phrases, such as *köl-du p'yün-ba*, *yid byün-pa* etc. v. in their own places.

འབྱུང་པ་ *byung-pa*, pf. and imp. *byugs* 1. to wet, moisten, smear, spread over, anoint, with *la*: *ša skām-la tsā-ču bytgs-pa* salt-meat *Glr.*; *yidön-la sol-sñüm byung-pa* to daub one's face with coal-salve *Glr.*; also with accus. and instrum.: *lha-rten spos dan byung-pas* covering the little temple with spices and ointments *Dzl.*; *yer byung-pa* prob. to gild *Pth.* — 2. to stroke, to pat, *mgó la* a person's head *Dzl.*

འབྱུང་བ་ *byün-ba* 1. vb., pf. imp. *byui* (intrs of *byün-pa*) to come out, to emerge, often with a pleon. *pyir* etc., from the water, from an egg, a vessel etc. *Dzl.*; *kór-ba-las* — to be set free, to be liberated *Dom.*; to go out, *kyim-nas Dzl.*; *pyi-rol-tu byün-ba* to go out into the open air *Dzl.*; to make one's appearance, to become visible *Dzl.*; to show one's self, to appear *ryal-poi rmi-lam-tu byün-bai lha-yétg* the princess that appeared to the king in a dream *Glr.*; also: *ná-la rmi-lam bzän-po byün* I have had an auspicious dream *Mil.*; *agren-mor byün-ba* to go abroad naked *Dzl.*; to be heard, to resound, *skad frq.*; to be said, to be told *Tar.*; to turn out, to prove, to be found, *ma bzi-ba su byün-ba* he who is found not intoxicated *Glr.*; *nán-pa byui* it proved to be ill founded *Mil.*; ... *pa su yañ ma byui* none was to be found that ... *Pth.*; to step forward, from the crowd; to step forth, to appear *Glr.*; to step up to, with *rtar* to *Glr.*; *brgyügs-nas byui* they came running up or near *Pth.*; to go to, to proceed to, to come, *rii rtse-mor Dzl.*; **ka-nán-wa ma jün-na** *W.* if no order (permission etc.) comes; *dbugs pyir byün-nas* when breathing returned, when they recovered from faint-

ing *Dzl.*; *mun-pai bekal-pa lia-brgya byui-nio* then came, followed, 500 dark Kalpas *Pth.* — 2. to rise, as kings, *frq.*; to arise, to originate, to become, with *nas, las*, from, in consequence of, by, *dé-nas byui* it derives its origin from that *Glr.*; *brás-bu byün-bai ñin* trees on which fruit is growing *Stg.*; *ní byün-bar gyúr ba* not to come to a fair beginning, to be suppressed in its first beginnings *Glr.*; *kyeu zig byui dug* by that time a boy had become of it *Glr.*; *nyis-su b;ui* they became two, they split in two (systems of doctrine); *ráb-tu byün-ba* to become a priest, v. *rab*; to come in (money); to happen, to take place, very *frq.*; *ltas ci byui* what signs have taken place? *Dzl.*; *ní zig-la nyés-pa chen-po byui* — a man has committed etc. *Dzl. frq.*; *ro di-rnams-la ci byui-ba yin* what has happened to these corpses, what is their history? *Glr.*; *ñar byui-ba* and *ma byui-ba* things heard of and unheard of *Tar.*; *ká-pye-nas yód-pa dé-ai de dús-su byün-nio* 'at that time also the opened position (of the hands of the image) took place' *Glr.*; *blá-ma-la yañ byui lags-sam* did the same thing happen to your Reverence? *Mil.*; *ned-kyis di-bzin byui* it is I that brought this thing about *Glr.*; *pyis-byui* or *byui* the later time, time to come, also adv. afterwards, latterly, *Tar.* — 3. The word more and more assumes the character of an auxiliary in such phrases as the following: *gro-tub-pa byui* they were able to proceed (the possibility of proceeding was brought about) *Glr.*; *da bla-ma der bzügs-pa byün-na* in case your Reverence should stay there *Mil.*; with the supine: *bül-du, zer-du, stón-du byün-ba-lu(s)* as they gave, said, showed *Mil.*; *tugs-dám pél-bar byui* meditation increased; lastly, with the root only: *bod dan brel byui* came into communication with Tibet *Glr.*; *aleb byün-ba-la* when he appeared *Mil.*; *rdo dbyug byui* he threw a stone; and so it is commonly used now, esp. in *Ü.*; it supplies the place of a copula in: *yañ de kun éma-la ñin-tu lód-pa zig byui* this song was truly heart-affecting *Mil.*

Comp. *byūn-kuis* 1. = *ču-mig* a well, spring *Sambh.* 2. origin *Pth.* 3. ablative case *Gram.* — *byūn-kuis-kyi kams Cs.*, 'aminal, *byūn-kuis-kyi kams-kyi būul* a mineral elixir(?) — *byūn-ynās* (ཡུལ་), place of origin (cf. *padma byūn-ynās*); primitive source, *yōn-tan tams-čād-kyi byūn-ynās* source of all accomplishments; *byūn-bai yzi* id.; *pan-bde tams-čād byūn-bai*; *zi* primordial source of all happiness. — II. subst. 1. a coming forth, an originating, the state of being, *byūn-ba-nyid Tar.* 4, 4 *Schf.* the true state of a case. — 2. element, usually 4: *byūn-ba bzii ynōd-pa* damage done by fire, water, wind and sand *Glr.*; *byūn-ba bzii lus* the physical body, very frq.; *byūn ba yyo* the elements are in motion, are raging *Ma.*; higher philosophy numbers 5 elements, adding the ether, *mka*, as the fifth; accordingly physiology teaches, that in the composition of the human body earth constitutes the mucus of the nose, water the saliva, fire produces the pictures formed in the eyes, air the sensations of the skin, ether the sensations of the ear; even 6 elements are spoken of, v. *Köpp.* I, 602. — 3. symb. num. for 5.

འབྲུག་པོ་ བླ་མ་པོ་ (*ཡུལ་*) 1. being, creature, *byūn-po kun* all beings *Cs.*; *byūn-po čen-po* the great being, Buddha *Cs.* — 2. demon, evil spirit, foul sprite, frq., *byūn-po-arūn* a preservative, talisman, against such; *byūn-mo* fem. *Cs.*

འབྲུག་པོ་ བླ་མ་པོ་ pf. and imp. *bye*, *W.* *be-č(e)s*, intrs. of *byed-pa* 1. to open, *padma kā-bye-ba* a lotos-flower that has opened *Glr.*; *mial kā-bye-nas* when the mouth of the womb has opened itself *Sg.* — 2. to divide, separate, resolve, *sha sha nyis-su bye* it resolves into thick and thin matter *Med.*; *dum-bu stōn-du dbye-bar gyur* it separates into a thousand pieces *Glr.*; *bye-brāg ma byé-bai bār-du* as long as the separation has not evidenced itself *Dzl.*

འབྲུག་པོ་ བླ་མ་པོ་ *byed-pa*, pf. and imp. *pye*, *pyed*, *pyes*, fut. *dbye*, *W.* *jé-č(e)s*, pf. and imp. *jé(s)*, vb. a., 1. to open, *ka jé(s)

toni *W.* open your mouth; *sgo jýris-nas jōg-pa Pth.*, *jé-te bór-čé* *W.* to open the door without shutting it again; fig. *čos-kyi sgo rnām-par byed-pa*; *mig* to open one's eyes, opp. to *džēm-pa*; *lōn-baimig byed-pa* to open a blind man's eyes *Dzl.*; to open again what had been shut or stopped, to restore, *dān-ga, yi-ga B.*, *kam W.* the appetite; *ba-jyéd* the open h, b pronounced like w, *Gram.*; to get out, work out, fetch out, stone-shivers by means of a chisel *Glr.* — 2. to separate, to keep asunder, to disentangle, threads *W.*; to disunite, to set at variance, *dé-dag dbye-bai jýr* in order to set them at variance, to create enmity between them *Stg.*; to part, separate, *byān-kōg-stud-enad mēm-drīs dbye-ba ste* the cavity of the chest and the abdomen being separated by the diaphragm *Sg.*; to divide, classify, *rigs-kyi sgō-nas dbye-na* if they are classified according to the different species *Lt.*; to pick, to sort, pease; hence, to pick out, choose, select, *jé-te kyon* make your choice, and bring it here! *W.*; *sēms-čan-rnams lūs kyis rnām-par pye* the heings are severed by their deeds *Thgy.*; *kī-pye-ba* to open, to separate, e.g. when hands, that were laid in each other, are separated again *Glr.*; *kī-pye-ba* also to open, to begin to bloom; *byed-pa* to dissect, to anatomize *Thgy.*; esp. with *rnām-par*, to analyze, to explain grammatically and logically, *don*, the sense, import, *Stg.* frq.; as *sdūd-pa* is the opposite of it: *byed-sdūd analysis and synthesis Cs.*; *byed-sdūd-kyi syra* term for the affix *am*, the disjunctive particle (ni f.) *Glr.*; *mi-jyéd-pa* inseparable, indivisible, imperishable, *sku Sch.*; unshaken, immovable, *dād-pa Mil.* frq.

འབྲུག་པོ་ བླ་མ་པོ་ *byed-dpyad Sch.* tongs, pincers.

འབྲུག་པོ་ བླ་མ་པོ་ *byem-pa*, with *byed-pa*, 'to act with promptness, determination and good success' *Sch.*

འབྲུག་པོ་ བླ་མ་པོ་ pf. and imp. *byer*, to disperse *Dzl.* *tsōn-dus byer-nas mi jhūg-ste* the market-people having fled, and no body remaining *Pth.*; to give way, to be

removed, of diseases *Lt.*, opp. to *rygas* and *baags*.

འབྱེད་ *byō-ba*, pf. *jiyā*, *jiyos*, imp. *jiyo*, *byo*, *byos*, to pour out, to pour into another vessel, to transfuse *Lex.* and *Cs.*

འབྱེད་པ་ *byōg-pa*, pf. *byogs* to lick *Lex.* and *Cs.*

འབྱེད་བ་ *byōn-ba* I. pf. *byān-ba* 1. to be cleansed, purified, v. *byān-ba*. — 2. to be skilled, well versed, *rig-byēd-la* in the Vedas *Tar.* — II. pf. *byōns-pa* to be finished, perfect, complete, frq. with *nyin-nye* *Mil* and elsewh., to exercise full compassion(?) cf. *shyōn-ba*. (The above arrangement is nothing more than an attempt; in order to arrive at any certainty as to these roots, a far greater number of observations would be required.)

འབྱེད་པ་ *byōn-pa*, pf. and imp. *byon*, resp. to go, proceed, travel, *dé-nas byōn-pa-na* then in proceeding on the way *Gtr.*; to arrive, appear, become visible; also for *byūn-ba*, e.g. *rañ-byōn*; with root of the verb: *púr-byon-pas* preparing to fly *Mil.*; *ma-byōn-pa* = *ma-ōis-pa* future (Buddhas) *S.O.*; to rise, to appear; with dat. inf. = *jūg-pa* to begin, to set about a certain work *Tar.* 125, 16.

འབྱེད་པ་ *byōr-pa* wealth, riches, goods, treasures, *byor-pa zād-mi-šes-pa dan ldān-pu* one possessing inexhaustible wealth, *bde-ba dan byōr-pa* joy and treasures *S.O.*; *byōr-pa drug Pth.*, prob. six kinds of temporal goods; *rañ-gi byōr-pa lña* and *ṽṅan-gyi byor-pa-lña* five subjective and five objective goods, of a similar nature as those mentioned sub *dal-byor*, yet without any evident reason for being thus divided *Thgy.*; *byor-lān* rich, mostly used as a noun personal.

འབྱེད་བ་, **འབྱེད་པ་** *byōr-ba*, *byār-ba* I. intrs. of *shyōr-ba* 1. to stick to, adhere to *Med.*; **kyāg-la jar son**, it is frozen fast *W.*; *hyār-byed spyin* glue *Lex.*; *byor-smān* sticking-plaster *W.*; to infect, of diseases, *byor-nad* an infectious disease *Cs.* also mentally: **lā or sēm-la jar** it sticks fast, is remembered, borne in mind.

2. to be prepared, ready, at hand, extant, *da ma byōr-nas* there being no meat prepared *Dzl.*; *jīrāl-du byār-ba ma yin* that is not at once in readiness *Dzl.*; *či byōr-ba des mčōd-pa byēd-pa* to offer sacrifice of such things as are at hand *Dzl.*; *či-ste byōr-bar mi gyār-na* but if he has not such a thing at his disposal *Samibh.* — 3. to agree, *mā-byōr-ba kā-dig* some disagreements, contradictions *Tar.* — II. resp. to come, arrive, *W.*, *C.*; **kyi-kyi ku dīn-du jīr-gyu yin** I shall appear before your Honour *C.*; **nyir-du jar yon** I shall immediately attend *C.*

འབྱེད་པ་ *byōl-ba*, pf. and imp. *byol*, fut. (and pres. in *C.*) *dbyol* to give or make way, to turn out of the way, to step aside, *ṽṅig-gis ṽṅig-la Dzl.*; *byōl-te gro* in walking I make way (to people) *Dzl.*; *W.* with accus.: **rul, las, dig-pa jōl-čē** to step out of the way of, to shun, a serpent, toil, sin. Sometimes *jōl-ba*.

འབྱེད་པ་ *brā-go* n. of a medicine *Med.*

འབྱེད་བ་ *brañ* v. *brañ* II.

འབྱེད་ཐུས་ *brañ-ryyds* *Mil.* sacrifice, offering of eatables.

འབྱེད་པ་ *brān-ba* 1. pf. *brañs*, imp. *bron*, to bear, bring forth, give birth; to litter, *brān-mo* an animal going with young, bearing *Cs.* — 2. also *brēn-ba*, pf. *brañs*, imp. *brēns* *Mil.* (*bron* *Sch* ?) to follow, to walk at another's heels, with *jiyir*, *jiy-bzin* (-du), *rjes-su*, *W.* **tūn-la** with genit., to follow, pursue, hunt after, *dbyāg-pas* with a stick *Pth.*; to pursue, in one's thoughts.

འབྱེད་པ་, **འབྱེད་པ་** *brād-pa*, *drād-pa*, pf. *brad*, imp. *brod* to scratch, to scrape, with the nails, claws etc.; to lacerate by scratching, *ṽṅdoñ Dzl.*; also to gnaw, nibble at.

འབྱེད་པ་ *bráb-pa*, pf. *brab*, imp. *brob* 1. to catch suddenly, to snap away, snatch away, a fly with one's hand, the prey with a bound. — 2. to beat, to scourge, *tser-lāg-gis* with thorns *Thgy.* — 3. to throw out, to scatter, mangical objects, such as grains of barley etc.

འབྲས་བུ་ *brāl-ba*, pf. *bral*, imp. *brul*, intrs. of *ཤྲུལ་པ་* *ba*, to be separated, parted from, deprived of, c. *dan*, e.g. from one's retinue, of the light of doctrine *Dzl.*; *འབྲུའ་བུ་* *mi yod bū-mo kyod* thou, my daughter, from whom I am not able to part *Glr.*; *ཅུ་འུ་ས་ཤ་མ་ཡལ་པ་* *dan brāl-te* from a child bereft of parents, an orphan from infancy *Pth.*; to lose, to be bereft, frq. used in reference to the death of near relations; *མདོ་སྡེ་པ་ལྟ་པ་མི་འབྲུའ་མིན་* as the sacred writings never came out of his hands; *སྡོམ་པ་པ་པ་* *brāl-bar gyir* to he got rid of his thirst; *མད་པ་པ་* *brāl-bar gyir* to he recovered from his illness, frq. (in such cases often confounded by the illiterate with *འདྲ་ལས་* *begral* etc.); more particularly: *མལ་པ་པ་* etc. to die, perish, frq.; *ཡིག་ཅི་འབྲུའ་བུ་* *gyir-ba* to be dissolved, of the human body *Dzl.*; *འདྲ་པ་པ་* *yod-na bral-bar on* what was solid, is dissolved in dust *Dzl.*; *འབྲུའ་བུ་* (*bar*) *med* (*-pa*) inseparable, indissoluble, frq.

འབྲས་ *bras*, C. also *brás-mo*, resp. *bsan-brás* (*Pur.* **bras**, *Ld.* **das**, *Lh.* **qai**, C. **qē**) 1. rice; *bras-ākār(-mo)* white rice, *bras-dmār* red rice (the inferior and cheaper sort); of the former there seem to be distinguished: *bo-ta-li* (*Hd.* **basmaṣ**), *rgyal-mo-yeán*, *ham-dzén*, *dzin-dzin* the second sort, acc. to Cs.; *brás-kyi* *srus* peeled rice *Sch.*; *bras-sá-lu* 'wild rice' *Sch.*; *bras-so-ba* *Sch.* and *Schr.*, rice not husked *bras-mo spos-bél* or *dkur-dzóm Ts.* maize.

Comp. *bras-dán* rice-wine, rice-beer. — *bras-dán* boiled rice. — *sa-brás* rice mixed with small pieces of meat. — *bras-tág* rice-soup. — *bras-zin* rice-field. — *bras-zán* dish of rice. — *bras-yós* parched rice *Med.* — *bras-sil* C. boiled rice, got up with butter, sugar, apricots etc., *W.* **pu-lá*, *po lá**, 𑄧𑄮𑄢𑄰. — 2. tumour, esp. larger swellings in the groin etc.

འབྲས་ལྗོངས་ *bras-l)ón* (**qē-jón**) n. p., *Sikim*.

འབྲས་ལྗོངས་ *bras-spūs* n. p., monastery near *Lhasa*.

འབྲས་བུ་ *brás-bu* 1. fruit, e.g. *šin-gi Mil.*; *brús-bu ye-méd-kyi sa* a country

producing no fruit *Thgy.*; corn, grain, *brás-bu zür-bus brān-ba Mil.*; *bras-nan* a failure of fruit. — 2. testicle *Wdi.* cf. *rlig-pa*; *mig-brás* apple of the eye. — 3. fig. effect, consequence, esp. as opp. to *rgyu*, hence *rgyu-brás* cause and effect, more esp. in moral philosophy — retribution, requital, recompense, reward, three grades being distinguished: 1. *nm̄-par sm̄n-pai brás-bu* full recompense, in the worst case by the punishments of hell; 2. *rgyu bt̄n-pai brás-bu* by adversity during life; 3. *dbān-gi brás-bu* by unpleasant local circumstances, — so *Thgy.*; *rgyu-brás* and *brás-bu* also directly denote the doctrine of final retribution, *brás-bu mi bden* the doctrine of requital is not true *Thgy.*; further: *brás-bu* reward of ascetic exercises, the various grades of perfection, of which four are distinguished: a. *rgyün-du-zugs-pa* 𑄧𑄮𑄢𑄰 or as partic. 𑄧𑄮𑄢𑄰, he who enters the stream (that takes from the external world to Nirwana); b. *lan-yčig-pyir-on-ba* 𑄧𑄮𑄢𑄰, he who returns once more (for the period of a human birth); c. *pyir-mi-on-ba* 𑄧𑄮𑄢𑄰, he who returns no more, being a candidate of Nirwana; d. *dgra-bcom-pa* 𑄧𑄮𑄢𑄰, the Arhat, the finished saint; v. *Köpp.* I, 398.

འབྲིབ་ or **བྲིབ་** *bri-Kün* or *-gun* sect of Lamas and monastery in Tibet, *bri-Kün-pa* member of that sect.

འབྲིབ་ *bri-ta* a form of medicine, prob. a kind of extract *Med.*; *bri-ta-sa-dzin* medicinal herb, an emetic, *Med.*; in *Lh.* *Cuscuta*, which however does not agree with the descriptions.

འབྲིབ་ *bri-ba*, I. pf. and imp. *bri*, intrs. of *ཤྲིཔ་* *ba* to lessen, decrease, diminish, of water, frq. in conjunction with *ka*, at the surface, used with regard to size, number and intensity (synon. *grīb-pa*) — II. pf. and imp. *bris* (*Glr.* also *bri*) 1. to draw, design, describe, *dkyil-kor zig* to describe a circle or other figure; also to paint *Glr.* 2. to write, *yi-ge* letters, a letter (epistle); *yi-ger* 'literis mandare', to record, to write down, something from hearing *Dzl.*; *bri-smyug* writing-reed, pen, pencil etc.

འབྲིམ་ *bri-mo*, བཟའི, tame female yak; *rgod-bri* *Rtk.*, or *broñ-bri* *Cs.*, wild female yak; *bri-zal* young female yak *Ld.-Glr.*, *bri-o* yak-milk; *bri-mar* yak-butter; *bri-mdzo* (*W.* "brim-dzo") bastard of bull and yak.

འབྲིམ་ཀླ་ *bri-mog* medicinal herb *Med.*

འབྲིང་ *brin* middle, midst, mean, middling, moderate, *brin zig* something moderate, of middling quality, = *tsád-ma* or *fig-tsád* *W.*; *brin-po* the middle one, of three sons *Dzl.* and elsewh.; between *stobs-ñé* and *ñün-nu* *Lt.*; *bzan nan* *brin ysum*; *rnal-byór* *brin-po* one that is moderately advanced in contemplation *Thgr.*; *zla-ba* *brin-po* v. *zla-ba*; *brin-gis* middling, moderately, adv.

འབྲིང་བ་ *brin-ba*, in *zabs-brin byéd-pa* for *brän-ba* *Mil.*

འབྲིང་པ་ *brid-pa* 1. also *drid-pa*, pf. *brid*, to deceive, cheat, impose upon, *blo brid-pa* id. *Glr.*; *brid-de rñód-pa-las* *Tar.*, as she wanted to seduce him deceitfully; *ka-mñar-brid* deceitfully, insidiously sweet, being followed by a nauseous, acrid or burning taste *Med.* — 2. *Cs.* = *pri-ba*.

འབྲིམ་པ་ *brim-pa*, I. vb., pf. *brim(s)* 1. to distribute, deal out, hand round, sweet-meats, flowers, poems *Dzl.*, *Tar.*; ... *la*, to ... → 2. *Ld.* to throw away, what is worthless, = "pán-ñes". — II. sbst. distributor, dispenser, waiter at table *Dzl.*; *brim (-pa)-po*, id. *Cs.*

འབྲུ *bru* grain, corn, seed, frq.; grain of sand, *byé-ma* *bru rei stén-na* on every grain of sand *Glr.*; *bru tag-pa* to pound grains *Lex.* — 2. a single grain, piece, letter, *yi-ge* *bru yéig* a single letter; also without *yi-ge*: *bru dräg* the six letters = *yi-ge-dräg-pa*, v. *drug*. — 3. collectively, grain, corn, in gen. *brui kal* a load of grain *Dzl.*; *bré-sna mi* *brui*s no kind of grain is growing *Glr.*; *bru gdñ-bu-ñan* pulse, legume *Sg.*; nor *dan* *bru-rnams* *ñel* money and corn multiply. — *bru-rdög* grain of seed. — *brü-sna* v. above. — *bru-bdñ* granary. — *bru-bú* corn-worm, weevil *Cs.*

bru-már oil extracted from seeds; lamp-oil *Dzl.* — *brü-tson-pa* oil-merchant.

འབྲུཅ་ *bru-tñi*, n. of a superior sort of tea.

འབྲུབ་ *brü-ba*, *bru-ba*, pf. and imp *brus*, *drü-ba*, *drus* 1. to dig, *kün-bu*, *dur*, *don* (cf. *rñó-ba*). — 2. to chisel, carve, cut. — 3. *Sch.* to look through, *yig* a writing; to examine, *bru* grain; hence *mñan bru-ba* to spy out, smell out, faults, stirring up brawls and quarrels by it, *Stg.* to irritate, vex, provoke, *mñan brü-bai tsig* provoking words *Lex.*; *snýad*, *snýon brü-ba* to accuse *W.*

འབྲུམ་ *brü-ma* tumour, swelling; weal *Sch.*

འབྲུཏ་ *bru-tsa* an angular kind of Tibetan current handwriting, v. *Caoma Gram.*

འབྲུག་པ་, **འབྲུག་ཀླ་** *bru-ñal*, *bru-ñá* v. *bru-ñá*.

འབྲུག་ (*Bal.* "blug") 1. thunder, *brug-skád*, *brug-sgrá* id.; *skad-ñen* *brug* loud thunder; *brug bód-pa* *Cs.*, *grág-pa* *Dzl.*, *lñir-ba* *Lex.* and elsewh., thundering. — 2. dragon (to which thunder is ascribed *Sch.*); *gyu-brug snón-po* blue dragon *Glr.*

འབྲུག་པ་ *brug-pa* I. sbst. 1. sect of Lamas, clothed in red, *Schl. 73*, established in the province of Bhotan, acc. to *Sch.* = *za-dmár*, = *ñá-skya*. — 2. Bhotan. —

II. vb. for *brüb-pa* *Mil.* frq.

འབྲུང་བ་ *brüd-pa*, = *brü-ba*, also *drüd-pa*.

འབྲུབ་པ་ *brüb-pa* 1. gen. with *ñu*, to overflow, to gush, to spout forth to flow over, *Mil.*, *Tar.* and elsewh.; *ñu-brub* *Lex.*, *brubs* *Sch.* water that has flown over (?). *brub-po* fluid, liquid; fluidity, a fluid, *Cs.* (?). — 2. *Cs.* to deal out. — 3. *Sch.* to shut up, wrap up.

འབྲུམ་པ་ *brüm-pa* 1. *Cs.* grain, minute particle, *brum-rdög*, *bru-rdög* a single grain, = *bru*; fruit, *gyun-brüm* grape; *ee-brüm* hip (fruit of wild brier) *Sit.* — 2. pustule, peck, gen. *brüm-bu*; *brum-nad* small-pox; *brum-nág* black or deadly small-pox; *brum-dkár* white small-pox; *brum-kñé* coloured small-pox *Med.*, *brum-*

pa and *brum-pa nág-po* as name of a disease of the groin, prob. bubo *Med.* — *brum-rjes* pock-mark. — *brum-po* a large grain *Cs.*; *brum-bu* a small grain; pock, pustule, v. above.

འབྲུག་ལྷ་མོ་ *brum-lha-mo* *Sch.* a tutelary goddess of little children, worshipped by the Shamans.

འབྲེང་ *bré-ba*, pf. and imp. *bres* to draw over or before, to spread, to stretch, a net *Glr.*, a curtain *Glr.*, a canopy, awning *Lez.*; to wrap a thing up in a cloth, in order to carry it, as books, a corpse *Thgy.*

འབྲེང་པ་ *brég-pa*, pf. *breg(s)*, imp. *brog(s)*, also *drég-pa* to cut off, *ñiñ-ta-lai lo-ma brega-pa* a plantain branch cut off, as representing a being irremediably cut off from its former state of existence *Mil.*; to mow *Sch.*; of parts of the body: *ake* to cut off a person's neck *Thgr.*, *ñi-mtsán* the membrum virile *Schr.*, *rtai sùg-pa* the foot of a horse, prob. only the tendon of it, as much as to lame, to disable *Glr.*; also to sever with a saw; most frq. in reference to the hair, to cut off, to shave, with the scissors or a razor, *skra dan ká-spu* frq.; *brég-mkan* barber, hair-cutter *Dzl.*; *breg-spydd* a sharp small knife *Sch.*

འབྲིང་པ་ *brén-pa* *Cs.*, *brén-ba* strap, rope, *ko-brén* leather strap; *ba-brén* *Mil.*; *brén-tag* *Cs.* cane-ribbon, made of buck-leather; leading-rope, guide-line. — *brén-bu* *Cs.* cobbler's strap.

འབྲིང་པ་ *brén-ba* frq. for *brán-ba*.

འབྲིང་ *brél* subst. v. *brél-ba* II.

འབྲིང་པ་ *brél-pa* connection, conjunction, yet only in certain applications: 1. connection between cause and effect, used also at once for effect, consequence, efficacy, *smón-lam-gyi brél-pa* the efficacy of prayer *Mil.* frq.; *jog-pa* to apply, make use of it *Mil.* — 2. the vascular and nervous system conjunctively, the two systems in their totality, *ni f.*, *Med.* — 3. genitive case, the sixth case of Tibetan Grammars, *brél-pai sgra*, the termination of it, *kyi*. — 4. a small quantity, a little, a bit, *zäs-kyi brél-*

pa zig dgos I ask for a little bit to eat *Mil.* frq.; *žos-(kyn) brél(-pa) töb-pa* to snatch up a little bit of religion *Mil.*

འབྲིང་པ་ *brél-ba* I. vb., intrs. of *abrél-ba*, 1. to hang together, to cohere, to be connected, *rtsa dan rus-pa tsam brél-ba* connected only by veins and bones, nothing but skin and bone *Dzl.*; *od-zér-gyi drá-bas brél-te* covered with a continuous net of rays *Glr.*; gen. with *dan*, *bod dan rgyai brél-tsul* the connection with, or the intercourse between Tibet and China *Glr.*; *de dan brél-bai las* the functions connected with, and peculiar to (a certain organ) *Lt.*; *brél-mtsams* 1. joint, or rivet of pincers etc. *Sg.* 2. boundary, *W.* — 2. to come together, to meet, to join, *brél-ytam* gossipings in meeting on the road *Mil.* — 3. to meet sexually, to cohabit, *de dan lus brél-ba* to cohabit with (him or her) *Glr.*; (*thán-du*) *brél-ba-la(s)bu skyes* they having cohabited, a child was born *Glr.* — II. sbst. *brél-ba* or *brél* union, communication, connection, *bod dan brél byun* the union with Tibet took place *Glr.*; *rgya bod ynyis brél čád* the union ceases *Glr.*; **nor-dél čó-čé, nor-dél-la čá-čé* *W.*, to form a mercantile connection, to enter into commercial intercourse. — *las-brél = las-ñiro* q.v. — *ynyis-brél, ysum-brél* a double, triple consonant, e.g. *sk, skr.*

འབྲིང་ *brog* solitude, wilderness, uncultivated land, esp. summer-pasture for cattle in the mountains; thus *brog-skyon-ba* *Ld.-Glr.*, *Schl.* 15, 6 might imply: to attend to a mountain dairy; *gám-brog* a near, *rgyadn-brog* a remote summer-pasture; *brog-kyi* *Cs.* a large shaggy shepherd's dog; *bróg-dgon*, *bróg-ston*, *bróg-ra = brog*. *bróg-ynas* 1. pasture-land 2. people occupying it. — *bróg-pa*, *bróg-mi* id.; more particularly, inhabitants of the steppe, nomadic Tibetans *Sch.*, *bróg-mo* wife, *brog-próg* child of such a nomad. — *brog-čád* *Sch.* rude, rough, boorish, *brog-čád stón-pa* to be rude etc.

འབྲིང་ *broñ* 1. (ཡག) = *ryag-rgod*, wild yak *Glr.*; *bydñ-kai broñ*, the yak of

Jang-thang; འབྲས་-bri cow, འབྲས་-prug calf, འབྲས་-ko skin, leather, འབྲས་-sa flesh, འབྲས་-ru or -ra *Glr.* horns of the wild yak. — 2. v. *brán-ba*.

འབྲས་ *brom* noun personal; འབྲས་-stón a celebrated Lama and scholar in the 11th. century.

འབྲས་པ་ *brds-pa*, pf. and imp. *brds*, to flee, to run away (*W.* **bor-če**), འབྲས་པོ་ *gáb-pa* to flee and hide one's self *Dzl.*; བྱི་འབྲས་-so (the army) took to flight *Glr.*; འབྲས་པའི་ཡས་ *Dzl.*, འབྲས་-sa *Glr.* place of refuge; fig. *mig Kuñ-du* *brds* his eyes are sunk, hollow *S.g.* — འབྲས་-sa a large dorsal muscle *Med.* — ཡལ་འབྲས་-pa = ཡལ་འབྲས་ལོག་པ་ (?) *Dzl.* 374, 9.

འབྲས་ *rba* v. *dba*.

རྒྱ་ *rbad* 1. *Sch.* a large species of eagles. — 2. *W.* crutch, = *pañ-ka*. — 3. = *rbab*. — 4. great (?) v. *ka-rbad*; *rbad-sgra* a strong voice *Sch.*; cf. *rbod-rbód*. — 5. quite, wholly, entirely (?) *rbád-yčod-pa*, *rbad-tser yčod-pa* *Mil.* to cut off entirely, to extirpate; **lag-čé bę-čę** resolute *C.*

འབྲས་མུག་ *rbad-skyogs* *Sch.* residue, residuum, dregs, husks etc.

རྒྱ་པ་ *rbád-pa* 1. vb., imp. *rbod*, to set on, incite, *Tar., C.*, e.g. *Kyi*; to excite, instigate, animate, *Cs.*; *rbad-ka* *S.g.* an inciting talk (?). — 2. adj. undulating, undulatory *Sch.*

རྒྱ་མོ་ *rbad-rbód*, thick, dense, close, strung, great *Cs.*, *skra rbad-rbód* *Lex.*

རྒྱ་ *rbab*, 1. *Med., Sch.*: a kind of dropsy, *skya-rbáb* *Sch.*, also *sa-rbab* *Lt.* id. (?) — 2. the rolling down, also *rbad*, e.g. *rdor-rbáb* loose stones rolling down, a frequent annoyance in high mountains *Pth.*, *rbab bi-bas* after the rolling of detritus had ceased *Mil.*; **bad yög son** a piece of rock rolling down hit him *W.*; *rbab sgril-ba* *Lex.* to roll down, *trs.*; *rbáb-pa* id. *intra.*; *már-la rbáb-tu* *lor* it rolled down and away *Mil.*

འབྲས་ *rbe* *Sch.* 'the fur of the stone-fox'.

འབྲས་ *rbo* *Sch.* mill of fish.

རྒྱ་ *rbod* v. *rbád-pa*.

འབྲས་ *lba-ba* 1. wen, goitre. — 2. knots, excrescences on trees, on account of their speckled appearance often worked into drinking-bowls; *lba-tsa* *Med.*, prob. a kind of salt, used as a curative of goitre.

འབྲས་ *lbag* bubbles (?), **ču bag gyáb-če** to strike the water, so as to make it splash and foam *W.*

འབྲས་, འབྲས་ *lbu-ba*, *dbu-ba* bubble, foam, froth, slaver; *ču-lbu* *Lex.*; *lbu-bas nyuñ* producing little froth *Lt.*; *lbu-ba bsál-ba* to scum or skim off *Cs.*; *grogs ču-yi lbu-ba dan dra* a friend is like water-bubbles.

འབྲས་ *sba* v. *spa*.

འབྲས་ཀྱི་ *sba-nág* *Sch.* a mean house, hovel, hut.

འབྲས་ *sba-ba* 1. vb. fut. of *sbed-pa* q.v. — 2. subst. privy parts, pudenda *Stg.*

འབྲས་པ་ *sbag-pa*, pf. *sbags*, imp. *sbags* (cf. *bág-pa*), to soil, stain, defile, pollute, *dri-mas* *Lex.* — 2. to mingle, intermix, *Lex.*

འབྲས་པ་ *sbán-ba* v. *sbán-ba*.

འབྲས་མ་ *sbán-ma* malt from which beer has been brewed, v. *čan*; *sban-skóm* id. dried, *sban-pyé* id. reduced to flour (of an inferior quality) *Cs.*; *glum-sbán* *Ts.* = *sbán-ma*; *sban-ču* barm prepared from it *W.*

འབྲས་མ་ *sbanis* dung of larger animals, *rtas sbanis* *Glr.* (**stál-bán(s)**) *Ld.*, *bon-sbanis*, *glan-po-čes sbanis* *Cs.*; *sbanis-lúd* id., used for manure; *sbanis-skám* id. dried for fuel.

འབྲས་པ་ *sbad-ča* *C.*, **sbad-ja** *W.* a certain number or quantity of trading-articles, e.g. of paper, a quire of 10—100 sheets, a bundle of matches etc.

འབྲས་པ་ *sbám-pa*, pf. *sbanis*, imp. *sbanis*, to put or place together, to collect, to gather, *pyogs yčig-tu* *Lex.*; *emyüg-ma sbám-pa* *dra* like reeds laid together *Wdn.*

འབྲས་པ་ *sbar-ba*, v. *sbar-ba*.

འབྲས་མོ་ *sbar-mo* v. *spár-mo*.

ཐལ་ *shal* (perh. the same as the following *shal-pa*), *ldg-pai* the soft muscles of the inner hand, cf. also *phyag-shid*; the soft part of the paw of animals.

ཐལ་པ་ and བ ཐལ་པ་ and *-ba* frog (rather scarce in Tibet), one *Lex.*

ལྷོ་ཐལ་, *crab, crawfish* (?); *shál-pa ákár-po* *Sty.* stated to be a large species of frog; *ndg-shál* *La.* prob. tree-frog; *rús-shál* tortoise; *shál-tán* or *-lón* *Pth.* 1. a young frog, *lad-pole* *Ca.* 2. vulg. (from ignorance) lizard; *shál-rgyáb* *S.g.* tortoise-shell.

ཐལ་མིག་ *shal-mig* bud, eye, gem, sprout, shoot, *fon* comes forth, *bye* opens *Stg.*

ཐྱིང་པ་ *shid-pa* *Ts.* for *shid-pa* strument for blowing.

ཐུ་གུ་ *shu-gu* hollow, cavity, in the stem of a plant or a grass-blade *Mil.*

ཐུ་བ་ *shu-ba* v. *lbu-ba*.

ཐུ་ལ་ཐ་ *shu-la-ta* *Ts.* = *bka-blon-aram* sable, *mustela zibellina*.

shu-lhán *Ts.* (*'bu-hl'n*) plane, tool used in joinery.

ཐུ་རྩལ་, ཐུ་རྩལ་, *shug-döl, shub-döl* *Ca.*, *Glr.*; **shug-döl, shum-döl* *W.* large brass cymbal; **dán-če, yáb-če* *W.* to play the cymbals.

ཐུ་པ་ *shug-pa* = *búga-pa*, to perforate, to

ཐུ་(ཐུ་)པ་ *shug-(shug)-po* *Ca.*

ཐུ་(པ་) *shug(s)*, more frq. *shube*, cavity, excavation, interior space, *káa-bui* *Lex.* tubular cavity, in bones etc. *S.g.*; subterraneous passage, conduit, sewer *C.*; *shúe-su* *yág-pa, shúe-nas* *tón-pa* to put into an underground hole or recess, to come forth from it *Glr.*, *Mil.*; *shé-gu* *nor. shé-ba* to hide money in such a place *Lex.*; hiding-place, hidden recess, = *ami-sen*; hole for inserting the handle of some instrument *Sch.*; *dáns kyi shúe nyis* hollow, expanded nostrils *Ca.*; *shube - bydr* *Med.* disease of the penis, prob. stoppage of its orifice by gonorrhoea, cf. *nye*.

ཐུ་ཤ་ཤ་ཤ་ *shugs-hág* (*'bu-hág*) 1. the panting of a dog *Sik.* — 2. beseech with a large and nearly globular ball-mouth *W.* —

ཐུ་པ་ *shud-pa* 1. vb. to light, kindle, set on fire, seldom, *Lex.*: *mé-čas shud-pa* q.v. — subst. bellows, usually consisting of two skin-bags, the orifices of which are opened and shut by the hands, and which are then squeezed together, so that the compressed air passing through a tube is driven into the fire; *shud-pa, búd-pa* *Ca.* or *rgyán-ba* *Sch.* to blow or work the bellows; *shud-rgyál* = *shud-pa*.

ཐུ་པ་ *shun-pa* v. *spán-pa*.

ཐུ་པ་རི་ *shun-yér* *Pth.* a small building in the style of a monument, in which sacred writings are deposited.

ཐུ་ *shur* ant *Ca.*, prob. identical with the following (cf. *gróg-shur*).

ཐུ་པ་ *shúr-pa* beetle, *sh-shur* *S.g.*; *shur-tén, shur-tán, -dmár, -ngyógs* *Ca.*, denoting various kinds of beetles.

ཐུ་པ་ *shúr-ma, -shán-pa, chaff, husks* etc.; *shúr-gis shúr-ma bú-pa* *ltar Dzl.*, *edg-shur* *shur pyén-ba* *ltar Pth.* like chaff scattered by the wind, carried along by the water; *shu-lén* or *-lón* *amber Wts.*

ཐུ་པ་ *shé-ga* *Lex.* w.e.

ཐུ་པ་ *shé-ba* *Sch.* to scuffle, wrestle.

ཐུ་པ་ *shé-ga* lean, lank, thin *S.g.*

ཐུ་པ་ *shid-pa*, pf. *shas*, fut. and common secondary form *sha*, imp. *shos*, *W.* **shé-če*, pf. *shas*, to hide, conceal, *yer* a treasure, *mdedd-du* in a store-house; *md-mo shid-pai phyug* cavern in which a Mamo is concealed *Mil.*; *apén-gi tsoqs shid-du* to conceal troops in a wood *Dzl.*; *yer-du* to deposit as a treasure *Glr.*; *sai shé-gu* in the ground *Dzl.*; also as much as to inter, to bury *Dzl.*; **shé-ts* or *bé-ts bor-če* *W.* = *shid-pa*; **shé-ts* secretly, clandestinely, by stealth *W.*; *mi shé-gu-dan-la lus sha phyir* in order to hide our form before sinful men, in order not to be recognized by them *Mil.*;

to hide from, to guard, secure, protect from, *arūn-zin sbā-ba* id.; to keep, preserve, *sbā-ri-med-par* (to bestow) freely, amply, without restriction.

མཐོང་མ་ *abid-ma* a veiled woman; name of a wife of Buddha C.

མཐོང་མ་ *Sch.* the upper part of the belly; *sbō-tsū* bacon C.; *sbō-rhūn-pa* pickpocket C.

མཐོང་མ་ *abā-ba* pf. *sbos* = *bbā* 2, to swell(up), to distend, *lū-ba sbos* L. the belly is swollen, turgid; *sbō-krog-pa* *Sch.* 'to wheeze from inflation' (?).

མཐོང་མ་(ས)་བ་ *sbōg(s)-pa* v. *sbāg-pa*; *rañ-gi bū-tsai tsig-sbōg* *Mil.*, seems to imply a man that is receiving abusive language from his own sons (?).

མཐོང་མ་ *sbōn-ba*, pf. *sbāis*, fut. *sbān* to steep in water, to soak, to drench; **bān-te bor* W. soak it in water!

མཐོང་མ་ *abōd-pa* tassel, tuft.

མཐོང་མ་ *sbōm-pa*, more frq. *sbōm-po* thick, *pra-ba-las zlog sbōm-po* *Zam.* the contrary to *prā-ba* is *sbōm-po*; *sbom-prā dan rin-tūn mnyam* of equal length and thickness *Dzl.*; stout; coarse, clumsy, heavy, also applied to sins; *sbōm-ma* a stout woman C.; sbst. thickness, stoutness, heaviness.

མཐོང་མ་ *sbōr-ba*, pf., fut. and secondary form *sbar*, trs. of *bār-ba*, to light, kindle, inflame.

མཐོང་མ་ *sbōr-lo* *Anemone polyantha* L.

མཐོང་མ་ *abyān-ba* v. *abyōn-ba*.

མཐོང་མ་ *abyār-ba* v. *abyōr-ba*.

མཐོང་མ་ *abyār-pa* *Wān.*, n. of a tree, prob. = *abyār-pa*.

མཐོང་མ་ *abyig-pa*, *abyig-mo* *Lex.* w.e.

མཐོང་མ་ *byin-pa*, I. vb., pf. and imp. *byin*, 1. to give, to bestow (in B. a common word, in W. almost unknown; yet v. *smīn-pa* II.), without any ceremonial difference between high and low; to hand, deliver; to give up, deliver over; to give back, give for a present; to offer, proffer, hold out, *rin-la byin-no* he offered as an equivalent *Pth.*;

ma byin-par mi lān-pa v. *dgt-ba*. — 2. to add, to sum up *Wān.* —

II. sbst. gift, present, alms; the expression *abyin-pa yum* comprises: *zan-zin-gi* the bestowing of goods, *mi-jigs-pai* the affording of protection, and *tsū-kyi abyin-pa*, the giving of moral instruction C., *abyin-ytōn* distribution of gifts, *abyin-yton čem-po byed-pa* *Dzl.* — *abyin-bdag* dispenser of gifts, more especially in the first beginnings of Buddhism a layman manifesting his piety by making presents to the priesthood, v. *Köpp.* I, 487, and in almost all legends; also the reverse, *len-pa* the receiver of gifts, *Dulva* v. *Feer* *Introd.* p. 71. — *abyin-ereg*, ལྷོག, burnt-offering, v. *Was.* (194), *Schl.* 251 sqq.

མཐོང་མ་ *abyu*, sometimes for *egyu* *Sch.*

མཐོང་མ་ *abyōn-ba*, pf. *abyāis*, fut. *abyān* ལྷོག 1. to clean, remove by cleaning, clear away, as *dag-pa*, esp. *adg-pa* *Tar.*, *agrib(-pa)* *Thgy.*; less frq. in a physical sense, e.g. removing phlegm by vomiting *Med.*, *Kru-sbyōn* diarrhoea *Lex.*; to cleanse, *abyōn-byed* 1. cleansing, purifying, *rai abyōn-byed-kyi des-rab* *Mil.* the knowledge how a man may be purified by his own doings. 2. *Med.*: purging medicine. — 2. to remove, take away, in a general sense C.; to subtract, *de-rnams fig-mtsams abyān-ste* *Wān.*, 60 being subtracted, cf. *pri-ba*; to cease, of diseases *Med.* — 3. to exercise, to train, *blo* one's mind C., *ka* one's mouth, hence *ka-sbyān* eloquence *Mil.* (having reference also to *ka-yēdn* q.v.); *snion yōn-tan abyān-pa sōn-bai mtsu* by dint of formerly cultivated abilities *Gtr.*; *tugs yōn-su abyān-pai skyes-bu* *Mil.* a saint of a thoroughly cultivated (or purified) mind; to exercise, to practise, *da-rūn abyān dgos* that must be practised still better; to study, *sde-onōd-la* the holy scriptures *Mil.*, and with accus. *γtūn-lugs* *Tar.* 14, 9 (where *byān* stands); *rtōis-la abyān-ba* to learn mathematics *Pth.*; to practise, to perform; to recite, to repeat, formulae, *bār-sbyān byēd-pa* *Mil.*, **kor jān čō-čē* W.; to accustom, familiarize, **mi dan*

*jañ-kam** accustomed to man, tame, also without **mi dan** W.; **jañ-kyad** custom, use, habit W. — 4. to accumulate (?) C. — 5. to conjure the spot, to call by magic (?) Tar. 76, 15 Schf.

མཐོང་བ་ *abydr-ba* I. vb., pf. and fut. *shyar*, W. **zár-zé**, trs. of *byór-ba*, 1. to affix, attach, fasten, stick, a writing, a plaster W.; **zar gyab-zé**; to apply *lét-rse* *dkán-la Gram.*; fig. *bló-la*, *séms-la* to impress; **kár-ya dan** to solder W.; **zer gyáb-la zór** nail it fast! W.; **me-skám zar tsar** the trigger is drawn W.; to put on, a plaster, v. above, an arrow on the bow-string; to subjoin, take up, resume, a subject in a treatise *Thgy.*, Tar. 127, 14; to put together, to join, unite, *rús-pa* *čág-pa Med.*, *dbán-po rnyis* v. sub II.; to compile, compose, a book; *Ka* 1. to close, shut, one's mouth, = *čáms-pa Ph.* 2. to kiss C.; to insert, to dispose in proper classes or divisions *Gram.*, *byá-bai sgra ma shyar yañ* also without the word *bya* being added; *bde-ba-la*, *byañ-čub-la Mil.*, like *gól-pa* 3; to join, connect, combine, words, letters; *tsig de don dan shyar-ta-na* if these sentences are joined with their significations, i.e. if their explanation is given *Mil.*; *rtis-su* to count together, to sum up *Dzl.*; *shyór-la*, gen. written *zór-la*, joined, connected, combined, **tsig nyi sum zór-la yon** two or three words are found joined to one another; this word is frq. used to express simultaneousness of action, where in English expressions as 'along with', 'together with', 'at the same time' etc. are used: *zór-la gró-ba* to go along with (another person) *Mil.*; *zór-la kur-kyer* take this also along with it! **Ko čá-te zór dan kal son** W. as he was going, we sent it along with him; *zór-la gyel son* it fell at the same time (by coming in contact with some other falling body); **zór-la kyér-ica** to take hold of and take away at the same time; *kó-la zór jóg-pa* he was also (simultaneously) affected by (the loss); **zór-la zór-kam čig** or even **tsig-gi zór** a mere expletive, without any appreciable meaning C.; *bdag sdig-agrib čé-pai zór-la* (the ca-

lamity has befallen the others too), owing to their connection with such a great sinner as I am *Mil.nt.* — 2. to prepare, procure, to get ready, *yo-byad* the appurtenances *Dzl.*, *čó-ba* victuals *Dzl.*; *rtá dan shydr-bai dñi-rtá* a carriage ready to start *Sig.* (or acc. to no. 1, a carriage attached to the horses); to mix, *ču dan* with water *Dzl.* and elsewh.; *žán-du* to prepare, to turn one thing into another, to change, transform *Thgy.*; frq. to prepare one's own mind, to compose one's self, *dád-pa-la shyór-bar gyis* make up your mind to believe *Mil.* — to join, fit together, adjust, make agree, esp. one's course of action; to conform one's self to, with *dan*, *kó-moi yid dan shyor čig* accommodate yourself to my wishes *Dzl.*; *krim dan shydr-ro Dzl.* then we must conform to the law; most frq.: ... *dan shydr-nas* or *-te* corresponding, agreeable to, according to, *krim* according to the law, to usage etc. *Dzl.*; *bé-moi yid* according to the wish of the daughter *Dzl.*; also to compare Tar. 89, 16, *Thgy.*; *žán-rgyúd-la shyór-ba* seems to imply: to gain knowledge by observing others, opp. to *ran-rgyúd-la brtdg-pa*, to ascertain by one's own immediate judgment.

4. to compose poetry, ... *kyis shyór-bao* = *sdeb-pa* 5 — II. sbst. 1. adjunction, conjunction, union, *dbán-po rnyis-kyi shyór-ba byéd-pa*, 'membrorum amborum conjunctionem efficere' *Wdn.*; hence cotton, cohabitation, *bud-méd-lasbyór-babyéd-pa* to effectuate it with a woman *Ph.*; *sgra-shyór-ba* a joining or combination of sounds (letters), orthography (?) *Zam.* — 2. a mingling, a mixture, e.g. of medicines, also *shyar-tábe Med.*; *shyor-sde-bži* the four departments of pharmacy *Glr.* (apparently the title of a book); preparation = *sidn-gro Schl.* 240, also mental preparation, esp. the preparation of the mind for prayer, and the arrangement of it, meditation preparatory to it (nif.) cf. *mšams shydr-ba*. — 3. syllogism *Was.* (278). — 4. comparison, agreement, harmony, *ytám-gyi* the harmony of history *Schf.*

མཐོང་བ་ *abra* 1. W. **(ə)bra**, C. **ḍa** felt-tent, *abra-gúr* id.; *abra-tág* ropes, *abra - dñi*

frame-work, *sbrā-pa* inmate, of such a tent.
2. v. sub *ṽsañ*.

སྒྲུབ་ *sbrag-pa*, pf. *sbrags*, C. **ḍag-pa**, W. **rdg-ḍe** to lay, to put, a thing over or by the side of another, *ḍyogs-ṽcig-tu Lex.*; gen. used only in the gerund: **ṽsa dor rdg-ne** together with salt and spices W.; **ṽd-ṽa dan rdg-te mi ḍug** he does not belong to us W., or in compounds: *nyi-rdg* double-barreled gun (one barrel beside the other), W. **ran-bār ḍug-rdg** six-barreled pistol, revolver W., *bse-ago bdun-sbrag Pth.*, sevenfold skin-door, used as a target for shooting at.

སྒྲུབ་མ་ *sbrag-ma* hay-fork, Cs.

སྒྲུབ་ *sbrān-bu* C. **ḍān-bu**, W. **rdān-nu*, *ra-uni** fly, and similar insects without a sting; *sbrān-ma* 1. id. 2. C. bee, *sbrān-mai* *tsogs* swarm of bees. — *sbrān-rtai* W. **rdān-si** honey; **rdān-si rdān-nu** W. bee. — *sbrān-ḍaṇ* mead or something similar. — *sbrān-ṽdān* and *sbrān-dān* Cs. cells in a honey-comb, the honey-comb itself. — *sbrān-būg* bee-hive Sch. — *sbrān-byi* marten Sch. — *sbrān-yāb* flap, fly-brush Cs.

སྒྲུབ་ *sbrād-pa* = *brād-pa* to scratch Sch.

སྒྲུབ་ *sbrān-pa* = *sbrōn-pa*.

སྒྲུབ་ *sbrām-bu* unwrought gold Cs.

སྒྲུབ་ *sbrīd-pa* 1. to sneeze Med.; *sbrīd-pa byuñ* I am seized with a sneezing Med. — 2. to become numb, torpid, **kān-pe nya ḍid soni** my foot is asleep W. — 3. Dzl. 35, 5 Sch. to flutter before one's eyes (ṽ).

སྒྲུབ་ *sbrūd-pa*, pf. and imp. *sbrus*, fut. and sec. form *sbru*, W. **rū-ḍe** to stir with one's hand, *zan Lex.*; to knead (Cs.) is *rdzi-ba* which is not identical with *sbrūd-pa*, at least not in W.

སྒྲུབ་ *sbrūm-pa* pregnant, big with young; *mi dan srog-ḍags sbrum-ma-rnams* Dzl. women with child and beasts with young; *sbrūm-par gyār-ba* to conceive, to become pregnant, frq.; *sbrūm-par tsōr-nas* feeling pregnant Pth.; *ḍrū-gu sbrum byān-*

bas having conceived, being with child Pth.

སྒྲུབ་ *sbrul*, Pur. *sbrul*, Lh. **rāt**, C. **ḍut** 1. serpent, snake; *sbrul* and *sbrul-mo* also mythical demoniac beings; *sbrul ṽdūg-pa* or *ḍug-sbrul* venomous serpent; *sbrul kas sḍigs-po* Sch. serpent-tamer; *sbrul-gyi snyin-po* v. *tsān-dan*. — *sbrul-mgo* 1. a serpent's head. 2. v. *ḍan-ke*. — *sbrul-ḍgān* a serpent's egg. — **ḍul-nyā** eel or some other esculent snake-like fish C. — *sbrul-ḍūg* venom of serpents. — *sbrul-mig* 1. a snake's eye. 2. n. of a certain vein Med. — *sbrul-tsil* snake's grease Med. — *sbrul-ḍags* v. *ḍags*. — *sbrul-lō* serpent-year, *sbrul-lo-pa* one born in such a year v. *lo*. — *sbrul-ḍūn* slough, skin of a snake. — 2. symb. num.: 8, = *klu*.

སྒྲུབ་(ḍ) *sbrē(d)* Lex. n. or an animal; Sch.: stone-fox.

སྒྲུབ་, ṽḍ, ṽḍ, ṽḍ *sbrē-bo, ré-bo, ré-ba* a coarse material manufactured of yak's hair for tent-coverings.

སྒྲུབ་ *sbrēn-ba*, pf. *sbrēns*, Cs.: to play an instrument; acc. to Dzl. Sv, 16, to jerk, a chord, a bow-string.

སྒྲུབ་སྒྲུབ་ *sbrēbs-pa* Cs.: resp. for *lāgs-pa* hungry.

སྒྲུབ་ *sbrél-ba*, W. **rél-ḍe(s)** to stitch together, paper; to stitch to, to sew on; to fasten on, a package on a horse; *lāgs-sgrōy lāg-pa sbrél-nas* having one's hands shackled together; *bar zdm-gyis sbrél* the chasm is overarched by a bridge Glr.; (iron chains) *sén-ge dan* fastened to (stone) lions; in a gen. sense: to connect, to join, *ṽnyis-sbrél*, *ṽsum-sbrél* two or three consonants joined together, cf. *miñ-yāi*.

སྒྲུབ་ *sbrēs-pa* Cs. frozen, stiff, hard.

སྒྲུབ་ *sbrōn-pa*, pf. and fut. *sbran* 1. to call to the spot, *rā-mda*, *grogs* for assistance Lex.; to send for, the minister Glr. — 2. to call to Thgy.; to give information, notice, intelligence, *rgyāl-po-la rmi-lam-du* to warn the king by a dream Dzl.; *mi ḍig sbrān-du btān-nas* Dzl. to dispatch a man in order to convey intelligence. — 3. to sprinkle, to stain, to pollute, *tig-les* Sch.

མ

མ ma 1. the letter m. — 2. numerical figure: 16.

མ ma I. ꢳbst. 1. mother, col. རྩ་མ་, resp. *yum*; *mai rum* womb, matrix; *rdñ-gi ma yñg-pai srin-mo* full sister by the same mother, whilst *mas dbñ-pai srin-mo* denotes half-sister, step-sister, by another mother. — 2. frq. used metonymically, e.g. capital, v. below; **ma tsam yod** W., what is the amount of the sum advanced? original text, copy to write after, pattern v. below; a letter written above another. — Comp.: *ma-kál* amount in bushels of grain lent out. — *ma-kú* mother and uncle, v. *ká-bo*. — *ma-rgyúd* Sch. 1. original, primary cause. 2. line of descent by the mother's side, when however it should be spelt. *brygyud*. — *má-čü* the first infusion of malt or stronger beer, v. *čañ*. — *ma-čün* Cs.: 'a mother's younger sister', perh. more correctly: a father's second wife, as to rank; *ma-čen* 1. Cs.: 'a mother's elder sister'. or a father's principal wife. 2. v. the respective article. — *ma-pár* capital and interest W. — *ma-bu* mother and son; capital and interest; original and copy; *ma-bú mñun-pa bri-ba* to copy accurately Sch.; a letter written above and below another letter; principal and cross beam etc. — *má-mo* v. that article. — *ma-tsáb* foster-mother Sch. — *ma-yñi* v. sub II. — *ma-yyár* step-mother Cs. — *ma-ró* a mother's corpse Pth.

II. a root signifying below, opp. to *ya*: *má-gi* the lower one, e.g. *čü-bo Mñil*; *ma-gi-na* below, at the bottom, *má-gi-nas* from below, out of the valley, in *Sik.*: from, out of, the Indian plain (v. *mñ*); *má-mčü* lower lip. — *má-tem* sill, threshold. — *má-tog* v. *tog* I, 2. — *má-rdo* = *rmáñ-rdo*. — *ma-rábs* mean descent, people of low extraction *Dzl.* — *ma-ri* Sch. downward (?) — *ma-ré* = *ma-tém*, v. *re*.

III. negative adv. not, however only in some cases: a. in the simplest form of prohibition, where in the Tibetan language inst. of the imperative the root of the present with *ma* is used: *ma gro* do not go, *ma byed* do not do (it). With the form of the future *mi* is placed: *ryód-par mi byao* it shall not, should not be pronounced *Dom.*; *mi de dgrar mi bsñ* they should not make the man their enemy *S.g.* — b. with the preterite: *ma son* he did not go, *ma byas* he did not do (it). — c. with the present tense also in conjunction with the words *yin*, *lags*, *mčis*, *red*. — d. without any evident reason, and perh. not always correctly, with many substantives and adjectives that are formed of infinitives or participles, and are conveying a negative sense: *ma-rig-pa* a not knowing, ignorance; *ma-rün-ba* v. *rui-ba* (v. *mi*).

IV. In the col. language of *Lh.* *ma* is used as an interrogative, when a question is returned by a question: **kyód-di min či zer** what is your name? **min ma?** my name?

V. Affix, so-called article, frq. denoting the fem. of the masc. in *pa*, if *mo* is not used inst. of it; gen. put to the names of inanimate things, utensils etc., as also to compound adjectives: *čañs ru-bñt-ma* a four-handled kettle (cf. *bu lo-ynyis-pa* a boy two years old, sub *pa*).

VI. *mai nyin* two days before yesterday C., = *snón-ma žag W.*

མ má W. always with a marked accent and a long vowel, prob. abbrev. of *mañs* very, before adjectives and adverbs, **má mñi-po** very much, **má gyál-la** very good.

མཁན ma-kdr (Hind. *مختر* impostor) W. deceit, imposition, intrigue, **ma-kdr čö-te zer** he speaks hypocritically, with some secret design; *ma-kar-čan*, hypocritical, fawning.

མ་ཀ་ར་ *ma-ka-ra* *Sek.* sea-monster.

མཎ་ *ma-kā* 1. *Lt.* = *māsan-dbye*. — 2. *Mecca* *Stg.*

མཎལ་ *ma-kāl* v. *ma* 1.

མཎམན་ *ma-mkân* v. *ma-rgân*.

མཎལ་ *ma-gāl* *Wdñ.*, *W.* poplar-tree.

མཎི་ *mā-gi* v. *ma* II.

མཎན་ *ma-rgād*, **mar-gād** *Glr.*, from མར་གན་, emerald.

མཎན་ *ma-rgân* *W.* **mar-gân** 1. *matron*, *grandam*. 2. *C.* also **ma-kên** *cook*; *quarter-master*.

མཎེན་ *ma-čên* 1. v. *ma* I. — 2. *head-cook*.

མཎི་མུ་ཎི་མཎ་འུ་ *ma-tri-mu-tri-sa-la-dzu* is said to be a form of prayer of the Bonpos, as the Ommanipadmehūm is of the Buddhists; *Desg.* p. 242 has: *ma tchri mou me sa le gou*.

མཎང་ (?) *ma-dân* *Ld.* a place on the roof of a house cleared for spreading grain there.

མཎཔན་ *ma-ydân*, *W.* **mag-dân**, *C.* **ma-dên** *ground*, *basis*, *foundation*; also for *ma-ydân-gyi ri-mo* *ground-plan*.

མཎུ་, མཎུ་ (?) *ma-rdû*, **ma-dû* *W.* *thorn*, *prickle*, *mā-rdû* - *čân* *thorny*, *prickly*.

མཎོ་ *mā-rdo*, **mar-do** *W.* prob. a careless pronunciation of *rmân-rdo*.

མཎི་ *ma-ni* 1. *without sexual distinction* *Med.* and *Gram.* — 2. *impotent*, *unable to beget* *S.g.* — 3. *barren*, *childless* *Wdñ.* (explained by *bu-tsa-méd-pa*). — 4. *Cs.*: also *hermaphrodite*, *Wdñ.* however denotes this explicitly by *māsan-nyin-pa*

མཎུ་ *ma-nu* *Med.*? *Cs.*: = མཎུ་, མཎུ་, *gid*; as *symp. num.*: 14.

མཎུ་པ་ *ma-nu-pa-tra* a *medicine* *Wdñ.*; in *Lh.* *Bryonia dioeca*.

མཎི་ *mā-ni* (*Sek.* *precious stone*) 1. *abbrev.* of *Ommanipadmehūm*; **mā-ni tñn-čê** *W.* 1. to *mutter prayers*. 2. to *purr like a cat*. Hence 2. *praying-cylinder*, *prop.* *ma-ni-čos-*

kor Schl. 230. — 3. *consecrated stone-heaps* or *stone-walls* (*Mongul Obo*) *Schl.* 196; *ma-ni bka-būm* *title* of a *book*; as to its contents v. *Schl.* 84.

མཎཔ་ *ma-pân* *Mil.*, *ma-pâm* *Cs.* = *ma-drde-pa*, v. *drde-pa*.

མཎ་མ་ *mā-ma* *children's nurse* *Dzl.*, *Glr.*, *Cs.*: *nā-ma mñn-pai* *wet-nurse*, *dri-ma pyi-bai* *nurse for cleaning*, *pñn-du kúr-bai* for *carrying*, *rtād-grogs-kyi* for *playing*.

མཎུན་ *ma-mñn* *Ld.* *col.* for *na-bñn*, *fog*.

མཎོ་ *mā-mo* 1. *Sch.* *grandmother*. — 2. *Sch.* *ewe*, *sheep* that has *lambled*. — 3. *Mil.* and *elsewh.* *frq.*, a *kind of wicked demons*.

མཎི་ *ma-ti* *Lt.* *medicinal plant* (?).

མཎུ་ *mā-zū* v. *zū-ba*.

མཎའི་ *mā-yi*, *W.* **māb-zū** 1. *ground-work*, *basis*, *elementary principle*, *component part*; *prime colour*; *principal thing*, *main point*. — 2. *Sch.* *originally* (?).

མཎ་ *mā-ya* *Sek.* = *Tib.* *gyu-prul-ma* འཇམ་མཐོན་ *'delusion*, *n.* of the *mother of Buddha* *Sākyamuni*.

མཎཔཔལ་ *ma-yyóg* = *tab-yyóg* *kitchen-boy*, *scullion* *W.*

མཎི་, མཎི་ *ma-ri*, *ma-ré* v. *ma* II.

མཎུ་ *mā-ru* *n.* of a *castle*, *perh.* = *rmé-ru*.

མཎུ་ཅེ་ *ma-ru-rtsé* 1. *n.* of a *medicine* *Med.* — 2. *n.* of a *country* *Pñ.*

མཎ་ *ma-la* *Sch.* *excellent! capital!* — In *Feer Introd.* p. 69 it was explained by our *Lama* as = 'é-ma *ah, well!* Also *Feer* has: *Eh bien!*

མཎཔཔལ་ *mā-la* - *Kan* *Ld.* *snake-charmer*, *conjurer*.

མཎལ་ *mā-la-ya* the *western Ghauts* famous for *sandal-wood*; the *tracts* along their *foot*, *Malayalim*, *Malabar*.

མཎལ་ཅེ་ *ma-la-la-té* *Ld.* *small lizard*.

མཎལ་ *mā-lag* *Ld.* *somerseset*; **mā-lag lóg-čê** to *perform a somerseset*, to *play the tricks of a mountebank*; to *roll on the ground* with *legs turned up*, of *horses* etc.

i man this it is not; **mán-na** is it not so? isn't it? is it? In conjunction with a negative it is col. almost the only word for only, but etc.: **de mán-na mí yon*, *de mán-na med** only this one is to be met with, besides this there are none; **la-dág-gi lug tón-se mán-na mí yon** there are only small sheep in Ladak; **dún-la mán-na mí tón-kan** he who sees only what is close before him, a short-sighted person; **de-bu lo gyad tñ-la mán-na mí yon** fruit will appear only after a space of eight years; **di-rin mán-na ma ton** I have seen (him, it) only to-day, i.e. to-day for the first time cf. *min*. — 2. no. — III. = *ma* II., *mán-yán* below and above *Cs*; *mán-čád*, *-čád*, *-čód* 1. adv. and postp. c. accus., below, downward, on the lower side of, as far as, *lts-ba mán-čád ču nán-du nub Glr*, he was immersed in the water below his navel, i.e. up to his navel; inst. of *mán-čád* also merely *man*: *pús-mo goñ man Mil.*, lit below the parts over the knee i.e. higher than the knee; *de mán-čód*, below that *Glr*; in reference to time, from, *do-nub man čad* from this evening *Mil.*; *de mán-čád* since, from that time forward *Mil.*; *rmañ bñin-ba man rab-yndas mdzad-pa yán-la* from the foundation up to the consecration *Glr*; even to (the last man), (all) except or save (one), also **mán-pa*, *mán-pe*, *mán-kin*, *man-na** *W.* (*B. min-pa*). — 2. subst. lower part of a country, lowland, thus in *Lh.* as a proper name.

མནངས་ *man-nág*, *Ssk.* འཕདེན་, advice, direction, information, *stón-pa* to give, *man-niag (-gi) -rgyud* v. *rgyud* 2; in later writings and in the mind of the common people, it coincides with *snags*, in as much as the esoteric doctrines of mysticism, i.e. magic art, are concerned, which are communicated in no other way than by word of mouth; cf. *ka-rgyan*.

མན་ཅད་, ཅད་, ཅོད་, ང་, ལྷག་ *man - čad, čad, čod, pa, lhag*, v. *man* II. and III.

མན་ད་འ་བ་ *man-da-ra-ba*, མམ་རའ་བ་, a tree in paradise *Stg.*

མན་(ན)ལྷག་(ནེ) *man(-na) -mán(-ne) Ld.*, turbid, muddy, dingy, dim, dull, dusky, as to water, flames of light etc.

མན་མི་ *mán-tsi Sch.* a kind of silk-cloth.

མན་ཇི་ *man-dzi* 1. *Sch.* 'a small square table', acc. to others a tripod with long curved feet, for sacrificial purposes. — 2. *W.* bed *Hindi* मज्ज.

མན་ཤེལ་ *man-šel* crystal, glass *Pth.*

མར་ *mar* I. subst., resp. *yaol-már* 1. butter *Thgy*, *C.*, *W.* — 2. col. also oil. — *Comp.* *skya-már*, *Ld.* *kág-la mar* fresh, not melted butter; *ba - már* cow-butter; *bru-már* yak-butter; *bru-már* oil from oleaginous seeds, rape-seed oil etc. *Dzl.* and elsewhere; *rtsi-már* oil from the stones of apricots etc.; *mdzo-már* butter from the bastard-cow; *zun-már* melted butter, *ghi (Hind.)*, the usual form of butter in India and frq. also in Tibet, highly esteemed both as food and as medicine; **zym-már-pa** *C.* lamp; *mar-dkar Med.* = *skya-már*. — *már-ku* melted, liquid butter. — *mar-rnyin* old, rancid butter, recommended by physicians for diseases of the mind, fainting-fits, wounds. — **mar-nág** *W.* oil, **nyun-dkar-mar-nág** rape-seed oil. — **mar - blug** *W.* a small urn-shaped vessel for butter or oil. — *mar-mé* lamp, at present only for holy uses, thus: **mar - mé ghyen - tsen** holy, heavenward burning lamp *C.* (formerly any lamp *Dzl.* 25, 11; *Glr.*); *mar me mdzad* Buddha *Di-pankara*, v. *Dzl.* XXVII. — *mar-zogs Mil.* a part cut off, one half of a *mar-ril*, i.e. a globular lump of fresh butter, about one pound in weight, not unfrequently offered to travellers as a gift of courtesy. — *mar-ysar* fresh butter *Lt.* — II. termin. of *ma* I., to or 'into' the mother; *mar-gyur gró-ba* regarded as a mother, a creature loved like a mother, *Mil.*; v. *ma* II. down, downward, *már-la* id., *B.* and *C.*; v. *rbab* and *grib-pa*; *mar-no* v. *no* 5.

མར་ཀལ་མག་ *mar-ka-la-ga* (?) a fine ochreous earth, found e.g. on the Baralassa pass between *Lh.* and *Ld.*, used

as ground-colour in staining houses with *dkâr-rtsi* Ld.

མར་རྒྱན་ *mar-rgân* v. *ma-rgân*.

མར་འོ་ *mar-nô* v. *nô* 5.

མར་དོན་ *mar-dôn* perh. *dmar-dôn*.

མར་པ་ *mâr-pa*, n. of a holy Lama, teacher of Milaraspa, by whom he was highly respected.

མར་པ་ *mar-ba* provinc. for *dmâr-ba* Sch.

མར་ཡུལ་ *mâr-yul* Ma., n.p. = *la-dwaags* Ladak.

མཁ་ *mal*, the place where a thing is, its site, situation, **mâl-du dâg-pa** C. **bôr-ê** W., to put a thing in its own place; also where a thing has been, its trace, vestige, *stî-rtai* rut, wheel-mark, track; *mal yêig-tu mi dâg-pa* prob. to be unstable, changeable, fickle, restless; more esp. place of rest, couch, bed, *mâl-gyi 'og-tu* under the bed *Glr.*; *dgons-mal* resp. for night-quarters *Dzl.* ༡༩, 3 (so acc. to the xylographic copy; *Sch.* having the less appropriate *dgons-lam*); **mal dâg-ê** W. to live in a strange place, *énôthueir*; *mal bdê-bu* Sch. a quiet sleep, *nai lus sems mâl-du bdê* I now may safely lie down, fig. for: the danger is now over *Glr.* — *mal-kri* bed-frame, bed-stead. — *mal-gôs* Cs., *mal-êd* Lex., **mal-ê** C., **-stân** C., W. *Dzl.* bedding, bed-clothes. — *mal-ldân* Sch. 'cradle', rather improb., perh. hammock. — *mal-yôl* bed-curtain. — *mâl-sa*, resp. *yzims* — *mâl* couch, bed.

མཁ་ལ་ལྷུལ་ལེ་ *mal-la-mâl-le* Ld. lukewarm, tepid.

མཁ་ལི་ཀ་ *mal-li-ka* Sch., properly name of a flower, *Jasminum Champaca*, used as an epithet in pompous titles of books.

མས་ *mas* 1. instrum. case of *ma* mother. —

2. v. *ma* II, the lower part, gen. however with terminative meaning, downward, towards the lower parts, *mas btân-ba* Med. to move downward, to purge; backward, last *Sch.*; used also as a sbst.: *mâs-tyi* the last,

e.g. *yi-go* final letter Cs.; *mâs-la* downward, below *Sch.*, *mâs-nas* from below *Sch.*; cf. the contrary *yâs*.

མི *mi*, I. num. figure: 46. — II. sbst. man, *mi yod-pa* to kill men, to murder, *mi-mêd ri-krôd* uninhabited, desolate mountains *Mil.*; *mi-rnams ná-re* people said *Mil.*; *mi-lâ ma lab* tell no body else of it *Mil.*; *rân-gis bedge-pa mi-yis spyod* what we gathered ourselves, is enjoyed by others *Mil.*; *mi-nor ran slôn-ba* to gather by begging what belongs to others *Mil.*; *mi bû-mo* 1. daughters of men, opp. to *lhai bû-mo* e.g. witches appear in the shape of daughters of men *Mil.* 2. daughters of others, opp. to *rân-gi bû-mo* *Mil.*, cf. also *mi-bu* further on; pleon. before a pers. pron. of the first person: *mi-nâ*, *mi-bdâg* I, *Mil.* (cf. *pho*), and with certain sbst.: *yâtô-bo mi drug* (we) six lords *Glr.*; plur. also *mi-tô* *Sch.*

Comp. *mi-ka*, (idle) talk of the people, common talk, *yûl-sdei nân-nas mi-ka* *schud* in the whole neighbourhood one is an object of gossip, nif.; defaming talk; imprecating speech, with or without *nân-pa*, *mi-kâ zug* or *pôg* (damnation) lights on (me, him) *Dom.* — *mi-kyim* 1. human dwelling, house, (the Chinese capital contained) *mi-kyim bûm-tso* 100 000 houses *Glr.* 2. *Ld.-Glr. Schl.* 20. b. and *Glr.* 94, 7 it seems to imply the people of a household, domestics, the same as *kyim-ghi* *mi*. — *mi-grên* v. *grên-ba*. — *mi-rgôd* v. *rgôd-pa* II. — *mi-brgyid* v. *brgyud*. — *mi-rjê* sovereign, king, *mi-rjê mdzêd-pa* to be king, to reign *Glr.* — *mi-nyid* Cr. 'humanity, honesty'; *mi-nyid-çan* 'humane, honest' (?) — *mi-brdâg*. 1. — *mi-rjê*. 2. symb. num.: 16. — *mi-mda* (vulgo *min-da*) *Mil.* and C., W.: men, persons preceded by a numeral, e.g. six men, six women (prop. a line or row of people). — *mi-sêd* v. *sêd*. *Sch.* has also: *lha-sêd* *mi-sêd* princes and nations. — *mi-snd* 1. race of men, class of people (seldom). 2. messenger, delegate, not frq. met with in books, yet not unknown in C. and W., and used esp. of messengers with an errand or

charge given them in words; in our translations introduced for *apostle*, *jd-nya* having been adopted for 'angel'. — *mi-dpön* prefect *Glr.*, *C.* — *mi(s)-bu* 1. a child of man, a mortal, po., *Mil.*, cf. *mü bu-mo* above. 2. son of man, when Christ speaks of himself as such, otherwise *mü was Chr. Prot.* — *mi-bo* Cs., rarely for *mi*. — *mi-dban*, prince, potentate. — *mi-ma-yin(-pa)* མི་མ་ཡིན་པ། one that is not a human being, *mi dan mi-ma-yin-pa tams-dad* all human and not human (adversaries) *Dom.*, esp. ghosts, demons, *dur-kröd-kyi mi-ma-yin-pa-rnams* the ghosts of a grave-yard (not the souls of the dead); *mka-la rgyü-bai mi-ma-yin* the ghosts that walk in the air *Mil.*; *dkar-pyogs-kyi mi-ma yin-rnams* good genii *Mil.*; *mi-ma-yin-gyi do-grül* apparitions of ghosts *Mil.* — *mi-mo* woman, yet only in contraposition to *lka-mo* and other not human female beings *Mil.* and elsewh. — *mi(s)-gul* human world, lower world; earth, opp. to regions of the gods or of infernal beings *Glr.*, *Pth.* — *mi-rabs* mankind. — *mi-rigs* v. *rigs*. — *Mi-la-rda-pa*, often only *Mi-la*, name of a Buddhist ascetic, of the 11 century (*Wdk.*), who between the periods of his meditations itinerating in the southern part of Middle Tibet as a mendicant friar, instructed the people by his improvisations delivered in poetry and song, brought the indifferent to his faith, refuted and converted the heretics, wrought manifold miracles (*rdzau-grül*), and whose legends, written not without wit and poetical merit, are still at the present day the most popular and widely circulated book in Tibet. — *mi-lag* servant, **mi-lag-tu do-wa* 'to do servant's work, to perform drudgery *W.* — *mi-las* 1. the human body. 2. v. *las-pa*. — *mi-ser* 1. subject, servant, menial, drudge. 2. robber, thief, sharper. — 3. v. below.

III. negative adv.: *net*, in all such cases where *ma* (q.v.) is not used. With simple verbs the place of the negation is always immediately before them, in compound forms gen. before the last of the component parts, e.g. *byed-bar mi gyir-ro*, unless logically

it belongs to the first, in which case often *ma* inst. of *mi* is employed. This rule, however, is not always strictly observed, so *Glr.* 70: *de dan ndm-du yañ mi bräl-bar gyis ñig*, and immediately after: *skad yëig kyañ ma bräl-bar gyis ñig* do never part with it

མི་མ་ཡིན་པ།, མི་མ་ཡིན་པ། *mi-nyag, me-nyag*, and སྤྱི་ཤར་ *Tanggud*, names of two provinces closely connected with each other, situated in the north-eastern part of Tibet and forming in ancient times a separate kingdom *Glr.* མི་མ་ཡིན་པ། *mi-ma Sch. tsara.*

མི་མེར་ *mi-ser* 1. n.p., formed after مصر, *mi-ser yul* Egypt, *mi-ser-pa* Egyptian, *Chr. Prot.* — 2. v. *mi*.

མི་མེར་ཅི་ *miam-ti, Sek. མི་མེར་ཅི་*, fabulous beings of Indian origin, nearly related to the *dri-za*, and belonging to the retinue of Kuvera; fem *miam-ti-mo*.

མི་ལྷ་ *miu* 1. a little man, dwarf, also *miu-tün Wdn.*; *mig-gi miu* v. *mig*. — 2. perh. applicable also to puppet, doll.

mig, resp. 1. eye. — 2. eye of a needle; hole in a hatchet or hammer, to insert the handle — 3. symb. num.: 2. — *mig-gi gans Sch.*, the white of the eye; *mig-gi rgyid-mo* or *miu*, 'the queen or the little man in the eye': 1. pupil. 2. iris *Seg.*; *mig-gi ñag-tsa* or *-mtso* Cs., vulgo *mig-gi ndg-po* id.; *mig-gi né-tog Sch.* the luminous point of the eye: *mig nydms-pa* Cs. weak eyes; *mig lta-ba* to see with the eyes, to look up, to look round *Glr.*; *mig dzün-pa* to shut the eyes, *byed-pa* to open the eyes, v. *byed-pa* 1; *dön-pa*, *byin-pa* to cut or tear out the eyes, to squeeze them out by a particular instrument, as a torture or punishment *C.*; *mig bdar-ba* *Les.*, acc. to *Sch.* id.; *mdöns-pa*, *mdöns-par gyir-ba* to get blind or blinded, to be deprived of sight *Dzl.*; *mig kyid-pa Sch.*, to distort or roll the eyes; *mig skä-ba Dom.* (*baki-ba*) n. of a certain magic trick; *mig ñid-pa* inflammation of the eyes through cold, snow-blindness *C.* (perh. *pyid-pa*); **mig sug son**

it has struck my eyes, I should like to have it *C.*, *W.*; **mig log ltā-cs** to eye one obliquely, with envy or jealousy *W.* —

Comp. *mig-kyōg* squinting *Sch.* — *mig-ryēn Mil.*, is said to be the same as *mig-ltōs*. — **mig-skyōr** *W.* eye-ball. — *mig-skyōg* the impurities in the eyes *Cs.* — *mig-kān* eye-hole, socket *Sch.* — *mig-krul Mil.* v. *mig-ṣrul*. — *mig-grogs* one's sweet-heart *Cs.* — *mig-gram* edge of the eye *Sch.* — *mig-rgyan* 1. v. *rgyan-ma*. 2. far-sightedness, *mig-rgyan-čan* one that is far-sighted, *mig rgyan-tūi* short-sighted *Bhar.* *mig-ogyu* mirage, looming, *Fata Morgana*, *sōs-kai tān-la mig-ogyu gyū-ba bžin Thgr.* like the mirage on a plain in the hot season. — *mig-ogyur-ma* = *mkā-gro-ma Mil.* — *mig-čan* 1. having eyes. 2. having seeds or grains, fructified, of ears of corn *W.* — *mig-čēr* v. *čē-re*. — *mig-ltōs* eye-lid *Med.* — *mig-ču* 1. tears *W.* 2. hydrophthalmia *Med.* 3. *mig-ču dzāg-pa* blear-eyes *Schr.* — *mig-brnyās Kyēr-ba Mil.* c.dat., to slight, to treat contemptuously. — *mig-rtūl* dim, dull eyes *Sch.* — *mig-lta* (resp. *žāl-lta*, *žāl-ta*) *byed-pa* to inspect, superintend (**mig-ta-kan** overseer of workmen) to keep, to guard; to care for, to minister, to serve. — *mig-ltāg Sch.* = *mig-skyōg* (?) — *mig-ltōs* 1. eye-sight, look, mien *Cs.* 2. *C. W.* learning by observation and close ocular attention, **gār-ža-pe hān-dui mig-tōs Kur*, or *Kyon*, or *lob dug** *W.* the people of Lahoul copy the Hindoos; **mig-tōs nān-pa Kur*, or *lob son** *W.* he has imitated what is not good. — **mig-tā-la pēm-pa*, or *nā-pa C.* to derive profit or harm from observing and imitating others (?) **mig-tā-la pēm-pe 'pim** deterring punishment. — **mig-lāg tōn-wa** a kind of torture in *C.*, little hooks, connected by strings, being fastened in the lower eye-lids as well as in the chest, by which means the former are constantly drawn down and prevented from closing. — *mig-tūn* short-sightedness *Cs.*, *mig-tūn-čan* short-sighted. — **mig-āa** snow-spectacles, shades formed of a texture of horse-hair. — **mig-dōl C.* = *nyid-rdōl*. — *mig-*

lān = *mig-čan* po. needle. — *mig-nād*, disease of the eye. — *mig-po* = *mig Cs.*, *mig-po-čē* a large eye *Cs.* — **mig-pāg C.*, *W.* eye-lid. — *mig-sprīn* 'a white spot in the eye' *Sch.*; acc. to *Lt.* it seems to be the white of the eye, sclerotica, in *C.* the cataract is called so. — *mig-pōr Cs.* = *mig-kān*. — *mig-krul Mil.* optical deception, *mig-krul-mkan* a showman *Cs.* — *mig-bu* 'Augenklappe' *Sch.* (?) — *mig-būr* goggle-eyes. — *mig-bras* apple of the eye, eye-ball, **mig-dās lōg-čē*, or *mig-kōr lōg-čē W.* to roll the eyes; *bādg-gi mig-gi bras ltar yčē-na yañ* although she is as dear to me as the apple of my eye. — *mig-mān(s)* chess-board, game at tables, *mig-mān rtē-ba Dzl.* to play at chess, *mig-mān-ris-su bris-pa Glr.* chequered, painted or in-laid work after the pattern of a chess-board. — *mig-mēd* eyeless, blind. — *mig-dmār* 1. red eye, as a symptom of disease *Lt.* 2. the planet Mars. — *mig-smān* eye-medicine — *mig-rtsa* 1. prob. *Vena facialis externa Med.* 2. the blood-vessels of the sclerotica, *mig-rtsa krūgs-pa* the blood-vessels irritated, reddened *Med.* — **mig-sāl W.* sharp-sightedness, **mig-sāl-kan** sharp-sighted, **mig-sāl-nyām** the contrary. — *mig-rtāg* the wrinkles of the eye-lid *Cs.* — *mig-tsil*, 1. fat in the eye *Mil.* 2. the white in the eye *Cs.* — **mig-tsig(-čē) W.* inflammation of the eye, **kā-mig-tsig** caused by snow, **dūd-mig-tsig** caused by smoke. — *mig-zī* mist before the eyes *Sch.* — *mig-zūr* corner of the eye *Sch.* — *mig-yzūgs Sg.* optical perception, a picture of objects being formed on the retina by reflected rays of light (merely guessed by Tibetan science, not ascertained by observation and research). **mig-ydān(s) C.*, *W.* liberal, bountiful. — *mig-yōr*, 1. *Sch.* = *mig-rtūl*. 2. = *mig-ogyū Thgr.* — *mig-rig-rig Mil.* timidly, anxiously looking to and fro, hither and thither. — *mig-rin-čan* = *mig-rgyān-čan Cs.* — *mig-ris* artificial eye-brows *Cs.* — *mig-rūs* eye-bone *Cs.* — *mig-slōbs* the act of accustoming the eyes to . . . , *mig-slōbs nān-pa skye Mil.* you habituate yourself to a faulty look, i.e.

downward, to what is earthly. — **mig-sóg** W. eye-lash. — *mig-sér* 1. jaundice, also **gya-ndg mig - sér** W. 2. envy, jealousy, *mig-sér-can* envious, jealous. — *mig-hu-ré* v. *hu-re*.

མིང་ *min*, resp. *mtsan*, name, *kyód-kyi min* *tsi yin* Mil. or **tsi zer** W. what is your name? *dei min yan med* Glr. such a thing is or was not known at all, such a thing does not exist; *min-tsam-gyi dge-slón* Dzl. priest only by name; W.: **min-gi nán-na** id.; C. also: **tál-gyi min tsám-le me** this tax exists only nominally; appellation, designation, word, *tén-pai min* a word for drawing (pulling) Gram.; *min - gi mdzod* dictionary; **kyod - sy min dan** or **sy min-ni nán-na** or **sy min nén-te** or **sy min-la té - te tsu dug** W. in whose name or business, upon whose order are you going? **tsi min dan** W. for what cause, in behalf of what affair? *min-nas rjód-pa*, or *smó-ba* Dzl. and elsewhere., to call by name, also to call upon the name of, hence . . . *kyi min-nas brjód-de* in the name of; *min dōgs-pa* to name v. *min* 2; *dāds-min* v. *dios*; *btāgs-min* a name given (e.g. a Christian name) Cs., *rjes-grúb-kyi min* a surname Cs., *rus-min* a family name Cs.

Comp. *min-rkyān* a single syllable or name Cs., cf. *min-sbyār*. — *min-grōgs* one's name-sake Cs. — *min-sgrā* a mere name, word, or sound (philosophical term.) Was. — *min - nán* a bad name, infamy Cs. — *min-can* having a name, *dpal-byōr min-can* one of the name of Paljor. — *min-tōn* v. *tōn-pa*. — *min-mtd* final letter Cs. — *min-sbyār* compound name. — *min-mtd* 1. nameless. 2. the fourth finger. — *min-tsig* word, appellation. — *min-yti* the first letter of the root of a word, in contradistinction to the second, the third, and the prefix-letters, *min-yti rkyān-pa* a single initial, e. g. ཀ, including ཀྱ, ཀྲ, ཀླ, Zam.; *nyis-sbrél, ysum-sbrél* a double, triple, letter, like ཀྱ, ཀྲ, Cs.(?) — *min-bzān* good reputation Cs.

མིང་པ་ *min - po* brother in relation to his sister, *min-erñi* brother and sister;

de na dan min-erñi-du byao Dzl. her and myself I shall make to be sister and brother, i.e. I shall raise her to be my sister.

མིད་ *mid* a large fish Cs.; *mid-mid* id.

མིད་པ་ *mid-pa* 1. abstr. gullet, oesophagus Mil. and elsewhere.; *mid-skrān* a tumour of it, incident to horses Sch. — 2. vb. to swallow, to-gulp down, frq.

མིན་ *min*, W. **man**, 1. for *ma yin* (he, she, it) is not, *tsa-min-tsil-min* Mil. they are neither 'flesh nor fat'. — 2. abbrev. for *min-pa* and *min-par* v. below; *btas-min* for **btas yin-nam ma yin** W. will it be given or not? *min-pa* and *ma yin-pa* to be not; often as a participle supplying the place of a prep. or adv. (for *min-par*), excepted, except, besides, *de ma yin-pai tsin* Stg. the other trees except this one; *klu ma yin-pa rzan mi tub* Dzl. except he that is a Lu cannot . . .; *sans-rgyās min-pa sus ryan mi des* Mil. besides Buddha no one knows of it, no one knows it except Buddha; *nas yug yci min-pa mi badad* Mil. I have been sitting down only this moment; *ro zer-ba min-pa skyab-pai min mi yon-ba dug* Mil. one can only say 'corpse', and the appellation *'skyab-pa'* is not admissible; *de min besides, otherwise, else, apart from, setting aside* Mil.; even: *de-min-rnams* Glr. those that are not doing so. Cf. *man*.

མིན་ད་ *min-da* v. *mi-mda*, sub *mi* compounds.

མིན་ *mim*, the Hind. *mēm*, Madam, *mim saheb* the mistress or lady of the house.

མིར་ *mir* termin., **མིར་མི** *mis* instrum. case of *mi*.

མུ *mu* 1. num. fig.: 76. — 2. abstr.

boundary, limit, edge, end, *tsin - mu - la ynds-pai lha* deity residing on the landmark; *mu-la skye* (the plant) grows on the edges of fields Wdi.; *mta mēd-tsin mu med* Stg. there is neither limit nor end; *mu bzī* = *mta bzī* Mil, S.g. seems to be used in a philosophical sense for 'perfect limitedness'; *mu-kyūd* circumference, compass, the hoops of a cask Sch., the rim of a wheel Stg.; *mu-kyūd-dzin* n.p., the least of the

seven mountains surrounding the Sumeru. *mü-stega-pa*, also *mü-stega-dan* *Skt.* *तीर्थ* (overlooking the word *stega*) it is gen. explained in an intellectual sense, so by Cunningham: adherents of the doctrine of finite existence (Bhilsa Topes), *Cs.*: the doctrine of perpetual duration or of perpetual annihilation(?); but should not rather *mü-stega* be the same as *báb-stega* (v. *báb-pa*), being a literal translation of *तीर्थ* and therefore prop. a Brahmanic ascetic (v. *Skt.* dict.), in Buddhist literature always equivalent to Brahmanist, Non-Buddhist, heretic (infidel)? — 3. *Sch.* has besides: *mü-la* in a circle, continuously; *mu-lar* or *mü-nas* — *bân-du C.*; in *W* they say: **mu ñig-la bor** throw it together on a heap!

मुग्गी *mü-ge* 1. *W.* desire, appetite, **zan za-če** or **čan tün-če mü-ge rag** I have a longing for food, for beer; *mü-ge-dan* fond of dainties, lickerish, of men and animals. — 2. *B.* and col., famine, *mü-ge phyuñ Dzl.*, *Mil.* a famine is caused, breaks out.

मुञ्ज *mu-ñor* nonsense, *mrñd - ba Stg.* to talk nonsense.

मुग्गी *mü-tig* pearl frq., *mü-tig-rygan* a pearl ornament *Cs.*; *mu-tig-ñan-po*, *mu-tig-drä-ba Ghr.* garland formed of pearls; *mu-tig-pren* string of pearls.

मुग्गी *mu-ti-la* mother of pearl *Sch.*(?).

मुग्गी *mu - ni* *Skt.* saint, ascetic, anchorite, chiefly in names: *Sä-kyä-mu-ni* the saint of the Säkya, Buddha.

मुग्गी *mu-ni-ti* *Sch.* = *mu-tig*(?).

मुग्गी *mu-mén* *Ghr.*, *Mil.* a precious stone, of a dark blue, yet inferior to the azure-stone, occasionally used for rosaries; mention is also made of *mu-mén dand-po Wdh.*

मुग्गी *mu - rñod*(?) Celt's feet, Tussilago *farsa Lh.*

मुग्गी *mü-zi* brimstone, sulphur *Med.*, *mü-zi-dan* containing sulphur, sulphurous; *mü-ziñ skyär-rñi* (*mm* *Schr.*) sulphuric acid *Cs.*(?).

मुग्गी *mu-rän* heap, of casks etc. *Sch.*

मुग्गी *mü-la* *Skt.*, root; particular roots, such as those of *Arum campanulatum*, so perh. *Lt.*

मुग्गी *müg-ge* sometimes for *mü-ge*.

मुग्गी *müg-pa*, 1. subst. moth, worm, *müg-ma* id. *Ghr.*, also *mün-na*; *gös-mug* clothes-moth, *bäl-mug* id., *lädgs-muga* a worm that eats iron away(?) *Cs.*; *müg-zan* moth-eaten, destroyed by worms *Cs.* — 2. vb. with *yid-*, *yi-*, resp. *fügs-*, to despair *Ph.*; *blomüg-po* a gloomy, doleful way of thinking *Sch.*

मुग्गी *mün-pa* 1. subst. obscurity, darkness, frq. — *mün-pai smäg-rüm* id., frq.; *mün-pa-nas mün-par gro Dzl.* they wander in eternal darkness; *mün-pa söl-ba* to lighten the darkness; frq. fig. with and without *bloi*. — 2. adj. obscure, dark. — 3. vb. in *W.*, *mün soñ* he has become insensible. — *Comp.* *mün-kai* dark room, e.g. the sanctuary containing the images of the gods *Ghr.*; prison *Cs.* — *mün-ñuñ Dzl.* prison, dungeon. — **mün-ñig Lh.*, *mün-krod Dzl.*, **mün-näg W.*, *C.*, *mün-bräg Sch.* and *Lh.* (?) close darkness. — **mün-ñäl*, or *mün-nyäg täñ-če W.* to grope in the dark. — **mün-ñu*, *nám-ñu W.* the dusk of evening, **mün(-ñu) rub** sets in. — **mün(-s)pe-ra täñ-če W.* to talk confusedly, wildly. — *mün-spräl Tar.* 56, 17, to judge by the context: ignorance, stupidity; so *Schf.* — *mün-srib* *Laz.* the darkness of night. — *mün-ero* furious passion, **mün-ero yoi dug** *W.* he rages in his passion. — **mün-erde = mün-ñu W.*

मुग्गी *mum* (*Hind.*) *W.* wax.

मुग्गी *mur* 1. termin. of *mu*, hence *mur-fug* to the extremity, till the end of *Cs.*; perh. also *mur-düm* (or *-züm*?) *Ld.* dull, of knives, hatchets; *mür-dug* = *mü-stega-pa Sch.* — 2. gills of fish.

मुग्गी *mur - gon* the temples *Sch.*; *mur-gäm* id. *Cs.*; jaw, jaw-bone *Sch.* — *mur-lör* ulcers in the mouth *Sch.*

मुग्गी *mür-ba* 1. to gnaw, to destroy by gnawing, to bite asunder, e.g. bones *Thgr.* — 2. to masticate, to chew(?).

ལྷུང་ལྷུང་ *mul-tug*

མེད་པ་ *med-pa*

ལྷུང་ལྷུང་ *mul-tug* *W.* fist, **mul-tug* བོ་ཅེ, *gám-če* to threaten with the fist, **gyáb-če* to strike with the fist.

མེ *me* I. num. fig.: 106. — II. sbst. 1. resp.

zugs *C.*, **nán-me* *W.*, fire, *me* གཅར the fire burns, བོར breaks out, *méd* spreads, *མི* is extinguished; **me sön-na* *W.* is the fire burning (again)? *Rán-pa mes* (vulgo **mé-la*) *beregs*, བོར, *kyer* the house is burnt down, **luge son* *W.* ignited, burnt (partially); *me sbór-ba*, *brád-pa*, *ytón-ba* *B.*, **(s)bár-če*, *pú-če*, *dug-če* *W.* to light a fire, *psó-ba*, **són-te* བོ་ཅེ *W.* to stir, poke, trim the fire, **nyál-če* *W.* to cover the glowing embers with ashes, in order to preserve the heat; *rgyáb-pa* 1. to set on fire, *kyim-la* a house *Gl.* 2. to strike fire *W.*, *me lde-ba* *B.* and col., to warm one's self at the fire. — 2. symb. num.: 3. —

Comp. *me-ukám* cock (of a gun), **me-kám jar tsar* *W.* the gun is cocked. — *me-skyogs* *C.* a shovel for live coals. — *me-sgyogs*, *gyogs* = *sgyogs* 2. — *me-mgal* fire-brand, *me-mgal-gyi kór-lo* the circle made by a firebrand, when quickly swung round *Cs.* — **me-ním* torch *C.* — *mé-can* fiery, containing fire. — *me-ldegs* fire-steel, pocket-fire. — *mé-lde* flame of fire. — *me-čá* fire-steel (?) *Sch.*, **me-čá* *C.* every thing requisite for kindling a fire, as it is got in readiness for the following morning. — *me-mnyam-rúñ* *v. rlun*. — **me-tág* *C.* 1. (*rtags*) a mark of burning. 2. (*ltag* or *stag*) spark, sparklet, a bit of live coal in the ashes. — *me-lde* fire-place, hearth; stove. — *me-dón* *Dzl.* fire-pit, pool of fire. — *me-dród* *v. drod*. — **me-dá* *C.*, musket, pistol; **me-da pag-žen* canon *Schr.*; **me-dá gyáb-pa* to discharge a gun; **me-da-ñin* resinous wood, the coal of which is particularly used for making gun-powder. — **me-dag* (*mda*) *C.* coals glowing underneath the ashes. — *me-rdó* bullet, musket-ball *Sch.* — *me-rdó* flint *Cs.* — *me-núr* *Sch.* — *me-mdag*. — *me-enód*, or *-pór* coal-pan, chafing-dish, perfuming-pan. — *me-pññ*, *me-bum* cupping-glass, cup *Lt.* — *mé-ba* *Dzl.* = *me*. — *mé-bo* = *me* a large fire, *mé-bo* ཅེ *Dzl.* — *me-*

dbál a disease *Med.*; it is said to be a cutaneous eruption, hot and smarting, perh. erysipelas? — *me-már* = *me-mdag* *Dzl.*; *me-ma-már* *Thgy.* id.? — *me-btad* *v. bta*. — **me-tsdg* spark *W.* — **me-dzē* gun-powder *C.* — *me-yét* anvil *Sch.* — *me-yét* mark of singeing, of having caught fire. — **me-zí* *W.* — *me-ltdg*. — *me-óbs* = *me-dón* *Sch.* — *mé-rí* fire-mountain, introduced by us for volcano. — *me-ris* a figure resembling a flame *Sch.* — *me-ró* an extinguished fire, fig. *betán-pai me-ró lan* *Gl.* the extinct doctrine revives again. — **me-lin* *W.* flame. — *me-lén* fire-tongs. — *me-lél* burning-glass. — *me-lhá* the god of fire, *v. Schl.* 251 sqq. — III. *v.* also *mé-tog*.

མེ་མཁའ་

v. mé-nyag.

མེ་མཁའ་ *mé-tog*, *W.* **mén-tog*, 1. flower, *mé-tog* གཅར, *ka bus* the flower opens, begins to bloom, *mé-tog-gi prén-ba* chaplet, wreath of flowers. — 2. *W.* tuft or crest on the head of some birds. — 3. *W.* snow-flake.

མེ་མཁའ་ *mé-loñ* 1. mirror, looking-glass, frq.;

lde-kyi mé-loñ a magic mirror, revealing the future *Gl.*; also fig., esp. in titles of books, e.g. *rgyal-rdus-kyi yed-bai mé-loñ* A bright Mirror of the History of Kings. 2. plain surface, flat body extending in length and breadth, e.g. the flatness of the shoulder-blade, table-top, door-pannels etc., hence *sgo mé-loñ-can* *Gl.* an opening provided with a frame of boards to close it, not merely an 'ostium', of which description most of the inner doors in Tibetan houses are.

མེ་མཁའ་ *mea*, o the mewing of a cat.

མེད་པ་ *méd-pa* for *mi yód-pa* to be not, to exist not (*v. yód-pa*), *méd* he is not here, he is gone etc.; **ka-tél-du son-te méd* *W.* he is off, having gone to Kashmere; **rag-mag á-pr Kyé-te méd* *W.* the tinder-box is not here, father has taken it with him; **ti-te méd* *W.* he is dead and gone; *skabs méd* *Dzl.* there is, or there was, no opportunity; *čos-kyi miñ tsam yañ méd* *Gl.* religious law does not, or did not, exist at all; *méd kyan* even if nothing is extant,

མེད་པ་ *méd-pa*མེས་པོ་ *més-po*

though the thing does not exist in reality; **ni méd-nu yañ yon dug** the 'ni' may be dispensed with, though 'ni' be omitted, it will be all right; *rgyá-la méd-pai yi-ge drug* *Glr.* six letters not existing in Sanskrit; *méd-kyan-rui-bai yig-bru yig* a letter that may also be wanting, a dispensable letter, e.g. ལྷ་ *Glr.*; *méd-kyan dgé-pai kral-badúd* *Mil.* a taxation necessary, and even if one possesses nothing, yet as it were inexorable; *méd-pa* (*W.* **méd-kan**) not being, not existing, not having; *blá-ma-la bzugs-grogs méd-pa lágs-sam* *Mil.* has your Reverence no fellow-resident in your house? fem. *méd-ma* *Mil.*; *W.* **mu dud-pa-méd-kan** very or quite smokeless; *mi brndás-pa skyúg-tu méd-pa mid-du méd-pa* *Dzl.* a man about to be choked, being neither able to spit out, nor to swallow down; *bdag* (or *bdag-lu*) *ñan dbul-du med* *Dzl.* we are not able to give any thing; *med-mi-rün-gi bu-tai* *Mil.* the sons and grandsons that are to get something (as a heritage); *kyim der méd-du mi ytub-pa*, or *mi rün-ba* indispensable in the house *Thy.*; so also *med-tabs-méd-pai blón-po* *Glr.*; *méd-par gyúr-ba* to be annihilated, to disappear, *stág-mo méd-par gyúr-* to *Pth.* the tigress disappeared; *ynam dan sa yañ med-gyur-ná* *Dzl.* when heaven and earth shall pass away; **da na ñan méd-kan son** *W.* now I am quite undone; *blón-po-rnams gran-sams-méd-par gyur-tu* *Glr.* the ministers lost their litigiousness, gave up quarreling; *zas brim-du méd-par gyúr-* to *Dzl.* the distribution of the dishes became impossible; **pé-ra zér-ñe méd-kan son** *W.* he became speechless; *med-par byéd-pa* to annihilate, an enemy *Dzl.*, to put an end to, a quarrel *Glr.*; frq. *méd-pa(r)* may be rendered by 'with-out': *rgyál-po zig méd-na mi run*, or *tabs-méd* *Pth.* we cannot do without a king; *mía-rien-méd-pai mía* a termination without a final consonant *Gram.*; *rgyu méd-par* *S. g.* without cause; or by 'instead of': *rgyál-po méd-par* *Glr.* instead of the king, *ñar-gyi lus méd-par* *Glr.* instead of the former shape; *nyin-mtsan-méd-par* making

no difference between day and night, *po-mo-méd-par* between male and female, *rgan-byis-méd-par* old and young; vulgo also *nyin-méd-mtsan-med* etc. — *méd-po*, *W.* **méd-kan**, fem. *méd-mo*, a poor man, pauper.

མེན་ *men* *Mil.* an ornament, piece of finery.

mendi, *Sak.* མེན་གྱི་, *Lawsonia alba*, a plant used for staining the finger-nails red *Mil.*

མེན་ཅི་ *mén-tsi* a coloured silk handkerchief *W.*

མེན་ཁྲི་ *mén-hri* a kind of fur? *mén-hri dmár-poi stóg-pa* a fur-coat of red *men-hri* is mentioned as the vesture of a Lha.

མེར་ *mer* termin. of *me*.

མེར་པ་ *mér-ba* *Cs.*: 'a quaking; thinness; *mér-po*, *mer-mér* thin, as liquids'; *Sch.*: '*mér-gyis gar* full to the brim'. I met with 1. *mer* in *zig-mér* q.v. — 2. *mér-ba* as adj. for *miao* the lake *Mil.* — 3. **mer-mér** *W.* adj. like a thin pap, and sbst. a muddy substance, e.g. street-mire; **mer-mér cò-ñe** to make a mire. — 4. *mér-mer-ba* adj. in connection with such sbst. as light, ray, beam, brightness *Thgr.*, *Mil.* — 5. *mér-mer-po* used in medical writings in a similar manner as *nér-nur-po*, to define the shape of an embryo, oblong, oval; these descriptions, however, though partly founded on observation, are frequently very arbitrary, vague, and even contradictory. In *W.* the word has only the signification 3; a Lama from *C.* rendered it with 'full', which would agree with *Sch.* and no. 1, as well as with 'glittering, quivering', having some relation to no. 2 and no. 4.

མེན་ཅོ་ རྩོ་ *mél-tse* or *-tse* 1. watch, watchman, sentinel; watcher, spy, *mél-tse byéd-pa* to watch, to keep watch *Dzl.*; *jd-ra-mél-tse* = **mél-tse** *W.* — 2. *steatite* or *soap-stone*, of a greenish colour.

མེས་པོ་ *més-po*, vulgo **me-mé**, grandfather; also forefather, ancestor, progenitor, *ñun-rgyás tams-ñad-kyi spyi-mes kun-tu-bzán-po* *Thgr.* *Kuntuzanpo*, the common progenitor of all the Buddhas; *més rgyál-po* *Glr.* merely equivalent to 'the old king';

pa-més the grandfather by the father's, *ma-més* by the mother's side *Ç*; *ya-t-més* great-grandfather *Glr.*; *ze-* or *yi-t-més* *Sch.* great-grand-father; *mes-dbōn* grandfather and grandchildren, resp., e.g. *ryyid-po mes-dbōn* the kings from one generation to another, the royal ancestors *Glr.*; *mes-rāts* id. *Sch.*; **me-me**, reverential name given to men of a more advanced age *W.* also *C.*

མེདྲི me-tri, མེའུཅ, v. *byams-pa* *Mil.*

མོ mo, I num. figure: 136.

II. woman, female, opp. to *po*, = *bud-mōd*: *mo na-re* the woman said *Glr.*, *Mil.*; of animals: female. — **mo-kyān** *W.* virgin. — *mo-gūs* woman's gown, petticoat. — *mo-bryyid* female line of descent. — *mo-bi* female calf. — *mo-byis* *Mil.*, *mo-dbyis* (**mo-yi**) *C.* girl, female child. — *mo-btsin* nun *Glr.* — *mo-mtsin*, *moi dbān-po* female genitals. — *mo-rān* (*mo*) 1. single, unmarried woman, so perh. in the passage, *yaon nān-gyi Kyōbas mo-rān skyid* happier is a single woman than one with a husband of a bad face; more frq., the word implies 2. a poor, destitute female, one who did not get a husband *W.* 3. she, herself *C.*, *Lev.* — *mo-ri*, *mo-ré* a female kid. — *mo-rigs* female sex. *Ç.* — *mo-lās* the female body *Sch.* — *mo-yādm* a barren female, hence *mo-yādm-gyi bu* a non-sense, an incongruity.

III. *lot*, *mo dēts-pa* to cast the lot, always a religious ceremony performed by Lamas (cf. *ryyan* and *rtags-ril*), which however does not preclude the possibility of an imposture; *mō-pa* one dealing with these practices, a soothsayer, *mō-pa dgre mltāba* a soothsayer that pretends to have seen a ghost; *mō-mkan* *Ç.*, *mō-rtsis-pa* *Glr.* id. (the latter expression in the respective passage = court-astrologer); *mo-ma* the feminine of it *Ç.*, which however is at variance with *Mil.*, who in several places has *bla-ma mkan-pai mo-ma*.

IV. affix, so-called article, corresponding to the masc. terminations *po* and *pa*, and denoting the fem. gender of persons, *bū-mo* daughter, *bōd-mo* a Tibetan woman.

མོལ་པ་ mo-lab v. *Lab.*

མོག་པ་ mōg-pa dark (coloured) *Ç.*; *mōg-ro* of horses, yellowish-brown *Glr.*

མོག་མོག་ mōg-mōg 1. *Ç.* = *mōg-pa*. — 2. meat-*pie*, meat-balls in a cover of paste.

མོག་ཤ་ mōg-sha mushroom *W.*

མོག་ཐ་མོག་ཐ་ mōgs-tha-ra *Lit.* n. of a plant; in *Lk.* *mōg-sha-ras* is a large species of *Ferula* or *Dorema*, of a yellow flower and a fetid smell.

མོང་གོ་པ་ mōn-gol a Mongol *Tib.* *mōg-po*.

མོང་རུལ་ mōn-rtul *Lex.* = *blin-po* dull, stupid.

མོང་ལོ་ mōn-lo, *W.* for *lōn-mo* knuckle, anklebone.

མོད་ mōd moment, occurring only in the following combinations: *lān-bai mōd* (*de-nyid*)-*la* at the very moment of rising *Pth.*, *Mil.*, *dei mōd-la* the moment after *Glr.*; gen. *mōd-la* instantly, immediately, *mōd-la drān-so* *Glr.* he immediately pulled it out; *Kra yañ mōd-la pyān-te* *Dzl.* immediately after there came also the hawk; *dē-nas mōd-la* id. *Dzl.*

མོད་པ་ mōd-pa (cognate to *mōd-pa*?) an emphatic word for *ts* *he*, 1. as an augmentative of *yin*, sometimes superadded to this word; occasionally untranslatable, sometimes = *indeed*, to be sure, *zax smras mōd-kyi* *Dzl.* though indeed you may say so; *dpag-tu-mōd mōd-kyi* though indeed it is immeasurable *Dzl.*; *ya dē-ka ŋa yin mōd* *Mil.* the snow-leopard indeed was I myself; *di ma yin mōd on-kyai* . . . to be sure, it is not this one, yet . . . *Tar.*; *grō-ba yin mōd* (although not invited) yet after all you must go. — 2. as augmentative of *yod*, signifying abundance, plenty *B.*, *C.*, *W.*; *de mi byēd-na dgra mōd* if you omit to do this, you will have plenty of enemies, *nad mōd* plenty of diseases; *sti-betān-gi kṛims tti-tu mōd-kyi* although they abounded in compliments; *mōd-pa* having an abundance, *lōn-spyōd mōd-par gyur* he becomes the owner of great wealth *Dzl.*; *tti-fog mōd-*

pa *Gl.* abounding in tree-fruit; *mód-po* adj. plentiful, abounding, *kál-lu-ru* *ñin* *mód-po* in Kullu wood is plentiful, or *ñin* *mód-poi yul* (Kullu is) a country abounding in wood, opp. to *dkón-po*, hence 'cheap' may occasionally stand for it.

མོན *mon* 1. n. p., general name for the different nations living between Tibet and the Indian plain *Mil* : *món-yul-gyi* *bán-dhe* a monk from Nepal; *Gl.* : *dpal-gro* *món-la* *Paldo* in Bhotan; *mon-la-wai* is stated to be a commercial place in Assam, from whence much rice is brought to Tibet; the people of Lahoul are looked upon by the real Tibetans as Mon, though for the most part they speak the Tibetan language, and they in their turn consider the Hindoos in Kullu as Mon; that this appellation is often extended to the Hindoos in general, appears from such names as, *món-gre*, *món-aran* Indian pea, *Phaseolus radiatus*, མཎ་ཅཱ་ལ་ *món-ča-ra* the ever-green oak and its fruit, of the southern Himalaya ridges *Wda.*; in *Ld.* the musicians (*Ld.-Gl.* *Schl.* 25, b), carpenters, and wood-cutters coming from the south, are likewise denominated Mon. — The form *mon-pa* *Čs.* is not known to me; *mon-mó* few. *Pth.* — 2. sometimes for *mun*.

མོན་ལྷ་ *mon-ža* (or perh. *ya*) *W.*, popularity, respect, reputation, *món-ža* *žob* he makes himself generally beloved, is highly respected; *món-ža-čan* beloved, popular.

མོར་ *mor* termin. of *mo*.

མོལ་པ་ *mól-ba* the usual resp. term, esp. in *W.*, for to say, to speak, as *bagó-ba* and *bka'-rtal-ba* are used in earlier, and *yáni-ba* in later literature and in *C.*, hence it is often to be rendered by 'to order'; **sá-heb-la su-lám mól zu** have the goodness to present (say) my compliments to that gentleman; **mól-lès tán-čs** to flatter, to caress; **mól-la tán-wa** *C.* to make known(?).

མོལ་པ་ *mós-pa* vb. and abst. to be pleased *la* with, to wish, to have a mind, *gró-bar* *mós-so* *Gl.* I took a fancy to go there; *žu-la sós-ga-par* *mós-na* *Thgy.* if you wish for water or something of the kind; *mós-*

pa *dañ* *dód-pa* *S.O.* desiring and coveting (are the origin of all the misery of sin); to take pleasure in, to rejoice at, *mós-pai glu* *Gl.* song of rejoicing; as abst.: pleasure, satisfaction, esteem — 2. to respect, to esteem, with *la*, to respect with devotion, to revere, to adore *žós-la* frq.; *Kyod gún-la* *mos* to whom do you direct your devotions? *Mil.*; *mós-nas* *bül-ba yin* I give it merely from devout veneration, i.e. I shall take nothing for it *Pth.*; frq. joined with *gús-pa*: *yid-mos-gús* *drag-pos* with fervent veneration; *dud-mós* devotion; *mos spyód-pa* as participle, a pious man, a devotee *Tar.* 109, 7.

མུང་པ་ *mya-nán*, trouble, misery, affliction, *mya-nán-gyis ydün-ste* *Dzl.*; *mya-nán* *či yáñ med* *Dzl.* I have no trouble, no uneasiness, whatever; *mya-nán* *beal* *Tar.* the time of mourning is at an end; *mya-nán* *byéd-pa* to lament, to wail; *mya-nan-méd*, མཐོག་མཐོག་ n. of a famous king of ancient India *Gl.*, *Tar.* ch. VI; *mya-nán-las* *das-pa*, abbr. *myañ-das* (and so also pronounced, as for instance in a verse of *Mil.*, where it occurs as a trochee) 'having been delivered from pain', the usual, illiteral, Tibetan version of བཞིལ་པ་, the absolute cessation of all motion and excitement both of body and mind, which is necessarily connected with personal existence; absolute rest, which by orientals is thought to be the highest degree of happiness, imagined by some as a perfect annihilation of existence, by others, more or less, only as a cessation of all that is unpleasant in human existence, — well set forth by *Köpp.* I. 304 aqq.

མུང་པ་ *mya-nam* a fearful desert *Let.*, *Thgy.*

མུང་པ་ *mydy-pa* *Sch.* 'to chew'; acc. to medical writings, the chemical decomposition of the chyme in the stomach; to cause putrefaction; pf. *myags*; *myags-par* *byéd-pa* = *myag-pa* *S.g.*; *rul-čin* *myags-pa* *Dzl.* decomposed, putrefied; *ro-myags* the watery product of putrefaction, 'tabes' *Thgy.*

མུང་པ་ *myán-ba* v. *myon-ba*.

མུང་པ་ *myad-pa* *Sch.* = *mld-pa* sbst.

Comp. *dmag-krims* 'martial law' *Cs.* — **mag-fug*° *W.* war, contention, contest. — *dmag-ngö Ma.* vanguard, front or first line of the army. — *dmag-egdr* encampment, *dmag-pa* to pitch a camp. — *dmag-bagrig* troops drawn up, battle-array *Sch.* — *dmag-čds* requisites for war, military stores, ammunition *Ptk.* — **mag-tab*° *Cs., W.* war. — *dmag-sdr* v. above subno. 2 *mag-nör.* — *dmag-mé* — *dmag-ngö Ma.* — *dmag-dpün* army. — *dmag-dpün* commander, general. — *dmag-brän* = *dmag-egdr.* — *dmag-wi* warrior, soldier. — *dmag-mo* = *dmag, dmag-mo* *te* *bakir-ba Ptk.* to send out a great army. — *dmag-tögs* = *dmag-dpün.* — *dmag-tüs* v. above.

དམག་པ་ *dmag-pa* v. མག་པ་ *mag-pa.*

དམངས་ *dmans* the common people, populace. *r;* *dmans-kyi stön-mo* a banquet for all *Mil.*; *dmans jül-pa* the vulgar, the common people; one of the common people; *dmans-rigs* id.; used also as an abusive word: mean fellow; when referred to Indian matters = རྒྱ་, the caste of craftsmen, not so low as *yöl-ba*.

དམངས་ *dmad-pa Sch.* invective, abuse, (does not suit to *Sg.* 21).

དམན་པ་ *dmän-pa* (cf. *dmä-ba*) 1. low, v. *mto-ba*; gen. fig., in reference to quantity, little, *dmän lhag log* either too little, or too much, or badly constituted, e.g. *gall*, and other humours of the human body *Med.*; *bödd-nams dmän-pa* having little merit, *blo dmän-pa* having little sense *Glr.*; with *skye-ba* v. *skye-ba* II.; in reference to quality: indifferent, inferior *Sch.* ལྷིང་, *rim-pa* *dän-po* *mčog yin pyt-ma dman* in the order (of enumeration) the first is always better, the next following inferior *S.g.*; **mən-zär*° maiden, girl, virgin *C.* (cf. *skye-dmän*); depressed in spirits *Wdñ.*; poor, pitiable, *ri-dredgs dmän-ma* the poor deer *Mil.*; *dmän-sa* or *dmän-ča, džen-pa* to choose the low, humble part, to be humble, to humble one's self, frq.; *dmän-sa zü dän mto-sar stob Mil.* choose what is low, and you will obtain what is high. — 2. *dmän*

for *skye-dmän* woman, opp. to *pö Mil.* — 3. in *Mil.* sometimes also for *mä-mo, srim-mo.* **དམངས་** *dmär* profit, gain, good success, *dmär čün* a small profit *Mil.*; *dmär-po* adj., *tugs-däm dmär-po byün-nam* did it go on well with your meditation? *Mil.*, *dmär-krid Cs.* 'practical instruction', e.g. in the healing art; acc. to my authorities it signifies the last 'finishing' instruction, in religion *Mil.*, in medical science *Med.*

དམངས་ *dmär-po*, fem. *dmär-mo* (seldom), *dmär-ba*, adj. 1. red, frq., *mdog-dmär-po* one red-coloured (lit. red as to colour) *Dom.*; *dmär-bai spyen* red eyes *Glr.*; *ma dmär-ba* having a red trunk or proboscis *Glr.*; *dmär-ba*, also redness and to be red. — 2. v. *dmär.* — **Comp.** *dmär-kyä* pale red. — *dmär-krä Lt.* red-spotted. — *dmär-krä v. dmär.* — **mar-zän*° raw meat *W.* — *dmär-tyän* greenish red *Mil.* — **mar-tag čud*° *W.* the red of evening has vanished from the mountains. — *dmär-täb*° — *dmär-tör* v. *tör-pa.* — *dmär-mdän* *Sch.* 1. bright red(?) 2. ruddy complexion. — *dmär-don Lt.* medicinal herb; in *Lk.* = *bya-po-tsi-tsi.* — *dmär-näy, skud-pa dmär-näy rnyis* two threads, one black, the other red, used in magic. — *dmär-smyig* blackish red. — *mar-zan-zän* scarlet-red. — *dmär-yöl* red china-ware (? opp. to *dkar-yöl*) *Med.* — *dmär-bäd* *Sch.* dysentery, bloody flux. — *dmär-sr (-po)* reddish yellow, honey-coloured *Glr.*

དམས་པ་ *dmäs-pa* (i. e. wounded).

དམིགས་པ་, དམིགས་བྱ་ *dmig-pa, dmig-bu Lex.* and *Cs. hola.*

དམིགས་ *dmigs* sbst. v. the following.

དམིགས་པ་ *dmigs-pa* 1. vb. (analogous to *agom-pa*), to fancy, to imagine *Tar.* 73, 5. prob.; to think, to construe in one's mind, *dmigs-te Glr.* or vulgo *dmigs-la* in imagination, e.g. to do a thing in one's mind, which at the time one is not able to perform in reality; this according to a Buddhist's belief is permitted in various cases (e.g. **stän-mi mgy-la pül-te*° *W.*, to bring an offering in mind, in imagination); it is attended with the same beneficial effects, as

if actually done, and in legends, especially, it is generally followed by a happy realisation of what had been desired. — *dmigs-so* S.O. prob.: it is imaginable, it may be done in mind; *don dmigs-pa* to intend a benefit or profit for another person *Mil.* — Generally 2. sbst., *thought, idea, fancy* རྟོག་པ་, vulgo* *mig(s)**; *dmigs-pai rten* prob.: a thing only supposed, an object imagined *Thgr.*; *dmigs-pa zig ston-pa*, *boḡs-pa* to give (to another person) an idea of, to make a suggestion *Mil.*; **mig-la* *çò gə** *W.* means also: do it, execute it, according to your own mind, I cannot supply you an exact pattern of it; *dmigs-çan* *ingenious, skilful* in contriving *W.*; *dmigs-pa-las dūs-pa* = *bsám-byai yül-las dūs-pa?* — *yéis-med(-par)* *dmigs-pa* (*dan*) *brál-bus-nu* indisturbable by fancies of the mind, free from every working of the imagination *Mil.*; *dmigs-pa-méd-pai snyin-rje* *Mil.* seems to be, acc. to *Thgy.* the pity which the accomplished saint, who has found every thing, even religion, to be vain and empty, feels towards all other beings, in as far as they are still subject to error and mistake, opp. to *çems-çan-la dmigs-pai snyin-rje*, and *ços-la dmigs-pai snyin-rje* the tender sympathies called forth by the sight of beings that are really suffering and of those defective in morality — a play upon empty phrases, in as much as in the very narrative, from which the passage above is quoted, the natural softness of *Milaraspa* is evidently excited by a very positive case, and not by any reflexions of an abstract nature. — **mig-pa-ne zj-pa** (v. *bzô-ba*) *C.* done only in thought, supposed, fictitious; *dmigs tams-çad brjéd-nas* forgetful of all the beautiful fancies, schemes, and airy notions; *dmigs-pa ytód-pa* prob.: to direct one's thoughts, faculties, *la* to *Tar.* 189, 2. (where, no doubt, *ytád-na* is to be read); *dmigs-ytád* *mental object*, *dmigs-ytád brál-bai rnál-byor-pa* a saint that is free from such objects; acc. to our *Lama* also = *ytád-so* q.v.; *dmigs-yád* *Lex.*; (*Sch.*: 'a clear notion'), perh. misspelt for *dmigs-bad* exception from a rule *Gram.*;

a particular mention, marking out, exemption of a person, in magisterial orders or enactments *W.* — *dmigs-bu* a blind man's leader *Dzl.*, *Lex* = *lön-kríd-pa*. — *nyes-dmigs* *Mil.* and elsewh., punishment. In the last three examples the etymological relationship is not quite evident.

དུམ་, རྩུ་ *dmu, rmu* a kind of evil demon, rarely mentioned *Lex.*; *rmu-ryód* wild, angry, passionate; a violent fellow, not safe to deal with *Mil.*; *dmu-bló* a wild, irascible mind *Sch.*; hence *dmus-hyün* terrifying, frightful *Sch.*; perh. also *dmus-lön* blind, bodily blind, whilst *lön-ba* may be applied also to spiritual blindness *Dzl.*, *Gl.* and elsewh., and *dmu-çü* *dropsy*, esp. in the chest and in the belly *Med.*; *dmu-skrán* *Sch.* an oedema, tumour filled with water.

དུམ་ན་བ་ *dmün-pa* darkened, obscured, *blo*; *mün-pa*.

དུམ་པ་བ་ *dmúl-ba* v. *dzúm-pa*.

དུམ་པ་བ་ *dmúr-ba* v. *múr-ba*.

དུམ་ས་ལོང་ *dmús-lön* v. *dmu*.

དུམ་པ་བ་ *dmé-bu* v. *rmé-ba*.

དུམ་པ་བ་ *dmól-pa* I. vb. *Cs.* to curse, accurse, execrate, *dmód-pa byéd-pa* id. *Tar.* 14. 17. — II. sbst. *dmól-pa* *Dzl.*, *dmód*, *Gl.* and elsewh., imprecation, execration, malefliction; *dmód-mo* id.; joined with *bór-ba*, *dór-ba*, *dzúg-pa*, *smó-ha*: 1. to curse, to execrate, *drañ-erqin-gis dmod-pa bor-bai lo bču-ynyis* the twelve years on which a curse had been pronounced by the saint *Dzl.* 2. to swear, to confirm a treaty by an oath *Gl.* 3. to pronounce a prayer or conjuration, *lha-la* to the deity *Gl.* 4. to affirm, e.g. to say **kon-çög ðe** or the like. The word seems to be nearly related both to *smól-pa*, and to *smón-pa*, but, as expressly stated by the *Lex.*, is not synon. with these verbs.

དུམ་པ་བ་ *dmuyál-ba* I. vb. to cut up, to cut into little pieces, meat at dinner *Dzl.*, a punishment of hell *Dzl.* — II. sbst. hell, also *çems-çan-dmuyál-ba*; *dmuyál-bur* *gró-bu* to go to hell, *dmuyál-bu bio-brgyád*

དུག་པ་ *duyug-pa*

the 18 regions of hell; *tsa-dmyal* the hot hell, *gyan-dmyal* the cold hell. — *dmyal-ba-pa*, -*po*, occupant of hell. — **nyal-sa-can*? *W.* poor, miserable, wretched; also like *غيب* *Urd.*, = my own little self, for 'I', in humble speech.

དུག་པ་ *duyug-pa* *Cs.* to show, *dmyug-dmyug-pa*, *dmyug-pa byed-pa* to show repeatedly, to boast. Yet cf. *myug-pa*.

མ་ *rma* wound *B.*, *C.*; *na-lu rma byun* I was wounded; *rma byin-pa* to wound, *rma yso-ba* to heal a wound; *rmai lha-ba* *Sch.* 'a wound growing worse'; yet cf. *lha-ba*. — *rma-ka* 1. the orifice or edges of a wound. 2. *W.* inst. of *rma* wound, "*rul-ti tam-te na-ka ton*" he has been wounded by the bite of a serpent. — *rma-čas* *Sch.* plaster, cataplasm, dressing, bandage. — *rma-rjes* *Sch.* scar, cicatrix. — *rma-rnyin* an old wound. — *rma-smän*, *rma-rtsis* medicine or salve for a wound. — *rma-mtsan* scar *Bhur.* — *rma-ro* *Sch.* scurf, scab. — *rma-dü* a festering, suppurating wound. — *rma-sül* scar. — *rma-srol* *Sch.* the act of wounding, the wound received(?) — *rma-yad* a fresh wound.

མ་ཅུ་ *rma-ču* n.p., the river Hoangho *Glr.*

མ་ཅེན་ *rma-čen* v. *rma-bya*.

མ་བ་ *rma-ba*, pf. *rmas* 1. to ask, obs., *Lex.* 2. to wound *Dzl.*

མ་བ་ *rma-bya* (vulgo often **mab-ja*'), मयूर, peacock, living wild in India, an object of superstition with Buddhists and Brahmanists. — *rma-bya-čen-po* n. of a deity *Dom.*; *rma-čen* *Wilk.*, महाभायुरी *Will.* : 'one of the 5 tutelary deities of the Buddhists'; *Sch.* : *rma-cen bon-ra* 'lord of the yellow stream' (?).

མ་བ་ *rma-v*, province. *rmaü* *Glr.* ground, foundation, *rmaü dñu-ba* to lay a foundation *Glr.*; *rtaug-rmaü* id.; *rmaü-rdo* foundation-stone.

མ་བ་ཅེན་ *rmaü-čér*, *rmaü-čér* or *-čur* *Sch.* 1. pincers to pluck out hairs; 2. instrument for cleaning the nostrils. — 2. *Sch.* rake (instrument).

མུག་པ་ *rmug-pa*

མ་བ་མུག་ *rmdü-lam* *Sch.* = *rmi-lam*, of rare occurrence.

མ་བ་མུག་ *rmdü-pa* or rather usually: *rmdü-du byün-ba*, *rma-d-byün* wonderful, marvelous, and *no-mtsar-rmdü-du gyir-ba* to wonder, to be surprised at, *fq.*

མ་བ་མུག་ *rmaü-pa* *Sch.* wounded; *rmas-pa* v. *rma-ba*.

མ་བ་ *rmi-ba*, pf. *rmiis*, to dream; *rmi-lam* resp. *mnäl-lam* a dream, *rmi-lam za-zi* a troubled dream *Lt.*; *mi-bzan-ba* a portentous, ill-boding dream *S.g.*; *rmi-lam mtön-ba*, *rmi-ba* to dream, *rmi-lam-du räl-bar rmiis* so he dreamt that he had been torn to pieces *Dzl.*; *rmi-lam-du byün-ba* to appear in a dream *Dzl.*; *rmi-lam bräg-pa* *Cs.* to judge of dreams, *bäd-pa* *Cs.* to interpret dreams.

མ་བ་མུག་ *rmig-sa* *Sch.* a saddle that may be folded together.

མ་བ་མུག་ *rmig-pa* 1. hoof, *rmig-pa ka-bräg*, *rmig-bräg* *Cs.* a cloven hoof, *mig-pa-ka-bräg-can* cloven-footed; *rmig-zlüm* an undivided hoof; *rta-rmig* a horse's hoof, also name of a plant *Wdñ.*; *gyäg-rmig* a yak's hoof; *rmig-lčags* horse-shoe *Cs.*; *rmig-(y)zer* horse-shoe nail, hob-nail *Cs.* — 2. *W.* horse-shoe, *gyab-če* to put on a horse-shoe, to shoe.

མ་བ་མུག་ *rmig(s)-pa* lizard, of a small kind *S.g.*

མ་བ་ *rmiü* v. *rmañ*.

མ་བ་ *rmu* v. *dmu*.

མ་བ་ *rmiü-ba* *Cs.* 1. dullness, heaviness. — 2. fog. — *rmus-pa* 1. *Cs.* dull, heavy; *Lex.* peevish, loath, listless. 2. foggy, gloomy, dark, *nam rmiis-pa* a dark night *Dzl.*, cf. *rmügs-pa*; covered with fog, *yul*, *Dzl.* — *rmu-fag* 1. a cord to which little flags are attached, on convents etc. 2. *Glr.* fol. 24, sqq., here the word seems to denote some supernatural means of communication between certain ancient kings and their ancestors dwelling among the gods.

མ་བ་མུག་ *rmüg-pa*, pf. *rmugs*, 1. to bite, *B.*, *C.*, — 2. to hurt, to sting, of bees etc. *W.*;

རྒྱལ་པ་ *rmúgs-pa*

to gall, the feet by friction of the shoes *W.* — 3 to bark *W.*

རྒྱལ་པ་ *rmúgs-pa* 1. a dense fog, *Kyim* fog is coming on, རྒྱལ་པ་ *Cs.* id.; *sais* has cleared away *Cs.*; *rmúgs-pa-ñan* foggy; *nam rmúgs-pa Dzl.* 230, 12, a dark, foggy night (another reading: *rmús-pa*); *Dzl.* 200, 15, *nyin-mtsán-du yul rmúgs-pa (rmús-pa)*, covered with fog, wrapt in darkness. — 2. *Sch.* eyes heavy with sleep. — 3. inertness, languor, laziness *Mil.*; inert, languid, sluggish, *rmúgs-par byéd-pa Dom.*

རྒྱལ་པོ་ *rmün-po* *Cs.* dull, heavy, stupid; *zo rmün-po S.g.* sour milk (?).

རྒྱལ་བ་ *rmür-ba* to gnarl and bite each other, of dogs *Lex.*

རྒྱལ་བ་ *rmús-pa* v. *rmú-ba*.

རྒྱལ་བ་ *rmé-ba* I. to be economizing, parsimonious *Lex.*; *beris- (Sch. srid?)* and *ser-rme-ba Lex.* id. —

II. also *dmé-ba* and *smé-ba* 1. sbst. spot, speck, mark, a natural mark, on a cane *Mil.*; mole, mother-spot; **mé-zöl** *W.* mark of burning; a detestable sin, esp. murder; uncleanness of food, *rme-ytsai-méd* or *ytsai-rme-méd* making no difference as to clean or unclean food *Mil.*; *rme-grüb* moral defilement; *rme-ñá-ñan Wdñ.*, **me-ñá za-kan** *W.*, eating unclean flesh, as an animal that devours its own young. — 2. adj., also *rmé-ba-ñan*, *rmé-ñan Wdñ.*, *rmé-po Lex.* unclean, defiled, contaminated.

རྒྱལ་པ་ *rmé-ru*, n.p. 1. mountain on the Chinese frontier *Glr.* — 2. a castle in Lhasa *Glr.*

རྒྱལ་པ་ *rmeg-pa = ytan order, series, row Lex.*, *rmég-méd-pa* disordered, not regulated.

རྒྱལ་པ་ *rmed* crupper, attached to a saddle, *sgá-yi rméd Lexx.*; *gón-rmed Pth.*

རྒྱལ་པ་ *rméd-pa* I. also *sméd-pa*, pf. *rmes*, to ask, *dri-zin sméd-par mdzad-pa* id. resp. *Mil.*; *snýin-dri sméd-pa Mil.* = *snýin-dri ñá-ba*. — II. to plough and sow; *rméd-du jüg-pa* to cause to be ploughed and sown, e.g. rice *Dzl.*

རྒྱལ་པ་ *rmýá-ba*

རྒྱལ་པ་ *rmen-pa Lex. rmén-bu Lt., ña-rmén Mil.* and vulgo, gland, swelling of the glands, wen.

རྒྱལ་པ་, **རྒྱལ་པ་** *rmel-ba, smel-ba* 1. to pluck out, *C., W., Lex., v. bal.* — 2. to become threadbare *W.* — 3. *Sch.* to appoint, to call, to invite.

རྒྱལ་པ་ *rmo-ñags Sch.* = *smre-ñags*.

རྒྱལ་པ་ *rmó-mo* 1. *Cs.* = *ma-ñin*. — 2. *Sch.* grandmother.

རྒྱལ་པ་ *rmó-ba*, pf. and imp. *rmos* 1. to plough (up), *ñin* frq.; to sow and plough in *bras Dzl.*; *ma rmós-pai lo-tóg* 1. a fabulous kind of grain in the mythical age. 2. maize, *C., W.* — *rmó-po, rmó-mkan* ploughman. — 2. *gyód-rmo-ba* v. *gyód-pa*.

རྒྱལ་པ་ *rmog* helmet *Glr.*; *rmog-tsáns Cs.* 'the padding in a helmet'; *krab-rmog* coat of mail and helmet.

རྒྱལ་པ་ *rmón-ba* vb. and sbst., pf. *rmonis* to be obscured; obscurity, chiefly in a spiritual sense; also adj. obscured, stupefied *Stg.*; more frq. *rmonis-pa*, e.g. *blo*, the mind darkened, by false doctrine *Thgy.*; by sorrow, despondency, = despairing, despondent, unnerved *Dzl.*, with *la* or termin., as to, with regard to . . .; *blo ma rmónis-pa*, or *rmonis-méd Mil.* a mind lively, unimpaired, susceptible, *la* of; *kun-tu-rmón ñas-ñá-ba* an ample share of irrationality, the principal obstacle to the happiness (*ma-kóm-pa*) of those beings which are born as beasts; *rmón-par gyúr-ba* to be obscured, darkened, *byéd-pa* to obscure, to darken *Glr.*, also: to confound, perplex, deceive, = *mgo skór-ba Tar.*; *rmón-bu Lex.* without expl., *Cs.*: 'a kind of distemper'; *rmón-spu* hair of the abdomen and the pudenda, *ra-tug rmonispu thog-pa jom S.g.* the belly-hair of a he-goat tends to heal cancer.

རྒྱལ་པ་ *rmód-pa Cs.* to plough, *rmód-glán* a plough-ox; *rmód-lám Sch.* furrow.

རྒྱལ་པ་ *rmón-pa* 1. the act of ploughing; *rmón-pa rgyáb-pa* to plough *Cs.* — 2. a plough-ox, *rmón-dér* a yoke of plough-oxen. **རྒྱལ་པ་** *rmýá-ba S.g.* sickness, nausea, *kame-rmyá Lex.* id.

རྒྱུ་བ་, རྒྱུ་བ་ *rmyān-ba, rmyān-ba = smyān-ba* to stretch one's self, to stretch forward the neck; *bya-rmyān byān-pa* id. *Cs.* also: to yawn.

མཎ་ *smā* v. *dma*.

མཎ་ *smā-ra* beard *Mil.*, *smā-ra-dan* bearded.

མཎ་ *smag* 1. a sort of medicine of an astringent taste *Med.*; *smāg-rgyu* black pepper. — 2. dark; darkness; *mān-pai smāgrām* id. *Glr.*

མཎ་མཎ་ *smān-tser* v. *rman-tser*.

མཎ་ *smad*, མཎ་, 1. the lower part, opp. to *stod*; *smād-la* downward *Sch.*; *lūs-kyi smād* the lower half of the human body, *frq.*; *smād pyēs-pa* *Sch.*: 'to move the posterior to and fro' (?). — *lūs-smād-bia sā-la yāg-pa* to bring the five lower parts of the body, the belly, the knees, and the points of the feet in close contact with the ground, i.e. to prostrate one's self; hence *žos-gos smād bia* *Dzl.* གཙུ, 16, the five lower pieces of the priestly apparel, perh. breeches, stockings and boots; the meaning, however, of *sems-smād bco-bryādd* *Pth.* I am not prepared to settle — 2. lowland = *man-čād*. — 3. low rank, v. *smād-rigs* below. — 4. with regard to time, the latter part, the second half, མཎ་, of the night, *Dzl.*, of winter, of life etc. — 5. children, in relation to their mother, gen. preceded by *ma* or *bu*, thus: *nād ma-smād* I and my mother *Mil.*; *rgān-mo ma-smād ysum* the old woman with her (two) sons, those three *Dzl.*; also of animals: *rgōd-ma ma-smād ynyis* the mare and her foal, the two *Dzl.*; *bu-smād* (*Cs.* also *mad*) wife and children, family; *nād-pa dei bu-smād* *Mil.* the sick man's family; *bu-smād-rnams* (my) wife and children *Mil.*

Comp. *smād-čal* lowliness, dissoluteness, prostitution, *byān-pa* to indulge in, to practise *Mil.* — *smād-dogs* a subscribed letter *Gram.* — *smād-tsoñ-ma* 'meretrix', prostitute, harlot, *frq.* — *smād-yyogs* nether integuments, breeches, trowsers *Wān.* — *smād-rigs* common people, lower caste *Dzl.*

མཎ་བ་ *smād-pa* I. vb. 1. to bend down; to hand, to reach down, the alms bowl to a little boy *Dzl.*; (*Sch.* 'to stoop'?); *ydon smād-pa* to cast down one's eyes, to be abashed, dejected *Tar.*; *sems* to humble one's self, *la* before *Dzl.*, *tugs* id. resp.: to be condescending, lowly, meek *Dzl.* — 2. to vilify, c. *la* or accus.: to blame, to chide, *bū-mo* one's own daughter *Dzl.*, *bād-gi sems-la* to blame one's self *Dzl.*; to abuse, defame, degrade, traduce, *tsig nār-pas p'dgs-pa-la* (to abuse) the venerable man with base words *Dzl.*, *dkon-mčōg-gi dbu-pān* (to degrade) the highness of the excellent, — to blaspheme; to despise, the doctrine *Glr.*; to dishonour, violate, ravish, *bu-moi lus* a girl *Pth.*; *mā-ga-dha nyāms-smād-pai tse* *Tar.* 192 when (the country of) Magadha had been brought low, had decayed in its prosperity; *smād-pai tsig* or *nag* abusive word, invective, libel; *smād-ra* (prop. *sgra*) id., more in the language of the common people, but also *Mil.*; *smād-ra ydōn-ba* *Mil.*, **tari-čs* *W.* to abuse, to revile; *smād-rigs* common people.

II. abstr. blame, reproof, reproach, disgrace, contempt.

མཎ་ *smān* 1. medicine, physic, remedy, both artificially prepared and crude: medicinal herb, drug; *rīi smān tū-ba* to gather officinal plants on the mountains *Dzl.*; *mēn-la* ལོ་ཅེ་, **man-la* ཇེ་ *W.* (the plant) is used as a medicine; *smān shyōr-ba* to prepare a medicine, *ydōn-ba* to administer, *zā-ba* or *tūn-ba* to take (physic); different forms of medicine are: *tān-gi smān* liquid medicine, infusion, decocture; *pyē-mai smān* powder; *rīl-bu* pill; *ldō-gu* electuary, sirup; *smān-mār* oily medicine (*Tar.* 39, 8); *smān-čān* prob. alcoholic tincture; *brī-ta* extract(?). — Further: *kōn-smān* medicine taken internally, *byūg-smān* used externally, unguent; *byār-smān* plaster; *bēt-smān* soporiferous potion; *skyūg-smān* emetic; *bād-smān* purgative. — *smān-gyi bla*, or *smān-bla* *Glr.* and *Med.*; *Sch.*: 'physician general', yet to my knowledge it is never used in that sense, but only as a god or Buddha of therapeutics; there are eight such gods,

མྱོད་པ་ smód-pa, pf. smad, *Lez.* བྱིན་པ་ v. smód-pa, to blame, *bdag stod* ཇམ་ smod to praise one's self, disparaging others; *ཇམ་ smód byéd-pa* to slander, calumniate *Thgy.*; to depreciate, to make contemptible, *smód-par gyúr-bas* *Stg.* because it would be disreputable, would detract from his honour. For *smod-dzug-pa* it would prob. be better to write *dmód-dzug-pa*.

མྱོད་པ་ smón-pa to wish, to desire, with *la*, *skyid-pa* ཇམ་ la na mi smon for another happiness I do not wish *Mil.*; more freq. with termin. of the infinitive, and then = to pray for, *rgyal-po skyé-bar* (to pray for) being re-born as a king *Dzl.*; *smón-pa bžin-du byéd-pa* to fulfil a prayer *Dzl.*; *smón-pai rnas* the object of a wish or prayer *Cs.*; *yid-smón wish, desire, de téur-ñog-gi yid-smón ná-la med* I do not wish that he should come *Mil.*; *rin-po-nas dā-lia-bur yid-smón byéd-par gyúr-te* having long ago entertained this wish *Stg.*; *yid-smón* 'as worth wishing, desirable; *smón-jug* a wish and its accomplishment, *smón-jug rnyis*; *smón-lam*, བསྐྱེད་པ་, prayer, whether it be in the general way of expressing a good wish or offering a petition to the deity, or in the specific Brahmanic-Buddhistic form, which is always united with some condition or asseveration, as: if such or such a thing be true, then may . . ., *wishing-prayer*. — *smón-(lam) log-(par) dābs-pa* to curse, to execrate.

མྱོད་མགྱིན་ or མྱོད་མྱེད་ smon-mgrin or drin comrade, companion, associate, = *grógs-po* *Lez.*

མྱུ་བ་ smyan? *Sch.*: *smyan byéd-pa* to travel on business; *smyan-byed blo-žan* a traveling clerk not very shrewd *Bhar.* 108; this would seem preferable to the *Ssk.* equivalent, mentioned in *Schf.*'s edition.

མྱུ་བ་ smyár-ba *Sch.* to stretch one's self, after sleep.

མྱུ་བ་གྲུ་, མྱུ་བ་གྲུ་ smyí(y)-gu, smyú(y)-gu thin cane, writing-n; **doi nyi-gu** *C.* goose-quill, **čdg-gi nyi-gu** *C.* steel-pen.

མྱུ་བ་, com. མྱུ་བ་ smyig-ma, smyúy-ma 1. cane, bamboo, *smyug-mai sbubs* tube of bamboo *Cs.* — 2. a pen of reed, *ཇམ་-pu, W.* **žog-če** to make a reed-pen; **di-nyig** *il*, *improp.* also lead-pencil.

Comp. *smyug-krog* *Cs.*, acc. to others, *smyug-sbróg* tube of bamboo; pen-case; small churn, = *gur-gúr* *Cs.* — **nyug-kyim** *C.* house constructed of bamboo. — *smyug-mkan* a worker in cane *Cs.* — *smyug-egdm* a chest made of reed *Cs.* — *smyug-gri* pen-knife. — *smyug-lédg* flag, flag-stick; long bamboo *Cs.* — **nyug-tál** *C.* a flat basket. — *smyug-togs* writer *Cs.* — *smyug-dón* *Cs.* = *gur-gur*. — *smyug-ydán* mat of reed, cane-mat. — *smyug-ydags* an umbrella made of split reeds *Cs.* — *smyug-sder* plate, dish or flat basket, constructed of reed *C.* — **nyug-tā-me-tog** *C.* Carthusian pink. — *smyug-tšigs* knot, node, joint, of reeds. — **nyug-lóm** *C.* flat basket. — *smyug-bād* comb made of bamboo.

མྱུ་བ་ smyín-ba to fast, to observe a strict diet *Med.*; often in a religious sense, *smyin-bar byās-pa* and *ma byās-pa* he who has strictly observed fasting, and he who has not *Do.*; *smyuin-ynds* the fast, the act of fasting; **nyen-ne nyin-ne zóm-če* *W.* to fast, to practise abstinence. *V. Schl.* 240.

མྱུ་བ་ smyúr-ba to be quick, expeditious, in a hurry, to hasten *Cs.* Cf. *myúr-ba*.

མྱུ་བ་, མྱུ་བ་ smyó-ba, myó-ba, pf. smyos, myos to be insane, mad, *čē-ai mi drán-par myó-so* they lost their senses and ran mad (with grief) *Dzl.*; *smyos-sam* is she mad? *Dzl.*; *smyin myé-pas* *Do.*, being deranged; **nyo dug** *W.* he is crazy; to be mad, as dogs *Schr.*; to be intoxicated, *smyó-ba* *kū-ba* intoxicating liquor *Dzl.*; *rdag-tu myé-pai rnas* pot-houses, fuddling-places *Stg.*; fig. *āod-ēdgo-kyis myos* *Dzl.* he is mad with lust; *smyó-bar byéd-pa* to make one mad or drunk. — *smyo-byéd* 1. narcotic, *smyo-byéd-kyi rdeas* narcotic medicine, soporiferous potion, maddening drink. 2. *smyo-byéd-kyi ydon* a demon that causes a state

of stupefaction or insanity. 3. frenzy, mad-
4. symb. num.: 13.

• *myön-pa* insane, frantic, mad, *la-ddg-pa nyön-pa* a madman from Ladak; *glán-po-ös Dzl.* a mad elephant, *kyi* a mad dog; **nyön-pa do dug** *W.* he raves, he is stark mad; **do-nyön zug** *W.* he has been seized with religious insanity, is deranged, which is stated to be occasionally the effect of severe and long continued meditation. Cf. *lhoñ*.

མྱེད་པ་ *smrá-ba*, sometimes མྱེད་པ་ *smó-ba*, also མྱེད་པ་ *smár-ba*, pf. *smra*, imp. *smros* 1. to speak, to talk, *smra ma nis-te Dzl.* growing dumb, speechless, not being able to speak (physically); *dan mi smrá-bar gyir-* to they grew speechless, did not know what to say *Dzl.*; *smra des-nas mir gyir-* to they received the faculty of speech and became men *Glr.*; *belú-bai rnám-pas kyeu dan smrás-te Dzl.* speaking to the youth in a seductive manner; *tsig snyán-par smrá-ba Dzl.* to speak in a friendly way; *des smrá-ba to preach*, *des smrá-bai zál-la lú-ba* to hang on the preacher's lips, to listen very attentively *Pth.*; *da ma smra zig Dzl.* do not lose another word; *smra-mkas(-pa)* speaking shrewdly, well-spoken, eloquent *Dzl.*, *Glr.*; *smra -dód* talkative, loquacious *Ca.*; *smra-nyün* sparing of words, taciturn, *Lt.*; *smra-bédd* forbearing to speak; not being bound to speak *Mil.*; *smra-mčóg*, *smrá-bai dbañ-pyug*, *smrá-bai rgyál-po* = *jam-*

dpál; also to treat of, with reference to books *Was.* — 2. to say, *mí-la* to a person; when it precedes the words that are quoted as they were spoken, (the so-called 'oratio obliqua' being very seldom made use of, one instance v. further on): (*dí-skad-ces*) *smrás-pa* or *smrás-so*; when placed after the words spoken, (*ces*) *smrás-so*, *smrás-te* etc.; *smrás-pa* also is equivalent to he continued *Dzl.*; sometimes it is used impersonally, it is said, e.g. it is said in that letter, where we should say, 'that letter says', *Stg*; *smrá-gyu ma byün-ño* there remained nothing more for him to say (v. above); rarely with termin. inf.: *ytug-par ni na mi smrao* that they will reach it, I do not pretend to say *Thgy.*; *des-par smrá-ba* to profess to know, to understand, like 'artem profiteri' *Dzl.*; *dñds-por smrá-ba* to acknowledge a thing in substance *Was.*, *med-par smrá-ba* to deny it in sum and substance.

Note. The word which forms the subject of this article, though constantly to be met with in books, seems to be hardly ever used in conversational language.

smrañ, *smreñ* *Cs.* word, speech;

smrañ ysol-ba to beg the word,

to beg leave to speak

མྱེད་པ་ *smré-ba* 1. = *smrá-ba* (?) — 2. to wail, to lament *Pth.*; more com *smre-sridgs dón-pa* to utter lamentations; *smre-sñóga-kyi sgó-nas* whining (with joy) *Mil.* — *smre-ysadñ?*

ཅ

ཅ *tsa*, 1. the letter sounding ts; tenuis, as in the words 'it got so cold', cf. however ཅ ཅa; ཅ, ཅ and ཅ represent in *Sek.* and Hindi-words the palatals च, छ and च (छ) — 2. num. fig.: 17.

ཅ ཅwa *Ld.* spunk, German tinder.

ཅ་ཀོར་ *tsa - kór*, *Sek.* चकोर partridge, = *srég-pa*.

ཅ་ཀ་བླ་ཀ་ *tsa-kra-ba-ka* red goose, *Anas ca sarca*.

ཅད་ར, ཅམ་ར *tsa-dar, tsa-sar, Pers., Hind.*

چتر shawl, plaid, cloak, toga

W. —

ཅན, ཅན་མ, ཅལ་ *tsā-na, tsā-nas, tsā-la*
v. *tsam*.

ཅན་ཀ *tsa-na-ka*, more corr. ཅོ་ཀ *Ssk*,
chick-pea, *Cicer arietinum*.

ཅའི་ག *tsā-big*, v. *tsa-big*.

ཅ་རྒྱ *tsa-rág*, **tsa-rág-zér-je* *Ld.* to crackle,
of fire, breaking twigs etc.

ཅར་ *tsā-ru* 1. *W.* curled, frizzled, as hair
and similar things. — 2. *Lex.*: *Ssk*.
meat-offering to the manes.

ཅཤ་(ཀ) *tsa-ṣa(-ka)*, चार, *Coracias Indica*,
jay, roller.

ཅག་གེ *tság-ge* *W.* the black mark in a target,
tság-ge-la *gyob* hit the mark!

ཅན་དན, ཅན *tsān - dan, tsāndan*, चन्दन,
sandal-tree, *Sirium myristi-*
hium, sandal-wood, used for elegant build-
ings, images of the gods, perfumes, medi-
cines *Glr.*, *Med.*; in different varieties: *dkār-*
po, *dmār-po* etc.; also of fabulous kinds:
tsān-dan sbrul-gyi snyin-po, *gór-ṣi-ṣa*, *glān-*
mgo *Glr.*, *Dzl.*; fig. something superior in its
kind, *pa tsān-dan pū-nu mi-la/-tu son* the
elder and younger sons of a distinguished
father perform menial services

ཅན་དོན *tsān-dōn* v. *tsān-dōn*.

ཅལ་ཅུབ, ཅལ་ཅུམ, ཅུབ་ཅུབ *tsab-tsúb, tsab-*
tsúb, tsab-rtsúb
hurry, haste *Ca.*, *tsab-tsúb-dan* hasty *Ca.*; *tsab-*
tsúb mi bya *Lex.* take your time, don't be
in a hurry! *tsab-rtsúb-méd-par* not flitting,
like a butterfly, from one object to another
Mil.; *tsúb - kñi* *Sch.* hastily, in a hurry(?)
— *rtsab-kñi* *Lex.*; *Sch.* a loose, dissolute
course of life(?) — *rtsúb-pa* *Sch.* to hurry,
to hasten(?).

ཅམ་ར་ *tsab-rú* 1. a kind of salt, *tsab-ru-*
tsā *Sg.* — 2. a tube of horn *Sch.*

ཅུམ *tsam* mostly affixed as an enclitic, =
snayed (sometimes carelessly for *tsām-*
pa or *tsām-du*) I. in a relative sense, 1. as
as *ḍi-tsam* as much as this; = so

much, so many; *mí ḍi tsam yód-pa* to kill
so many men *Glr.*; *ḍé-tsam* id.; also emphat.:
ḍos de tsam ḍig bōdd-nas after having given
you so much religious instruction *Mil.*; by
way of exclamation: *ḍi-tsam* how much! *W.*
and *B.*, *ḍi-tsam byas* how much have you not
done! *Glr.*; *ḍi-tsam ... ḍé-tsam* how much...
so much (as much as) *Ca.* — 2. denoting com-
parison, as to size, degree, intensity, like,
as-as, so-as, so that: *ri-ráb tsam* like Sumeru
(in height) *Ca.*; *yānis-bru tsam* as big as a
grain of mustard-seed; **de ri tñn-po tsam*
dug ḍé-togs ḍi yān yod *W.* as high as yon
mountain is also this one; *pūs-mo núb-pa*
tsam even to sinking in up to the knees
(knee-deep); *nyi-ma grīb-pa tsam* so much
that the sun was darkened *Glr.*; *mās rgyid-*
po yān ḍbān-du ḍūs-pa tsam byun he be-
came so (powerful), that he could also sub-
due — or could have subdued — the neigh-
bouring kings *Glr.* — 3. denoting contin-
gency and restriction: perhaps, if need be,
almost, only, but, all but: *tsab rūn tsām-mo*
Wān this may perhaps be used instead,
this may, if need be, supply its place; *btān-*
na nam-mkai bya yān zñ(-pa) tsam yda
if I let him loose, he might almost catch a
bird in the air, — *zñ-pa dān ḍrao* *Mil.*;
with a partic.: *rtags yód-pa tsām-la* — *rtags*
dān yód-pa-la to every one that has the
mark *Glr.*; *rtā dān rūn-pa tsam* *Dzl.* nothing
but skin and bones; *gro mi nūs-pa góg-*
pa tsam *Dzl.* one only creeping, not being
able to walk; *ḍa tsam ḍes kyān* if one knows
but a particle, but a little bit; *sems tsām-*
mo they exist only in our fancy *Was.*; *tsig-*
ma tsam yód-dam *Dzl.* is not the sediment
at least still left? *ḥdag-ma tsam ḍig* *Dzl.*
but a remnant; *brgya tsam* may mean: about
one hundred, or: only one hundred; in some
cases *tsam* is untranslatable: *lia-brgyā tsam*
tams-dād tsai dūs byas-so the 500 merchants
died all *Dzl.* (15,9 a.l c.); *bān-pa tsam yod*
Mil. some grain of truth is in the matter;
tsig dān rñām-par ḍrā-ba tsam ḍug-na-
ḍān *Mil.* though it is all but equal to the
words, i.e. very much like the real tenor
or wording; it may also be combined with

the signs of the cases: *na min tsdm-gyi dgt-slon ma yin Dzl.* I am Bhikshu not only by name, I am not merely called so; *da tsdm-gyi bdr-du Dzl.* till about the present time (standing here rather pleon., as frq. is the case); *bram-ze ytig tsdm-gyi slad-du Dzl.* for the sake of a single Brahmin; *spu nyig-ma tsdm-gyi gyod-pai sems Dzl.* but a whit (lit. a little hair) of repentance.

— 4. *tsdm-na* referring to time: about a certain time, at the time when, when: *nam-pyéd tsdm-na* about midnight; *da tsdm-na* then, at that time; esp. with verbs: *kyim-du phyin tsdm-na Dzl.* when he came home; inst. of *tsdm-na* it is very common to say *tsd-na*; *byéd-gin yod tsd-na* as he was just doing it *Glr.*; *nyid sad tsd-na* when he awoke *Glr.*; *zla-ba bryad son tsd-na* when eight months had passed *Glr.*; esp. col.: **yon tsd-na** *W.* as we came, on our journey hither, when incorr. **tsa-ne* (or *sd-ne*)* is said, which is justifiable only in such cases, as: **ā-ma kyé-sa-ne** from one's birth; *ji-tsam-na* or *-nas* when, yet mostly pleon., in as far as the sentence beginning with *ji-tsam-na* after all concludes with *nas*, *pa dan*, *dus-kyi tse* etc., v. *Feer Introd.* frq., also *Tar.* — 5. *tsdm-du* denoting extent, degree, intensity: as far as, about so far, nearly up to, even to, till, so that, and *tsam* in various other applications: *lam pyed tsdm-du* about half way; frq. with verbs: *bā-spu lāns-pa tsdm-du skrag* *Dzl.* he was so frightened, that his hair stood on end; *dum-bur bēad-pa tsdm-du sdug-bēad-gyis ydāns-te Dzl.* tormented by a pain, as if he were cut to pieces; *bus ma mton-ba tsdm-du dga-sts Dzl.* 'being glad even to a mother's being seen by her child, i.e. so glad as a child is, when beholding its mother again; sometimes *tsdm-la* for *tsdm-na* and *tsdm-du* *Mil.* yet not frq. and more col.: *qib tsdm-la* in the shade; **hin-ni tsdm-la** *W.* under, before, near a tree; *tsdm-gyis* instrum.: *nan-nion tsdm-gyis dōg-das-pa* content with every thing, as poor as it may be; com. added to the inf.: *smrds-pa tsdm-du* as soon as it

had been said *Dzl.* frq., or also: 'in the mere saying so' *Stg.*; inst. of it, col.: **zer tsam zig-la**; *W.*: **zer-ra tsdm-zig-ga**. — *tsam* *yan* with a following negative: not the least, *mōs-pa tsam yan mi byed-pa Mil.* to pay not the least respect; not in the least, not at all: *nyi-ma dan zla-ba tsam yan ltar med Dzl.* neither sun nor moon is to be seen at all. — *tsdm-pa* adj., *mi-tsad-tsim-pa* man-sized, having the size of a man *Tar.* — *tsdm-po* *Mil.* *mi tsdm-po yōns-kyi sems-la jug* prob: I shall enter into the soul of the very first man I meet with; also = *gan* (cf. *rtag gan yōd-pa-la* above). — *Ca.* has besides: *tsdm-po-ba* a comparing, estimating; *tsam-poi tzig* a comparative expression; *tsdm-poi don* a comparative sense (?). II. used interrogatively: how much? how many? **rin tsam?* *W.* how dear?

ཅམཔ *tsdm-pa* 1. v. *tsam* towards end of preced. article. — 2. sbst flour from parched barley, v. *rtadm-pa*. — 3. n. of a country *Tar.* 10, 14; 20, 16; acc. to *Sek. Lezz.* = Bhagalpore, v. *Köpp.* I, 96; in modern geography: the small Hindu mountain-province Chamba on the river Ravi, under British protection.

ཅམཔཀ *tsdm-pa-ka* *Sek.* magnolia, *Michelia Champaca*.

ཅམཅམ *tsam-tsam* tripping to and fro, flitting about *W.* (cf. *tsab-tsab*).

ཅམམ *tsdm-ma* n. of a place, freq. resorted to by *Mil.*

ཅ *tsi* num. fig.: 47.

ཅཏྱ *tsi-tra-ka* *Sek.* 1. a painted mark on the forehead, being the badge of various sects *Sch.* — 2. name of several plants, esp. *Ricinus communis*, so perh. *Lt.*; in *Lh.*: *Anemone rivularis*, common there.

ཅཏྱཀ *tsi-stōg* n. of a purgative *Med.*

ཅཏྱ *tsi-na* ལོག, China *Ca.*; now com. *ma-ha-tsin*.

ཅཏྱཅཏྱ *tsi-tsi* mouse *C.*, *tsi-ghī* id. *Th.*; *tsi-ḥsi* shrew (mouse) *Sch.*; *tān-gi tsi-tsi* field-mouse *Schr.*; *sai tsi-tsi* mole *Schr.*; *tsi-tsi-dzin* n. of a plant *Wdi.*

ཅི་ཅི་ལྷོ་ལ་ *tsi-tsi-dzö-la* *Ca.*, *tsi-tsi-dzö-ba*
Sch. cancer (disease), said to be a
Nepalese word.

ཅི་ཅི་ *tsi-tsi* v. *tsa-tsa*.

ཅི་ཅི་ཅི་ *tsig-tsig byéd-pa* to quarrel, to be
at variance Sch.

ཅི་ *tsitta* *Ssk.* the heart as seat of the in-
tellect, v. *Burn.* I, 637.

ཅི་ *tsid* anvil Sch.

ཅི་ *tsu* num. fig.: 77.

ཅི་དྲ་ *tsi-da, tsé-dai* *ñin* n. of a tree Sch.

ཅུ་ *tsug* for *ñi-ltar* adv. interrog. and cor-
relat., how, as, rarely occurring in books;
Pth.: *de gar gro, tsug byed* where she is
going, and what she is doing. In *W.* com.
in the form *zug*, in such combinations as:
gá-zug for *ñi-tsug, ñi-ltar*; **ñi-zug* or **di-*
zug, and **ñ-zug* or **dó-zug*: 80; **dan de-*
zug de-zug and more of that kind; *de-tsug*
lags in *Leza*.

ཅུ་ཅུ་ *tsug-tsug* the noise of smacking in
entering, *tsug-tsug mi bya* do not
smack *Zam*.

ཅི་ *tsu* num. fig.: 107.

ཅི་གྲ་ *tsu-gur* Sch.: 1. a small tube. — 2. a
little.

ཅི་པོ་, ཅི་པོ་ *tsé-po, tsél-po* a basket carried
on the back, dossier, esp. *W.*;
**dan-tse* or **dag-tse* a wicker basket, **nyün-*
tse or **nyug-tse* a cane basket *Th.*; **tsel-*
dag the wands used for such a basket; **tsel-*
dag a broken dossier *W.*; **tsel-rd* the
frame-work of a basket *Ca.*; **tsel-lün* string
or strap for carrying it.

ཅི་ཅི་, ཅི་ཅི་ *tsa-tsa, tsi-tsi* millet *Ca.*

ཅི་རི་ *tsa-rd* 1 song, tune *Lex.* — 2. = *tsa-rd*.

ཅི་ཅི་ཅི་ *tsag-tsyg, tsag-tsyg sér-ba* to rustle,
'to make a noise like dry hay' *Ca.*

ཅི་ཅི་ཅི་ *tsab-tsab* sharp-pointed, of needles,
thorns.

ཅི་ཅི་ཅི་ *tsam-tse = ñem-tse* small scissors.

ཅི་རི་ *tsau-ri* a species of female demons
Thgr.

ཅི་རི་ཅི་ *tsar-tsér, tsar-tsér byéd-pa* to tremble,
shake, quake Sch.

ཅི་པོ་ *tsél-po* v. *tsé-po*.

ཅི་ *tsu* num. fig.: 187.

ཅི་རི་ *tsó-ra* *Wdh.*, *Ssk.* n. for the medicinal
herb *arúb-ka*; in *Ssk.* *Leza*. no bo-
tanical explication is given, but only the
notice, that it is a perfume; in *Kullu* a
sweet-scented white lily is called so.

ཅི་པོ་ *tsó-pu* (acc. to one *Lex.* = ཅི་པོ་པོ་
which is not to be found; on the
other hand *Burn.* I, 310 gives *tsóy-pu-pa*
= ཅི་པོ་པོ་ one sitting down) the posture of
cowering, squatting, crouching, *tsog(-tsog)-pur*
adód-pa, dúg-pa resp. *bdugs-pa* *Pth.*, col.
**tsón-tsón, tsom-tsóm*, to cower, squat, crouch;
tsóg-pu mi nus he cannot even cower, of
one sick unto death *Thgy.*; *tsog mi yzúg-*
pa of a similar sense Sch. — (The version
'to sit on one leg drawn in' Sch., which has
also been adopted by *Burn.*, may possibly
be founded on a mistake of Sch., who in
Ca.'s explanation: 'sitting in a crouching
posture upon one's legs', prob. read 'upon
one leg').

ཅི་པོ་ *tsón-ka* n. of a place in Eastern
Tibet *Ma.*; *tsón-ka-pa* 1. inhabitant
of that place. 2. n. of a celebrated teacher
of religion and reformer, about the year
1400.

ཅི་པོ་ཅི་ *tsón-tsón* 1. = *tsog-tsog* v. *tsóg-pu*. —
2. *tsón-tsón-la kur* carry it straight
W.

ཅི་པོ་ཅི་ *tsón-dón* v. *ñtsón-dón*.

ཅི་པོ་ཅི་ *tsob-tsób, *tsob-tsób-la dúg-tsé* *Ld.*
to stand or sit in different groups,
not in rows.

ཅི་པོ་ཅི་ *tsór-mo* a five-finger pinch *Ca.*

གཙང་པ་ *ytad-pa* v. *tsag-pa*; *ytad-bu* also
btadys-bu lancet for bleeding.

གཙང་ *ytan* 1. clean, pure v. *ytan-ba*. —
2. n. of a province in *C.*, where *Tasi-*
lhunpo is situated; *ytan-pa* inhabitant of it.

མཚན་བྱ་ *ytan-ba* 1. vb. to be clean, pure
Dom. — 2. sbst. cleanness, purity.

— 3. adj. clean, pure. Most frq. as sbst. with negation: *mi-ytan-ba* impurity, foulness, filth *Dzl.* and elsewhere; excrement *S.g.*; *mi-ytan-ba rnam-pa sna-togs-kyi pün-po* heap of all kinds of filth, mass of corruption, sometimes applied to the human body *Dzl.*; *ytan-ma* adj., clean, as to the body, clothes etc.; *de ni rab-brüts ytan-ma yin* that man is well washed and clean *S.O.*; *ytan-btag-méd(-pa)* one that knows no difference between clean and unclean (cf. *med*); dirty, slovenly; rude, uncouth *Glr.*; *ytan-mar byéd-pa* 1. to clean. 2. to make one's self clean, smart, tidy; **tan-ma jhe'-pa** *C.*, **čö-čö** *W.* is said to be a euphemism for circumcision. — **bul-tan-po** *C.* one that clears his plate, empties his cup; one that does a thing thoroughly. — *ytan-kañ Cs.*, com. *dri-ytan-kañ v. dri.* — *ytan-sbrá* religious purity, མཚན་སྤྱད་པ་ *ytan-sbrá-can* (or *dan ldan-pa*) morally pure, *ytan-sbra-méd-pa* impure *Do.* — *ytan-ris Sch.*: the pure country and its inhabitants, the pure, the saints.

མཚན་པོ་ *ytan-po*, *Ld.* **tāns-po** river, stream; esp. the large stream flowing through Tibet from west to east, gen. called **Yarutsanpo**; *ytan-ču*, resp. *ytan-čab*, id.

མཚན་བྱ་ *ytan-bu* screen, parasol *Sch.*

མཚན་མཚོ་ *ytan-yañ* (or **dzan-dzoñ*?) *Ld.*, steep, rugged, mountainous.

མཚན་པ་ *ytan-pa* to detach with a crow-bar.

མཚོ་བྱ་ *ytai-ba*, pf. *ytai*, to invite, summon, call, appoint *Sch.*

ཀློག་ *ytags* 1. importance *Cs.*, *ytags(su)* -*čö* very important *Lex.*; *ytags čö-bar byéd-pa* to make much of *Cs.*; *Sch.* also *mi-ytags* insignificant; unapt, and *ma-ytags* unimportant; without difficulty, whereas in one *Lex.* *mi-ytags spyöd-pa* is explained by *mi-rigs-pa*. — 2. *Pth.* 85: (but as a girl was born, the king and his ministers were quite in despair, and) *btsin-mo-la yan fugs ytags-čui-bar gyur-to* also the queen's mind

was much dejected(?). — 3. *Mil.*: *ytags-la bebs-pa* frq.; by the context: to subdue, to force, compel, also with supine, *bañs bgyid-pa* to compel to obey. — 4. *Sch.*: *ytags-pai blo* quick comprehension, retentive memory.

མཚོ་མཚོ་ *ytags-pa*, with or without *mčö-ba*, to show one's teeth, to grin *Glr.*; *nam-par ytags-pa* id. *Glr.*

མཚོ་བྱ་ *ytair-ba* v. *ytair-ba*.

མཚོ་བྱ་ *ytug* 1. crown of the head, vertex *Lt.*, *spyi-ytug* id. *Glr.* frq.; *ytug-tu čün-ba* to fasten on the head; fig. *sá-tyig ytsug-tu bčins-pai ga*, cf. *tod*. — 2. tuft, crest, of birds *Sch.* — 3. whirlpool, eddy, vortex, in the water *Sch.*; *ytug-kyil Wdn.*, also *rtsub-kyil*, perh. id.(?) *ytug-rgyän* head-ornament, *ytug-(gs) nór(-bu)* jewel of the head; frq. fig.: most high, most glorious among ..., c.genit.; also *ytug-gi nór-bur gyur-pa Glr.*, = *mčög-tu gyur-pa*. — *ytug-tor* = *tor-čog*, རྩལ་མཚོ་, conical or flame-shaped hair-tuft on the crown of a Buddha, in later times represented as an excrescence of the skull itself, v. *Burn.* II., 558. *Schl.* 209.

མཚོ་བྱ་ལག་ *ytug-lag* 1. sciences, 'literae'; *ytug-lag rnam-pa bčö-brgyäd* the eighteen sciences; *Kyod ytsug-lag čün dzün-pa* thou, who art rich in knowledge and wisdom. — 2. scientific work or works, frq.; *ytug-lag-kan* བཤུན་ལག་, academy, convent-temple and school, cf. also *gändhola*; *ytug-lag-mkan* or *-pa Cs.* a learned man.

མཚོ་བྱ་པ་ *ytugs-pa* to bore out, scoop out, excavate *Sch.*(?).

མཚོ་བྱ་ *rtsub-pa*, pf. *rtsub*, to rub, *rtsub-šin*, a piece of dry wood that is rubbed against another (*rtsub-stán* or *-ytán*) in order to make fire *Cs.*

མཚོ་བྱ་ *ytse-ba*, pf. *ytse* v. *ytse-ba*.

མཚོ་བྱ་པ་ *ytags-pa* = *dzigs-pa* *Sch.*

མཚོ་བྱ་ *ytén-ba* = *ytai-ba* *Sch.*

མཚོ་བྱ་ *ytér-ba* = *tsé-ba* *Lex.*

མཚོ་ *ytso* 1. v. *ytso-lo*. — 2. v. *ytso-d*.

གཙོ་བོ་ *γtsō-bo* (*Sak.* རྒྱལ་པོ་, consequently = *mčog*) 1. the highest in perfection, the most excellent in its kind, *γtsō-bor* or *γtsor byéd-pa*, *lén-pa* to place foremost, to consider the first or most excellent; *γtsō byés-pai bú-mo lia* the five noblest of the girls *Mil.*; *γtsō byéd-pa-rnams* the most respectable, the leaders, the heads *Mil.*; *des γtsō-byus dpon-γyóg-rnams* the higher and lower people subject to him *Pth.* (*γtsō-byed-pa* to be the first, belongs however rather under the head of no. 2); *snágs-kyi γtsō-bo*, *emón-lam-gyi γtsō-bo* (the same as *rgyál-po*) chief spell, principal prayer; *γt-ge γtsō-bo süm-ču* the 30 principal letters, (the letters of the alphabet) *Glr.*; *nad-rnams kün-gyi γtsō-bo* the principal disease, viz. fever *Lt.* (more correct from an Indian than from a Tibetan point of view); *γtsō-čé-ba* very important *Thgr.*; eminent *Tar.*; *γtsō-bor* and *γtsō-čér*, adv., especially, chiefly, principally. Hence: 2. a chief, a principal, master, lord, *rkan-nyis-kyi* (lord) of men, i.e. Buddha *Dzl.*; *rtén-gyi γtsō-bo* the 'lord' of the shrine, the deity to whom a shrine is consecrated, which in the lord's absence is guarded by some servant deity, e.g. *Dzl.* chap. VI.; *čós-kyi γtsō-bo čén-po* grand-master of the doctrine, a title of Sariibu *Dzl.*; gentleman, but chiefly as a title = Sir, Mr., *blón-po γtsō-bo drüg-po*, *γtsō-bo mī drüg* the six (gentlemen) ministers *Glr.*; *γtsō-mo* the most distinguished lady, the noblest, first in rank, *bú-mo γtsō-mo* the most excellent among the girls; *γtsō-mor čé-pa žig* the one most deserving of preference, the one of the noblest appearance *Mil.*; *γtsō-mo mädzäd-pa* to be mistress, resp.

གཙོ་མ་, **བཅོ་མ་** *γtsō-ma*, *btsō-ma* hemp *Scn.*

གཙོ་ཅི་, **བཅོ་ཅི་**, **གཙོ་** *γtsod*, *btsod*, *γtsō* (*Ld.* vulgo "stoad"), the so-called Tibetan antelope, with straight horns standing close together and in the direction of the longitudinal axis of the head *S.g.*, *γtsōd-mo* fem., *γtsod-prüg* the young one, *γtsod-ris* the bones, *γtsod-kul* the wool of it (used for shawls).

བཅན་ *btsa* (*btsa-ba* *Sch.*?) 1. rust, *lädge-kyi btsa* rust of iron; *btsas-zas* *Sch.*, *Kyer Lex.* destroyed by rust. — 2. rust, blight, smut, of corn *Sch.* — 3. = *btsag*, *Sch.* — *mo-btsā* *mona* *Lt.*; *mi-rus-btsa?*

བཅན་བ *btsā-ba* 1. pf. *btsas*, to bear, to bring forth, *čün-ma-la bu btsas* his wife bore, gave birth to, a son *Dzl.*; *bu btsā-bai tabe mi tub* they could not bring forth *Dzl.*; *btsā-pa* what is begotten, new-born children or animals *Do.*; *btsā-zug lanis* pains of labour ensued *Sch.* — 2. resp. to watch, look on, spy, *spyān-gyis* *Cs.*

བཅན་མ་ *btsā-ma* fruit *Sch.* 2. = *btsa* *Sch.*

བཅན་ག *btsag*, རིམ་ག, red ochre *Med.* and *Lex.*; used also of earths of a different colour; *btsag-tān*, *btsag-ri*, *btsag-lān* plain, hill, valley, of red earth; *btsag-yug* some other officinal mineral *Med.*

བཅན་པ *btsāg-pa* v. *tsāg-pa*.

བཅན་མོ་ *btsāg-mo* a certain beverage, = *rtāb-mo*.

བཅན་བ *btsān-ba* prob. = *tsān-ba*.

བཅན་པོ་ *btsān-po* title of sovereigns *Glr.*, alleged to be but Kham-dialect for *btsān-po*.

བཅན་ *btsan* 1. a species of demons, residing in the air, on high rocks etc., mischievous, *Glr.*, *Dom.* — 2. v. the following article.

བཅན་(པོ་) *btsān(-po)* strong, mighty, powerful, of kings, ministers etc., esp. as title of honour: high-potent, *Dzl.*, *Glr.*; hence of family, race, descent: illustrious, noble, *lād-mo btsān-rnams* the queens of high descent, in opp. to a third of low extraction *Glr.*; *btsān-(žin) pyug(-po)* noble and rich *Dzl.*, *Mil.*; strong, violent, *btsān-dug* a virulent poison *Dzl.*; forcible, violent, *btsān-prōgs byéd-pa* to commit a robbery connected with violence *Pth.*; *btsān-tāb-su* by violent means *Pth.*; coercive, strict, severe *bka*, *Krims* *Glr.*, *btsān-par mädzäd-pa* rigorously to enforce (a law); firm, staunch, immovable, not wavering, *tag-btsān* steadfastly abiding by one's word *Sch.*; firm, safe.

བཅས་པ་ *btsan-pa*.

བཅོད་ *btsod*.

sura, *dben-ynd* *Mil.* a safe, inaccessible retreat; *rdzon btsan* a firm stronghold *Les.*; = concealed, hidden, hence *btsan-lan* the innermost dark room in a temple, in which the gods reside, or an apartment for the same purpose on the top of a house; definite, decided, without uncertainty, *can-rygyd-kyi btsan-pa mi náb-din mla btsan-par byed-pai pyir* in order that the doctrine of Buddha by being accurately defined may be secured against subversion *Pth.*

བཅས་པ་ *btsod-pa* imp. *btsod*, to cut small, to chop, wood; to hash, to mince, meat *C.*; *btsab-stan* chopping-block *C.*

བཅས་(ས་)པ་ *btsam(s)-pa* for *tsam-pa*, v. *tsu*.

བཅའ་བ་ *btsal-ba* v. *tsal-ba*.

བཅས་པ་ *btsa-pa* v. *btsa-ba*.

བཅས་མ་ *btsa-ma* 1. also *rtas-ma* harvest, *btsa-ma rta-ba* to reap, to mow *C.* and *Les.*, *btsa-ma ran ta-na* in harvest time *Mil.*— 2. wages, pay, *gru-btsa* *Les.*, fare, passage-money; *la-btsa* *Les.*, *la-dan-gyi btsa*?

བཅོད་པ་ *btsir-ba* v. *tsir-ba*.

བཅུག་(ས་)པ་ *btsug(s)-pa* v. *dsug-pa*.

བཅུད་པ་ *btsud-pa* v. *dsud-pa*, *tsud-pa*.

བཅུན་པ་ *btsun-pa* 1. respectable, noble, of race, family, *rigs tsé-din btsun-pa* id. *Dzl.*; *btsun-pai bud-mé* *Dzl.* a lady of rank. — 2. reverend, as title of ecclesiastics, *btsun-pa-rnams* the ecclesiastics, priests *Ghr.*, = *ban-dhe* and *Sek.* བུ་མ་གྲོ་བ་ (*Tar. Transl.* p. 4, note 7); even *btsun-pa krams-mé* wicked Reverends *Ma.* — 3. creditable, honourable, faithful in observing religious duties, so frq.: *mkaś btsun bzai yam* v. *mkaś-pa*; *tsig-btsun-pa* grave and virtuous discourse *Schr.*, *Sch.*: polite words (?), *tsig mi btsun-pa Thgy.* was explained to me: one whom nobody believes; applied to things: good; thus *Mil.* says of his cane: *spa tsé-ris yé-nas btsun-pa de* this cane of quite an excellent quality. — *btsun-po* = *btsun-pa* 1.,

ryga-rjé btsun-po the noble emperor of China *Ghr.*; as a title v. *angwi*; *btsun-por byed-pa* *C.* to reverence. — *btsun-ma* priestess *C.* — *btsun-mo* 1. woman of rank, a lady; also as a term of address: your ladyship, e.g. in a legend, when a merchant speaks to the wife of a judge *Dzl.*; spouse, consort, esp. queen consort, with and without *rygd-poi*, frq.; *btsun-mo tsé-ba* = *tsun-ma* the principal wife; *btsun-mo-dan* having a wife, *btsun-mo-mé* not having a wife *C.* — 2. nun, *mo-btsun*, id. *Ghr.*, *C.*

བཅུས་པ་ *btsun-pa* v. *dsun-pa*.

བཅོབ་ *btsab-ba* v. *tsab-ba*.

བཅོས་པ་ *btsam-pa* v. *tsam-pa*.

བཅོ་ *btsa*, purification, refining (?) "ser-la *tsa tan-wa*" *C.* to refine gold (which term eventually is the same as 'to boil') v. *tsod-pa*; *btsa-ma*, *btsa-ma* a purified substance, *yer btsa-ma*, purified gold, very frq. with regard to a bright yellow colour *Ghr.*

བཅོབ་ *btsab-ba* v. *tsab-pa*; *btsa-blag-pa* to dye, to colour, *btsa-blag-mkan* a dyer, *Les.*

བཅོས་ *btsa-ma* 1. = *ytad-ma*. — 2. v. *btsa*.

བཅོག་པ་ *btsog-pa* I. vb. v. *tsog-pa*.

II. adj., also (b) *rtad(s)-pa*, *W.* "sog-po" 1. unclean, dirty, nasty, vile, *di-ni tsen-wa* *rtad-pai sa yin* this is a very vile place, says the prince of hades to a saint visiting there; so also every Tibetan will say to a stranger entering his house; *na btsog-din* when I am getting unclean, i.e. when I am confined *Dzl.*; *lus btsog-pa mnyam-pa* *di* this vile stinking body *Dzl.* — 2, in *W.* the common word for bad in every respect, useless, spoiled, troublesome, perfidious (e.g. of a road); injurious; also in a more relative sense, inferior, peer, of goods; *btsog-ndg* tobacco-juice, oil from the tobacco-pipe.

བཅོས་ *btsa* onen *Med.* and vulgo, eschewed by pious Buddhists and ascetics, but a favourite food of the bulk of the people; *btsa* *arag-pa* to roast onions.

བཅོེ་བ་ བཅོེ་བ་ v. བཅོེ་བ་.

བཅོེ་ བཅོེ་ n. of an animal, = *ytod*, q v. — 2. n. of a plant, madder མཁྱེན་མཁྱེན་ (Ruibia Manjit); *btod-bru* seeds of this plant, *btod-hi* field on which it is grown.

བཅོེ་ བཅོེ་, also *btson-pa*, a captive, prisoner, *nyés-pa byás-pai btson* *zig* an imprisoned criminal *Dzl.*; *btson-du dzin-pa* to take prisoner *Dzl.*; *jug-pa* to put to prison; *btson-nas don-pa* to set free, *far-ba* to be released; *bdzi-btson* undeserved imprisonment or detention (ni f.), e.g. of hostages, fig. of people that are snowed up *Mil.* — *btson-kan*, *btson-ra* prison. — *btson-don* 1. dungeon, keep; *Mil.*: *ynás-skabs-kyi btson-don* the dungeon of life. — 2. *W.* deep abyss, gulf, **btson-don ton-na mi mán-poi go kor** many are getting dizzy, when looking into a deep abyss. — *btson-rdzi*, *btson-erui* jailer, turnkey. — *btson-rdzas* prison-fare.

བཅོེ་བ་ བཅོེ་བ་ v. བཅོེ་བ་.

རྩ་ *rtsa* I. subst., 1. re col. *rtsa-ba* (*W.* **sá-wa**) or *rtsa-bo* *Sg.* 5, 1. vein, *rtsa yčód-pa* to open a vein *Dzl.*, **sá-wa gyáb-čé** *W.* id. Owing to the imperfect state of Indian and Tibetan anatomy, resulting from inveterate prejudices both of a religious and intellectual nature, great confusion prevails also in the department of angiology, many different vessels of the human body, and even part of the nerves being classed among the veins, so that it is impossible to find adequate terms for the Tibetan nomenclature. This applies e.g. to the division of the *rtsa* in *čags-pai*, *erid-pai*, *brél-pai*, and *tséi* or *erdy-gi rtsa*, which last term does not correspond to what we understand by artery (*Čé.*); so it is also with respect to the three principal veins, which by a mystic theory are stated to proceed from the heart, *dbú-ma* the middle one, white, *rtayán-ma* the left one, red, and *ró-ma* the right one, white, concerning which cf. the articles *ytum-mo* and *tyig-le*; *rtsa-dkar*, also *rtúni-rtsa* *Med.*, are perh. in most cases the same as artery, acc. to the well-known supposition of the ancients,

that the veins of dead men, appearing empty, contain air; *par-rtsa* id., as in the living body it pulsates; *rtsa-nág* or *krdg-rtsa*, vein, blood-vessel; *rtsa-shubs* is mentioned *Lt.* 147, 10, as a surgical instrument. Some names are more or less clear: *mig-rtsa* seems to be the Vena fac. ext., *rtsa-čün* Vena jugul. ext., *rtsa-čén* or *rtsa-bo-čé* V. saphena magna, *p'o-mtsan-ghi dbus-rtsa* V. dorsalis penis. *rgyú-grog-rtsa*, on the other hand, are the ureters, ni f., which are represented as proceeding from the small intestine. — *rtsa-rgyus* *Med.* 1. *Sch.*: 'veins and sinews' (?); *rtsa-rgyus-gag* an obstruction of the veins *Sg.* 2. title of a book: Directions how to feel the pulse. — *rtsa-čús*, *C.* *rtsa-dus* cramp. — *rtsa-mdúd* an inturgescence of the veins. — *rtsa-ynás* *Mil.* seems to be a net of veins, vascular plexus, any connection of things that may be compared to it, as e.g. the causal connection of the 12 Nidanas (v. *rtén-brel* sub *rtén-pa* comp.) — *rtsa-spán* tissue of veins *Sch.* — 2. pulse, so in *rtsa ltá-ba*, or *rtog-pa* *Med.* to feel one's pulse, and *mton-*, *kan-*, or *čag-rtsa* the feeling one's pulse with the second, third or fourth finger.

II. subst. for *rtad-ba*.

III. particle in conjunction with numerals: 1. gen. connecting the tens with the units, equivalent to and: *nyi-đu-rtsa-yčig* twenty and one; less frq. after *brgya* and *ston*, where also *dani-rtsa* is not unusual, yet examples as the following: *Sg.*, fol. 5, where the sum of 62, 33, 95 and 112 is stated to be — *sum-brgya-rtsa-ynyis*, and *Pth.* p. 34, twice *lia-brgyd-rtsa yčig* — *ston-dani-rtsa-ynyis*, — exclude any doubt as to the proper use of the word. — 2. inst. of *nyi-đu-rtsa-yčig* to *nyi-đu-rtsa-dgu*, *rtsa-yčig* etc. is also used by itself, as an abbreviation, e.g. *Sg.* p. 3, in describing the growth of an embryo from week to week; this use of the word may account for the assumption, quite general in *W.* and *C.*, that *rtsa* in itself is equivalent to 20, for even Lamas of both districts could be convinced only by an arithmetical proof, that the numbers

mentioned in the above passages were 302 and 1002, and not 322 and 1022. — 3. In *bda-rtsa nyi-bu-rtsa*, *bryā-rtsa*, without any units following, e.g. *Tar.* 120, 10, the word evidently stands but plennastically, like *tam-pa*.

རྩ་ *rtswa* (*Bal.*, *Pur. rtswa*, *stswa*) *C.* **tsa**, *Lh.*, *Ld.*, **sa**, རྩ་ *grass*, herb, plant, *rtsa-kai* (or *rtsa-rtsei*) *zil-pa* the dew on the grass *Glr.*; *rtsa nyag yōg* a single blade of grass *Cs.*; *siō-yi rtswa*, *rtswa-siōn* green grass; *rtswa-skām*, and often *rtswa* alone, hay, *rtswa rñd-ba* to mow grass, *fu-ba*, to gather (grass); *rtad-ka C.*, *W.* pasture, pasturage, **śā-ha gyāl-la** *W.* good pasturage. — *rtad-ba* covered with grass, grassy. — *rtsa-mčōg* Kusha-grass *Lex.*, v. *ku-ša*; *rtsa-mčoy* (-*gron*) town in West Assam, where Buddha died *Glr.*; *Kamarūpa*. — *rtsa-tōg* grass-rope *Dzl.* — *rtsa-tūn* grass-gatherer *Sch.* — *rtsa-ydān* grass-mat *Sch.* — *rtsa-yyāb* manger *Sch.* — *rtsa-ras* *Sch.* 'linen', prop. the same as *la-tu* q.v. — 2. euphemism for *rkyag*; **tsa tñ-ica** *C.* to go to stool; *rtswa ču badams Mil.* he suffers from obstruction and strangury.

རྩ་ *rtad-ba*, I. cf. *rtšan* and *rtad*, *Ssk.* རྩ་. 1. root (*W. com.* **bā-lag** for it), stalk of fruits; *rtad-ba lña* five (medicinal) roots, viz. *rā-nunye*, *lčā-ba*, *nyé-sin*, *ā-šo* (better *ā-ša*)-*gandha*, *yzé-na*; *rtad-ba-nas byin-pa* etc. to pull out with the root, to eradicate, extirpate, mostly fig., v. below. — 2. the lower end of a stick, trunk of a tree, pillar; *mā-tog rtad-ba* id. *Mil.*; the foot of a hill, mountain-pass, the latter also *ld-rtswa W.* **lār-sa**; *rtad-bai žal*, lag the lower faces or hands of those images, that represent deities with many faces and hands *Glr.*; *rtad-bai nos* base of a triangle *Tar.* 204, 1; fundament, foundation-pillar, and the like; in later literature and vulgo *rtad-bar* and *rtar*, rarely (*Glr.*) *rtad-ru* postp. with genit., to, at, e.g. to go to, to come to, to be at, both of persons and things, *bud-méd-kyi rtar nyāl-ba* or more euphem., *pyin-pa* to go to a woman *Glr.*, *šin-gi rtar*, even *čui rtar Glr.*; at, near, to, a tree, river etc.; so also

rtad-la to, at; *rtad(-ba)-na Glr.* and vulgo (incorr.) **tsā-nē** *C.* at, near; without a case following: *rtar byān-nas* coming near, stepping up to *Glr.* — 3. root fig. origin, primary cause, also *yzi-rtswa*, e.g. *kor-bai yzi-rtswa yčod-pa Mil.* to cut off the root of transmigration, to deliver a soul from tr.; *rtad-ba-nas byin-pa*, *dōn-pa*, *gōg-pa* etc., also *tsūn-nas*, *tsūd-nas yčod-pa* etc., to exterminate (root and branch), to annihilate; on the other hand: *rtswa-brdār-yčod-pa Mil.*, *rtad-yčod-pa* to examine closely, to investigate thoroughly. — *nyon-mōns-kyi rtad-ba rsum* are the three primary moral evils, viz. *dod-čāgs*, *ze-sdān*, *yti-mug*; *rtswa-brd* therefore might signify: he who has freed himself from them; but it seems to mean also: without beginning or end, unlimited, e.g. *snyin-rje Glr.*, *semu-nyid Mil.*; *dge-bai rtad-ba*, *dge-rtswa* a virtuous deed, as a cause of future reward, *skyēd-pa*, *spyōd-pa*, *byēd-pa* to perform such a deed; *rtad-bai* . . . the original primary, principal . . . e.g. *don*, primitive or first meaning *Cs.*; *rtad-bai nyon-mōns-pa Cs.*: 'original sin', *Sch.*: 'sin inherited from former births'; at all events not identical with the original sin of Christian dogmatics, although the word grammatically might denote it; *rtswa (-bai) rgyud* an introductory treatise, giving a summary of the contents of a larger work, e.g. of the *rgyud-bži*, mentioned sub *bryūd*; also title of other works, *Ssk.* རྩ་ལྟར་, v. *Cs. Gram.*, chronol. table; whether *Sch.*'s translation 'cause and effect' is altogether correct, may admit of some doubt, yet v. below; *rtad-ba dān*, *grēl-ba Cs.* 'text and commentary'; in *rtad-bai ma Thy.* the genitive case stands prob. for the apposition: the mother that is the root of me, in a similar manner as *rtad-bai ran-bžin* nature *Cs.*; *rtad-bai blā-ma* seems to denote the teaching priest, the one by whom in any particular case the instruction is given, opp. to *bryūd-pa*, he to whom it is imparted. A good deal of confusion however prevails here, owing to the ambiguity of the verbal form in *bryūd-pa* and the variable spelling;

v. *rygyed-pa* extr. — *rtaa-tir* Sch.: 'lower end and top' (?) (should perh. be *rtaa-tog*); *rtaa-mi* Tar. 191, 3 is rendered by Schf. with 'Haupt-Mann', principal man. — *rtaa-lag* (Schr.: root and branches) *Lex.* ཕྱལ་ relations, kindred; *rtaa-lag-dan* having relations, *rtaa-lag-med* without relations *Ci.* — *rtaa-dés* Sch.: primitive wisdom. — 4. symb. num.: 9. — II. v. *rtaa* vein.

Note. *rtaa*, vein, is traced by Tibetan scholars back to *rtad-ba*, the veins being the 'roots of life'; in a dictionary the words are better treated separately.

རྩ་ལ་ *rtad-la* v. *rtad-ba* I, 2.

རྩ་ལ་ *rtaan* = *rtad-ba* seldom, v. *rtad-ba* I, 3.

རྩ་ལ་པ་ *rtadna-pa* lizard, *brag-gi* Lt. (*W.* "gag-big").

རྩ་ལ་ *rtad* = *rtad-ba* root, *rtadd-nas* *ryödd-pa* *Mil.* to root out, to eradicate; *rtad* *ryödd-pa*, = *rtaa-brdar* *ryödd-pa*, = *tsar* and *year* *ryödd-pa*, to search, investigate *Mil.*; *gar* *bzugs* *rtad* *bédd-nas* to inquire, search for a person's place of abode *Ptk.*

རྩ་ལ་པ་, རྩ་ལ་པ་ *rtaab*, *rtaab-rtaab* v. *taab-taab*.

རྩ་ལ་པ་ *rtabs* ferment, harm, yeast, prepared of barley-flour; *rtabs-kur* a sweetish sort of bread, made up with it *Ld.*; *rtabs-mo* a beverage brewed from roasted meal (*rtadm-pa*) and water, and made to ferment by adding butter-milk, esp. liked in winter; also call'd *btadg-mo*; *zö-rtabs* Sch. milk-brandy, not known to us.

རྩ་ལ་པ་རྩ་ལ་ *rtabs-ru-tsa* Lt. n. of a medicine.

རྩ་ལ་པ་ *rtadm-pa*, I. sbst. 1. roast-flour, flour from roasted grain, *bras-rtam* of rice, *gro-rtam* of wheat, *nas-rtam* of barley, this last the most common; stirred with water, beer, or *téa* into a pap, it is the usual food in *C.* — *rtadm-bru* roast-flour and grain = victuals in gen. *Kun.* — *rtadm-rin* the price of flour Sch. — 2. urine Lt. *rtadm-mdög* colour of urine.

II. vb. v. *rtadm-pa*.

རྩ་ལ་ *rtar* v. *rtad-ba* I, 2.

རྩ་ལ་ *rtal* 1. skill, dexterity, adroitness, accomplishment; in the first place physical skill, *lag-rtal-dan* of a skilful, practised hand *W.*; *agyu-rtal* id., *stobs* *dan* *agyu-rtal* strength and dexterity *Ghr.*, skilfulness; *rtal(dan)* *ldan(-pa)* skilful, expert, adroit, *rtal-méd* the contrary; *rtal gran-pa* to vie in skill, *rtal sbyöb-ba* to practise, or improve one's self in skill *Mil.*; *rtal* *lor* all skill is gone, *ryud* id. Sch.; *stobs(-kyi)* *rtal*, *Lex.* བརྒྱུལ་ strength, energy, *mfu-rtal* and *rtal-mfu* prob. id. *Dal.*, *S.g.*; *rtal-üt-ba* or *rtal-po-üt* adroit as a gymnastic, wrestler etc.; also sbst. athlete, juggler etc. *Dal.*; *rtadl-gyi* *mönis* a gymnastic feat *Lex.*; *rtal-sbyon* bodily exercise, nimbleness, agility, *bäs-rtal-sbyon* nimbleness in running, *ryöb-rtal-sbyon* agility in flying *Mil.*; *zu-rtal* feats performed in the water; the art of swimming *Ptk.*; vulgo *W.* also for natural, innate abilities: *mtog-rtal-mkan* keen-sighted, *mtog-rtal nyams* of a weak sight; *rtal-tün* Sch. 'skilful, masterly' (?) — 2. in later times used in a special sense of skill, expertness in contemplation, cf. *agömpa*; so frq. with *Mil.*; *bjan-tub-dems-kyi* *rtal ysum*; *lam-gag-méd-kyi* *rtal-ta* such accomplishments 'as will clear the road', — ascetical terms familiar only to the initiated.

རྩ་ལ་པ་ *rtade-ma* v. *btade-ma*.

རྩ་ *rtai* 1. all fluids of a somewhat greater consistency, such as the juices of some fruits, paints, etc., *rtai-dan* viscoid, sticky, clammy; 'tsi *gyäp-pa* C., 'tsi *gyäb-dé*, *kü-dé*, *tän-dé* *W.* to colour, to paint, 'tsi *tän-wa* C. also to solder; *ldab-pa*(?) Sch. to lacker, to varnish; *sbrat-rtai* honey; *näd-kyi* *rkyn* *rtai* a medical draught, potion *Dal.* V. 4, 7, (another reading: *eman*); *bédd-rtai* nectar; *töw-rtai* painter's colour, *dkär-rtai* white-wash, *näg-rtai* black paint, *dmdr-rtai* red paint; 'sdr-tai' C. gilding, 'stäl-tai' silvering C. — 2. applied to external appearance: 'dön-ti' *W.* complexion; even *spa* *rtai* *Jam* *ka-dög* *lgo-pa* *de* this cane, as to its outside smooth, as to colour beautiful *Mil.* (unless *rtai* be = shell, bark, rind?)

— *rtsi-tóg* juicy fruit; *rtsi-tsi* 1. fruit-tree *Ph.* 2. tree, in gen. *Glr.* and elsewh., frq.
— *rtsi-gu* fruit-kernel, the kernel in a fruit-stone (not the latter itself *Sch.*); *W.* for “*tai-gu*”, q.v.; *rtsi-gu-mar-nag* oil extracted from the stones of apricots; *rtsi-már Lt.* id.

རྩིས་ *rtsi-ba*, pf. (*b*)*rtsis*, fut. *brtsi*, imp. (*b*)*rtsis(s)* 1. to count, “*si-te bór-čé*” *W.* to pay down, money; cf. also *rtsis*. — 2. to count, reckon, calculate, *mí ré-la phul ré-ré tít-du* reckoning a handful to each *Dzl.*; *zag skm-ču-la zld-ba yčig, zld-ba bču-ynyis-la lor rtsi-ba* to reckon a month at 30 days, a year at 12 months *Thgy.*; *mí-lo-ltar rtsi-ba* to count by the years of a man *Thgy.*; *gañ bzan rtsi-ba* to calculate which (day) be a propitious one *Glr.*; *duz rtsi-ba* to reckon up, to compute the time *Mil.*; “*čə-mín dāl-la si-čé*” *W.* to reckon among the adults; *yón-tan-la skyón-du rtsi-ba* to consider good qualities as faults, = *ltd-ba* I, 2; *brduñ rtsi* he may be reckoned to strike, i.e. he is very likely to strike, threatens to strike *C.*; *brtsis zin* 1. the account is closed, the bill is ready. 2. product, sum total.

རྩེ་ *rtsiu* n. of a plant, = *pri-yán-ku Wdn.*

རྩེ་པ་ *rtsig-pa* I. vb., pf. (*b*)*rtsigs*, fut. *brtsig*, imp. (*b*)*rtsig(s)*, 1. to build, whether of stone or of wood, *kán-pa*. — 2. to wall up, ego a door *Glr.* — II. sbst wall, masonry.

Comp. *rtsig-skyábs Stg.* is said to be = *rtsig-rmán*. — *rtsig-nés* side of a wall. — *rtsig-rdó* stone for building. — *rtsig-dpón* master-mason, architect. — *rtsig-phur* a peg in a wall, wall-hook, to hang up things. — *rtsig-rmán* fundament of a wall. — *rtsig-zur* edge or ledge of a wall *Thgy.* — *rtsig-bzó-pa* brick-layer. mason. — *rtsig-yyóg* journeyman mason.

རྩེ་མ་ *rtsihs*, *Sch.*: “*rtsihs-čé* very gracious and well-affected” (?), prob. should be *rtsis-čé* q.v. no. 3.

རྩེ་མ་མ་ *rtsihs-ma* turbid matter, sediment, impurity, = *tsigs-ma Sg.*

རྩེ་བ་ *rtsin-ba* adj. and sbst., coarse, clumsy, rough, rude; coarseness etc., *B.*; *rtsin-*

po B. and *C.*, *rtsin-gé C.*, *W.* id., but only adj.; *pye* coarse meal, grits (opp. to *žib-po*, *čám-po*); *spyéd-pa rtsin-ba* of rude manners *Glr.*

རྩེ་པ་ *rtsid-pa* the long hair of the yak, *rtsid-tágs* = *re-tágs* coarse cloth manufactured of it; *rtsid-stán* saddle-cloth *Mil.*; *rtsid-gúr* tent-covering made of it.

རྩེ་(ས)་མ་ *rtsi(s)-ma* 1. rib, *rtsi-b-mai bār-nas* from between the ribs *Glr.*; *rtsi-b-lógs pyas pyon* all the ribs of the right and left side *Dzl.*; *rtsi-b-lógs nd-ba* pain about the ribs *Do.*; *rtsi-b-rin* the upper ribs (?) — 2. spoke of a wheel, frq.; *rtsi-b-kyi mu-kyúd* felines composing the rim of a wheel *Cs.*; in ornamental designs the *rtsi-ba* are often fanciful figures, supplying the radii of the circle; further: the sticks or ribs of a parasol, canopy etc. *Glr.*; the spars of a felt-tent, the ribs or futtocks of a boat *Schr.* — *rtsi-b-ri* n. of a mountain, = *əri-ri*.

རྩེ་ས་ *rtsis* 1. counting, numbering, numeration, *rtsis-las das-pa* innumerable *Mil.*; “*bód si-la, món-si-lu*” *W.* according to Tibetan, according to Indian counting or computation of time (is to-day the twentieth); “*mí-si, dón-si*” *W.* numbering of the people, of the domiciliated; “*mág-si tán-čé*” *W.* to hold a numbering of military forces. — 2. account, *rtsis byéd-pa Glr.*, *debs-pa Mil.*, *gyáb-pa C.*, *W.* “*kor-čé, (l)ta-čé*” to calculate, to compute, *rtsis-su shyár-ba* to count together, to sum up *Dzl.*; calculation, computation (beforehand), scheme; “*zag nyi-ču-la gro- (or ča-rtsis yod)*” *W.* in about 20 days we calculate, i.e. we intend, to go; “*šin-ta gyág-si yód-pe dus-tód-la*” *Ld.* at the hour, when according to their calculation the carriage was to start; *rtsis-kyis (or rtsis byás-nas) nód-čes-pa* to find by computation *Glr.* — *skár-rtsis* astrology, astronomy; *dkár-rtsis, nág-rtsis*, acc. to *Cs.*: Indian and Chinese astronomy and chronology. — 3. estimation, esteem, *rtsis-po čén-po byéd-pa* to value, to make much of, *lúskyi rtsin-po-čé* one that makes much of his own body, by indulging and adorning it *Thgy.*; *rtsis-rtsis byéd-pa Sch.* id.; *dé-la bla-*

lhag-tu rtsis-su byed he' respected her beyond measure *Tar.*, *Schf.* — **si-riug** vulgo *W.* for *rtsis* in most of its significations.

རྟེན་པ་ *rtsis-pa* 1. also *rtsis-mkhan* mathematician, astronomer, soothsayer; accountant *Cs.* — 2. n. pr. *rtsis-pa ḍi-mgron* secular, *rtsis-pa mgron-nyer* spiritual name of the late Resident of the Sikim government at Darjeeling, called by the English Cheboo Lama, † 1866, v. Hooker Journ. — *rtsis-dpon* a chief mathematician, chief accountant, receiver general *Cs.*

རྟུབ་པ་ *rtsub-pa* I. vb. to revile, abuse, v. *nor* *rtsub-pa* sub *no*.

II. adj., com. *rtsub-po*, *rtsub-mo* *Sak.* བརྟུབ་, uneven, rough, rugged, of the skin, cloth etc.; coarse, grained, powder; rough, wild, dreary, countries, *ron-rtsub* with wild ravines *Glr.*; bristly, hair; harsh, tart, astringent, of taste *Med.*; also applied to any thing of a highly aromatic, pricking, pungent or acerb taste, such as onions and similar vegetables, liable to cause both dietetic and religious scruples; *rtsub-zas* food of this description; in music: strong, forte; of sentiment and behaviour: rude, unfeeling, regardless, callous *S.g.*, *Glr.*

རྟེ་ (**མོ་**) *rtse(-mo)* 1. point, top, peak, summit, *Kan-*, *gri-*, *ri-*, *ḍin-rtse*, or *Kan-pai* etc., *rtse-mo* gable of a house, point of a knife, top of a hill, head of a tree; of convents, royal palaces, resp.: *dbu-rtse* *Glr.*; *la-rtse*, *W.* **lar-se** (cf. *rtsa-ba* I, 2.) **la-se** summit of a mountain-pass; *rtse dan logs-su* terminal and lateral *Wdn.*; *rtse-sgro* *Glr.* flag-feather, pinion; *ḍa rtse-rin* hat with a high crown *Tar.*; *rtse ycil-ba* *Sch.*: to break off the point, to blunt; *rtse-reg-ḥe* *Mil.* very sensitive, touchy, not to be touched with the tip of the finger. — 2. point, particular spot, *rtse ycil-tu lta-ba* to look at one point; also adv., to look steadily, unremittingly, as: *ran-gi grib-ma-la rtse-yecil-tu lta-ba* *Wdn.*, also *Tar.* frq.; *sems rtse yecil-tu byed-pa* to direct the mind to one point, frq.; *sems rtse-yecil-tu byas-pai tin-ne-dzin-la ḍugs-te* *Dzl.*; aim, *tse ḍii rtse yecil* as this life's only aim *Mil.*

རྟེན་པ་ *rtse(-ba)*, pf. *rtse*, imp. *rtse(s)*, རྟེན་པ་ (different from *brta(-ba)*) 1. to play, *mig-mān* at chess *Dzl.*; to sport, to frolic, used also of animals *Dzl.*; *rtse bro yton-ba* to run to and fro, playing and skipping, of deer *Mil.*; to joke, to jest, *rtse-ḍin dgd-ba*, *rtse-dga spyad-pa* id.; **ydi(s)-pa se-ḥe** *W.* id.; to enjoy, amuse, divert one's self, to take recreation, *tsal-gyi nan-du rtser son* they went on a pleasure party into the woods *Dzl.*; euphem. of cohabitation, *ḍi dan rtse-bar byao* *Pth.* I mean to enjoy her.

Comp. *rtse-mkhan* player, gambler, gamester. — *rtse-grōgs*, *rtse(-grōgs)* play-mate. — *rtse-dga* v. above. — *rtse-rgod* sport and laughter. — *rtse-sa* play-ground, place of amusement. — *rtse-sems* a mind fond of play; *kyod-kyis rtse-sems yin mod kyan* though you may still relish pleasures *Pth.*

2. to touch, *W.* **lag-pa ma se** do not touch it with your hand. — 3. to shudder (cf. *spu*).

རྟེན་པ་ *rtse-ḥün* = *rtsa-ḥün*, Vena jugularis externa.

རྟེན་པ་ *rtseg(-pa)*, pf. (*b*) *rtsegs*, fut. *brtseg*, imp. *rtseg*, *W.* **sig-ḥe(s)** 1. to lay one thing on or over another, to pile up, stack up, build up, wood, boards; to put slices of meat on bread; fig.: *na-ro nyis brtseg* two 'naro' one above the other, རྟེན་པ་, *Gram.*; gen. double; *Kan-pa rtsegs-pa* 1. 'a house of two stories' — a stately building, palace; by this word *Wdn.* explains *Kan-bzan*, v. *bzān-po*. 2. acc. to other *Leaz.*, an apartment built on another, an upper chamber; balcony on the roof of a house, རྟེན་པ་; *rgya-grām brtsegs-pai mḥod-rtēn* a chod-ten with a cross (v. *rgya-grām*) on the top *Pth.* — 2. to tuck up, clothes *Cs.* — 3. *dbugs rtsegs-pa*, *gyen-du dbugs(-kyis) rtseg-pa* *Med.*, short-breathed, asthmatic, panting, gasping, from fright etc., or as a sign of approaching death. — *dkon(-mḥog) brtsegs(-pa)*; རྟེན་པ་ title of a book.

རྟེན་པ་ *rtse(-ba)*, pf. *brtseis*, fut. *brtsei*, imp. (*b*) *rtseon(s)* to tuck up, truss up.

རྟེན་པ་ *rtse(-pa)* I. also *rtse(-pa)*, — *rtse(-ba)* to play; *rtse(-ba)* id.; *rtse(-mo)*

play, game, *dga'-bai rtseḍ-mo byed-pa* Dzl.; *glu gar rtseḍ-mo byed-pa* to sing, dance and play Glr.; *rtseḍ-mo toy*, *byis-pai* children's toy Mil.; *rtseḍ-mo-can* playful, sportive, merry Cs.; *rkyäl-*, *gar-*, *gri-*, *čöl-*, *mčön-*, *rtä-rtseḍ* the sport of swimming, dancing, fencing, dicing, leaping, riding Cs.; *ryen-rtseḍ* play, amusement, diversion; *rtseḍ-dga* id. Sch.; *to-to-lin-lin rtseḍ* q.v.; *rtseḍ-jo*, *rtseḍ-jo*, *W. *sén-jo** sport, public amusement, popular pleasure; *yčön-nu rtseḍ-jo* *tsöga-kys bskör-nas* surrounded by a number of youthful playmates; **sén-jo tän-čö** *W.* to arrange a sport.

II. to varnish (?).

རྩོད་མ་ *rtseḍ-ma* the disagreeable feeling in the teeth produced by acids Sch.; *rtseḍ-am* a shivering, cold shudder Sch. v. *rtseḍ-ba* 3.

རྩོད་མོ་, རྩོད་པ་ *rtseḍ-mo*, *rtseḍ-pa* v. *rtseḍ-pa*.

རྩོད་གོག་ *rtseḍ-gög* Mil., acc. to Sch.: calf of the leg.

རྩོད་ *rtseḍ* v. *rtseḍ-ba*.

རྩོད་(ས་)པ་ *rtseḍ(s)-pa* v. *brtsöḍ-pa*.

རྩོད་ལྔ་ *rtseḍ-lān* n. of a certain era or period of the world v. *dus* 6.

རྩོད་པ་ *rtseḍ-pa*, I. vb., pf. *brtsad* to contend, to fight with arms Dzl.; with words: to dispute, debate, wrangle, frq., *dañ* with, *la* about; *rtseḍ-čün mi-snyān rjöd-pa* to speak evil words, to use bad language, in quarreling.

II. sbst. dispute, contention, quarrel; disputation Glr.; *rtseḍ-pa grān-pa* to compete in disputation Glr. — *tsād-mai rtseḍ-pa* a learned debate about words; *rtseḍ-pa-rnams* points of controversy Tar. 132, 18, Schf. — *rtseḍ-yä* the subject of a disputation.

རྩོད་(ས་) *rtseḍ(-ma)* Pur. nausea. vomiting, **rtseḍ yög** he grows sick; **rtseḍ-čas** to be sick, to vomit.

རྩོད་པ་ *rtseḍ-pa* I. vb., pf. (*b*) *rtseḍ-pa*, *rtseḍ-pa*, fut. *brtsam*, imp. *rtseḍ(s)* 1. to begin, commence a work, to be about, to set about an undertaking; *brös-par brtsams-te* being about to run away Dzl.; *čös-las brtsams-te*

rtseḍ-do it was about religion that our dispute began Tar.; *no-lög brtsams-pa-las* beginning, stirring up an insurrection Glr.; *dé-nas brtsams-te* beginning at this place, from here, from that time (cf. *bzünis-te* sub *bzün-ba*). — 2. to make, to accomplish, *yeḍ-bai las mi brtsām-mo* so he will not accomplish the business of healing; com. to compose, to draw up, in writing, *bstān-bčos rtsom-mi* author, writer, composer Pth.; *brtsom-gris rtsom-pa* Dzl. frq., to work diligently, carefully; to take pains, to exert one's self, *rtsom-par*, or *rtsom-pa-la mkās-pa* a clever writer, an elegant composer, which title in Tibet is applied to any one, that exhibits in his style high-sounding bombast with a flourish of religious phrases; *čad rtsod rtsom ysum-gyi bād-gra* Glr. prob. a school, in which religion is taught and explained, combined with disputations and written compositions. —

II. sbt. beginning, commencement (ཡར་འོ་མ་), *rtsom-pa dañ-po* the first beginning Ld.-Glr.; a doing, proceeding, undertaking, deed Tar.

རྩོད་པ་ *rtseḍ-ba* 1. vb. to endeavour, to take pains, to give diligence; *rtseḍ-bar* adv. diligently, zealously; *kyöd-kys rtsöl-bai dū-la bab* now you must use dispatch Pth.; *rtseḍ-méd* unsought, *rtseḍ-méd grō-bai don byed-pa* to seek the welfare of beings without their caring for it Glr.; *srog rtsöl-ba* Lex. and Mil., acc. to Sch.: to draw breath, to take fresh courage, which seems to be implied by *dbugs rtsöl-ba* Ma.; *nyal-po rtsöl drag(-na)* if cohabitation is immoderately indulged in Med. — 2. sbst. zeal, endeavour, exertion, *rtseḍ-ba skyed-pa* to use diligence Lam.

སྒྲུབ་ *stsöl-ba*, pf. and fut. *stsöl* (**söl-wa*, *söl-wa**), 1. to give, bestow, grant, when the person that gives is respectfully spoken to, much the same as *ynan-ba* q.v.; *stsöl-du ysol* please to give, to grant etc. Dzl.; *bäd-gi lām-rgyags stsöl čig* pray, give me provisions (provender) for the journey Dzl.; to give back, to return what had been lent Dzl.; to grant, bestow, afford, give (as

a present); also for *ཤོ་མ་* to send, to send out, so at least in *W.*; further: *W.* **ja sal, lu-gu sal, deb-sal** please to give me some tea, to lend me some paper, pray, give me change; or more pressingly: **ja sal gos** I earnestly request you for some tea etc., I entreat you to . . . ; **sal mi gos** I thank you, I do not want it; *bka-stsal-ba* v. sub *bka*; *dnice-grub stsol-ba* to bestow spiritual gifts (?). — 3. sometimes incorr. for *bsal-ba* (*sal-ba*) to clean, to clear, to remove *Dzl.*

བརྩམ་པ་, བརྩམ་པ་ *brtadd-pa, brtadm-pa*
v. *rtadd-pa, rtadm-pa*,
sometimes incorr. for *btadd-pa, btadm-pa*.

བརྩེ་བ་ *brtse-ba* vb. to love, sbst. love, affection, kindness, nearly the same as *byams-pa*, frq. preceded by *nyin*, resp. *ñugs*, q. v.; *brtse-bas* out of love, kindness, e.g. *nyin-ba* to give something out of love; with love, lovingly, kindly, e.g. *skyön-ba* to protect; *brtse-bai* *ñig* words of love, kind exhortations *Glr.*; *brtse-bai* *ñyag-bri* your very kind letter; *nyin-brtse-ba*, resp. *ñugs-brtse-ba* = *brtse-ba*; *brtse-ba-can*, *brtse-ldan* loving, affectionate, kind; *brtse(-ba)-med(-pa)* unkind, unmerciful, ungracious; *brse-ydün*

love, affection, *ña-mä brtse-ydün* *ñe yan* *ñi* *ñig bya* what could even parental love do? *Glr.*; *lha-prug ydön-nui brtse-ydün* de this proof of love on the part of young goddesses towards me *Mil.*

བརྩེན་པ་ *brtson-pa* 1. vb. with *la*, to strive, to aim at, to exert one's self for, *tsögs-pa-la* an accumulation of merits, frq.; *brtson-par byed-pa*, or *gyur-ba*, also with *miön-par* preceding it; to apply one's self, *lüs-la* to business, *ñugs-dam-la* to meditation *Dzl.*, *Mil.* — 2. sbst. (*Ssk.* སྒྱུ་ལྡན་, *virtus*) endeavour, effort, care, exertion, *byä-ba-la brtson-pa* alacrity, readiness to act *Wdn.*; more frq. *brtson-grüs* v. below. — 3. adj. = *brtson-pa-can*, *brtson-ldan* *Mil.*, diligent, assiduous, studious, *sgrub(-pa)-la* eager to obtain power over demons *Mil.*; *brtson-par* on purpose, with intention, wilfully; as sbst. mostly *brtson-grüs*, with *skyed-pa*, *byed-pa*, *rtadm-pa* to use diligence, to show energy, zeal etc.; *brtson-grüs drdg-po* intense application; *brtson-grüs-can* assiduous, studious, *brtson-grüs nyäma-te* *Stg.* having lost one's energy.

ཆ

ཆ 1. the letter *tsa*, the aspirate of ཅ (cf. ཅ), sounded *ts*. — 2. num. fig.: 18.

ཆ བཟ་, 1. hot, v. *tsa-ba*. — 2. grandchild, v. *tsä-bo*. — 3. v. *tsa-tsa*. — 4. resp. illness, complaint *C.*

ཆ རྩ་ *tswa* salt, *tswa dbe-pa* to salt, with *la*; ཆ རྩ་ *nyén-dä* *W.* to taste, to try, food prepared with salt; *ka-tu-tswa* alum *Med.*; *rgya-tswa* sal-ammoniac *Med.*; *lön-myan-tswa* alum *Lt.*; *rdo-tswa* rock-salt *Cs.*; *ba-tswa* impure soda, v. *bä-mo*. — *böd-tswa* *Lt.*? — *ldan-tswa* = *tswa*. — *tswa-ka* salt mine *Cs.* — **tsa-(ku-)dan* *W.* saline, salinuous. —

tswa-ngo place where salt is found. — **tsa-tse* sal-ammoniac *C.* — **tsa-çu** salt-water, brine; acc. to some, vinegar (?).

ཆ་སྐྱོད་ *tsa-skör* v. *tsä-bo*.

ཆ་ལྷ་ *tsa-län* v. *tsa-tä*.

ཆ་ལྷ་ *tsa-lrü* v. *tsa-ba*.

ཆ་གཤམ་ *tsä-ga-bu*, also *tsä-ga-bu*, *tsag-täg* grasshopper, locust *C.*

ཆ་གཤམ་ བཟ་ཤེད་མ་ *tsa-yetg-ma* thick blanket, quilt *C.*

ཁྲ་ བཟ་ཅུ v. *tsa-ba*.

ཚྭ་ སྒྲ་ཅུ v. སྒྲ་.

ཚྭ་ལྟ་ *tsa-dräg* haste, hurry, **tsa-dräg jhe dig** C., **tsa-räg ton** W. make haste! — adv. *tsa-dräg-tu* Sch. but also **mä tsaräg dog** W. come quickly, without delay! ཚྭ་ལྟ་ ལྟ་ : anxiety about, tender care for ཚྭ་ལྟ་ ལྟ་ g, ni.f.; **tsa-na-can** W. selfless, careful, attached, **tsa-na-mäd-kan** W. indifferent, unfeeling, callous; *kan-pa* **tsa-na kir-kan** W. one that has to care for the welfare of a household or community, superintendent etc.

ཚྭ་ལྟ་ *tsa-mädg* Sch. = *mädg-tsa* ink.

ཚྭ་ལྟ་ཚྭ་ལྟ་ *tsa-phan-tad* C. dresser, kitchen-table.

ཚྭ་ལྟ་ *tsa-big* Ld. a little.

ཚྭ་ལྟ་ *tsa-ba* I. vb. to be hot, *so-ga-la* *nyt-mai od-zér ráb-tu* *tsa-bas* as at the time of the Soga the rays of the sun are very hot.

II. sbat. 1. heat, *tsa-bas ydan-ba* to be tormented by the heat S.g.; *tsa-bai dus-su* during the heat of the day, at noon, cf. *dro Mil*; *tsa-ba ni bell-bar gyir-to* the heat changed into coolness Dzl.; *tsa yzer-ba* the burning of the heat, or of the sun Sch.; *tsa-bai nad* Lt. the fever-stage in diseases; *tsa sel-ba* to cure an acute disease Sch.; *tsa-bas rnyed-ba* to lose one's appetite in consequence of great heat Sch. — 2. warm food, *stör-ba*, *drén-pa* Mil; *tsa-yüg-ma* one that in twenty-four hours takes but one regular meal. — 3. spice, condiment, *tsa-ba yeum* རྒྱུ་ལྟ་, black pepper, long pepper, ginger.

III. adj. (vulgo **tsim-mo** C., **tsin-ts** W.) 1. hot, warm. — 2. sharp, biting, pungent, of spices etc. — 3. stinging, prickly, thorny Ptk. —

Comp. *tsa-lu* colic, gripes Ld. — *tsa-gón* forenoon Sch. — *tsa-gran* 1. hot and cold. 2. (relative) warmth. — **tsan-gyal** W. inflammatory fever. — *tsa-léib* v. *léib*. — **tsa-tu** 1. a hot spring C. 2. a warm bath C. — *tsa-bra* dinner Sch. (?) — *tsa-mig* red pepper Ld. — **tsim-mo* C. hot, warm. — *tsa-dmyal* hot hell. — *tsa-zér*

'glowing ray', po. for sun. — **tsan-lén** W. hot, passionate, ardent; in the rut. — *tsa-lam* Sch.: half a day's journey, a march before breakfast, = *tsal-mai lam*. — *tsa-boubs* Lt.?

ཚྭ་ལྟ་ *tsa-bo*, resp. *dbón-po* B., *sku-tsa* C. 1. grandchild, grandson, Ld. **mé-mä-tsa-wo**. — 2. nephew, brother's son Dzl.; Ld.: **d-éin-tsa-wo**. — *bi-tsa* v. *bu*; *yán-tsa* great-grandchild, *yán-tsa* great-grandchild, *yán-tsa* id. Sch. — *tsa-skór* grandchildren Sch. — *tsa-mo* 1. granddaughter. 2. niece. 3. wife Ld. — *tsa-éin* nephew and uncle Mil. — *tsa-yüg* nephews and nieces Sch. — *tsa-yüg* grandchildren, *tsa-yüg mán-poi* *dó-to* the many grandchildren's tattling Mil.; offspring, in gen., *bu-tsa-yüg* id. W., C.; **tsa-wo tsay-yüg yán-tsa yán-tsa** W. children and children's children.

ཚྭ་ལྟ་ *tsa-mig* v. *tsa-ba* comp.

ཚྭ་ལྟ་ *tsa-mo* 1. v. *tsa-ba*. — 2. v. *tsa-bo*.

ཚྭ་ལྟ་ *tsa-tsa* 1. little images of Buddha, and conical figures, moulded of clay and used at sacrifices Schl. 194, 206; *tsa-kan* place for keeping them Ca.; fig. *ká-nas mé-yi tsá-tsa*, pro from his mouth proceeded cones of fire Ptk. — 2. Bal. for *tsa-dräg* hastily, quickly; *tsa-tsa-mäd* slow, slowly.

ཚྭ་ལྟ་ *tsa-yüg* v. *tsa-bo*.

ཚྭ་ལྟ་ *tsa-zar* v. *tsa-dar*.

ཚྭ་ལྟ་ *tsa-räg* v. *tsa-dräg*.

ཚྭ་ལྟ་ *tsa-ré* lamb-skin, **tsar-läg** W. coat made of lamb-skins.

ཚྭ་ལྟ་ *tsa-la* a kind of medicine Med., acc. to Wdñ. = *dar-tsúr*.

ཚྭ་ལྟ་ *tsa-lu* 1. also *mtsa-lu* (?) cock, *bya* (-po)-*tsa-lu* Wdñ., C.; in W. applied only to red-breasted cocks, from *mäl* vermilion (Sch. hen?). — 2. v. *tsa-ba*.

ཚྭ་ལྟ་ *tsa-lém-pa* C. sweet orange, frq. in Sik.

ཚྭ་ལྟ་ *tsa-le* 1. Sk. बुद्ध, Hd. बुद्धा, Pers.

تَنَكَر, Ar. بوري, borax, *tsa-lai* *skyér-*

rtsi boracic acid *Cs.*; *tsa-le byéd-pa* to solder *Sch.* (?). — 2. *tsá-le zdñ-po Lh.*, n. of a flower, *Hamero callis fulva*.

ཆག་ *tsag*, 1. v. *tsags*. — 2. *tság-sgra* an appalling tone *Sch.* (?). **tsag gyab** *W.* a stinging pain is felt. — 3. **tsag-füg, tsag-yd** *W.* twins; **tsag-lüg** twin-sheep.

ཆག་པ་ *tság-pa* (cf. *tság-pa*), *mar tság-pa* oil-miller *Sch.* — *tság-ma* sieve, filter, also *tsags*, q. v. — **tsag-ré** bolting-cloth, bolter *C.*, *W.* — *tsag-ró* residuum after sifting, as bran etc.

tsag - tsig dark spots or speckles, on wood etc. *Mil.*; freckles *C.*

ཆག་ཆོ་ *tsag-tse* bruised barley or wheat *Sch.*

ཆག་ཀ་ *tság - áa* flesh of larger animals, of cattle etc.

ཆག་ས་ *tsags* 1. cap, *gos-tsags* coat and cap *Dzl.* — 2. = *tság-ma, tsags - kys*, *btags Lex.*; *ko-tsags* a sieve made of leather, the one most in use; *Krol-tsags = tság-ma Lex.*; *nya-tsags* weel, for catching fish *C.* — 3. thin-split bamboo, for making baskets *Sik.* — 4. *Sch.*: 'the right sort, a choice article, *tsags-bzán byás-nas* making a good choice'. — 5. density (?) **tság-dan, tsag-tüg-mo** *W.* standing close together, e. g. trees, books; *tsags-dam* dense and strong, as stuffs *Sch.*; so *tsags-dam-zin* the teeth standing close and firm *Glr.*; **tsag dö - te dug** sit close together! *Ld.*; *tsags-lhód* not dense or compact *Sch.*; relative density. — 6. *tsags byéd-pa (W. "dö-dé")*, *tságs-su jüg-pa* and *čud-pa Mil.* to save, spare, lay up as provision for the future, *tse pyi-mai grabs či yañ tságs-su ma čud* I have not made any provision yet for the future life *Mil.*; to economize, to be sparing, *mé-la* of the fire; to be niggardly; *tságs-dod-dan* stingy, griping, avaricious.

ཆར་ *tsan* 1. nest, *byá-tsan S.g.*; *tsan bzó-ba* to build a nest *Sch.*; den, hole, lair, kennel, burrow, *stág-tsan, wd-tsan, pyi-tsan* (cf. *pyi-ba*); cell, honey-comb, hive, *sbrán-tsan Cs.* — 2. variously applied to human places of abode: *ynas-tsan* habitation, house; *tsán čá-ba* to build a nest, to establish a

household *Schr.*; *grwa-tsan v. grwa*; **tsán** in *W.* the common word for kitchen, *ysól-kan* being the resp. term for it; *tsán-zla* perh. brothers and sisters, beside *pamá Mil.* — 3. v. *tsán-ba*.

ཆར་ཁུ་ *tsán-ru* cradle *Sch.*

ཆར་པ་ *tsán-ba* I. vb., pf. *tsans*, to be complete, full, entire, *zla-ba dyu tsán-ba-na, tsán - ba dan, tsán(s)-nas* when the nine months were full, completed *Dzl.*, *zla-ba tsán-du nyé-bas* towards the end of the months of pregnancy *Dzl.*; **dá-wa tsan son* = *bud son** *W.* the month is completed, is expired; *rgyál-po yétg* (also *yétg-gis*) *ma tsán-ba-la* as one king was still wanting, the number not being yet complete *Dzl.*; *tsán-nas yod* they are complete (in number) *Pth.* —

II. sbst. (seldom) completeness, entireness, *yin-mín-gyi(s) ma-tsan-ba byusi-na* when there is no completeness, no absolute certainty as to right and wrong. —

III. adj. 1. complete, entire; more frq.: 2. having things complete, *yón - tan dé - tso tsán-bai či-mo* a girl in full possession of all these qualities *Pth.*; *ka-dög lha tsán-ba* having all the five colours complete *Glr.*; *dbán-po ma-tsan-ba* one not in full possession of his five senses *Glr.* — *tsán-ma* 1. whole, entire, perfect (the usual adjective form), *bya-prüg tsán-ma žig* a perfect young bird, i. e. perfectly developed *Dzl.* — 2. esp. *W.* all, for *tams-čdd.* — **tsán-ka** *W.* all together, in all, with regard to smaller numbers. — *tsán-po* forming a whole. — *tsan-skám* perfectly dry, *tsan-rlón* perfectly wet; *tsán-grig* all right, frq., **tsán-čig jhé-pa* or *dé-čé** *W.*

ཆར་ཆོ་ *tsan-tsin, Cs.*: wood, grove, copse, thicket; *Sch.*: a wild, dismal place; *tsan - tsin žrigs - pa Sch.*: 'dense thicket; horrible and awful'; *tsán-tsin srid-pai ynas* the horrible existence in the external world *Mil.*

ཆར་ལ་ *tsan-ya* double-barreled gun *C.* and *W.*

ཆར་ར་ *tsan-ra v. tsan-ra.*

མཛེས་ *tsans*, W. **ku-lig-gi tsans**, key-hole, col. for *mtsams* (?).

མཛེས་པ་ *tsans-pa* (evid. preterite of *tsān-ba*) 1. purified, clean, pure, holy, *tsāns-par gyur cig* prob. be clean! be forgiven! *Dzl.* ༡༣, 13; *gyod-tsāns, mtol-tsāns*, v. the two; *tsāns-par spyōd-pa, tsāns-pai spyōd-pa spyōd-pa, tsāns-par mtsūns-par spyōd-pa* 1. to be clean, chaste, holy, to do what is right, to lead an honest, upright life. 2. to be a priest, to belong to a holy order, and as sbst. priest, cleric; *mi-tsāns-par spyōd-pa*, not to be clean, chaste etc., esp. with *bud-méd-la* to commit one's self with a woman *Mil.* — *tsāns-skud*, *Sch.*: 'holy cord, the bond of spirits' (?) — *tsāns-tig* equator, prob. of Cs.'s construction, cf. *dguñ* extr. — 2. *ब्रह्मा*, *Brahma*, an Indian deity transplanted into Buddhism; he is occasionally called *lha chen-po* (*Glr.*) and proverbial for his melodious voice, yet otherwise not of any consequence. — *tsāns-pai bū-ga* = *mtsōg-ma Med.*, *Pth.*

མཛེས་ *tsad* (cf. *tsod*) 1. measure, a. in a general sense, size: *che-tūn-gi tsād-la* according to the size, in size *Glr.*; *mi-tsad* size of a (full-grown) man *Tar.*; *sku-tsad* stature, size of body, resp. *Glr.*; *zld-bai dkyil-kör-gyi tsad* the size of the moon's disk *Stg.*; *stobs gyad stobs-po-che tsād-du pyin-te* his strength was equal to that of a powerful athlete *Dzl.*; **fu sūm-cui tsad do gos** W. make it thirty cubits in size; *kam-tsād-du yčōd-pa* to cut into bits piecemeal *Dzl.*; *ču-rgyān kyab-tsād-du* as far as the waters covered it *Tar.*; *nóm-tsād(-du)* *tūn-ba* to drink one's fill; *ynds-tsad* seems to express chronology *Wdk.*; *mnan-tsad* direction how the pulse is to be felt (or pressed) *Med.*; *Kyēd-rnams-kyi čōs-blab-tsad* according to your view of religious studies *Mil.*; *drō-tsad* thermometer, *gran-droi tsad* id.; *yai-lōi tsad* barometer; *mfo-dman-gyi tsad* scale for the rising and falling (of the barometer); all these appear to be proposals of Cs. for the respective physical terms; *pa - tsad* distance (v. sub *pa* II); *tsad-méd(-pa)* unmeasured, immeasurable, innumerable, e.g. *yón-tan Dzl.*; *tsad-*

méd(-pa) *bēi* the four immeasurables (viz. merits): *byāms-pa, snyin-rje, dka-ba* and *btan-snyōm Dom.*, *spyōd-pa* to practise them, *tob-pa* to attain to them *Dzl.*; *nia-bas mi tsad yžan yañ* an infinity of others besides me *Mil.*

b. the full measure, which is not short of the proper quantity, standard, *tsād-du pyin-pa, skyē-ba* (*Sch.* also *kyōl-ba*) to grow, so as to reach the proper measure; *tsād-du skyēs-pa* grown up, full-sized, adj. *Dzl.*; **tsē' žag-pa** to set up a pattern, or as a pattern *C.* *tsad-lān* right (as weight), about the same as 'gaged', just, fair, with regard to persons (ni f.) *C.*

c. the right measure, which does not exceed the proper quantity: *tsād-yčōd-pa* to limit, *bed-čōd* the enjoyment *Mil.*; *bza-btūn-la* to observe the proper measure in eating and drinking, **tsē' dzim-pa*, or *žag-pa** *C.* id.; *tsād-las dū-ba, tād-ba* to exceed the proper measure frq.; *yid-pām-pa-la tsād-las dās-pa* yōñ the dejection increases to an excess *Mil.* — To 1, a. may be referred d. those instances in which the word assuming the character of an affix serves to form abstract nouns, such as *ydens-tsād*, or *rtogs-tsād*, *Mil.* in several passages (cf. also *tsod*) further to 1, b may be reckoned e. the signification all, *dge-ba byed tsad* all the pious *Pth.*, to which also *Tar.* 54, 15 may be referred; *sna-tsād* of every kind, of all sorts *Glr.*; **žē tsē' čyē-du soni C.* all his eating agreed with him extremely well; *dir ldōm-bu-ba byun tsad* all the beggars that show themselves here *Mil.*; *mi yōns tsad* all the people that come; *snañ tsad čōs-skur* *dar* all that happens appears as *čōs-ku Glr.*; *youn tsad* all that is ordered, proclaimed *Sch.*; *tsogs tsād* all the people assembled *Sch.*; and f. enough, esp. with a negation: *dra-ba mi tsad* not having enough of the comparisons, not resting satisfied with them; **ma tsād-de** W. = *ma zād-de B.* not only. — 2. a certain definite measure, in compounds: *dpag-tsād* a mile, *sor-tsād* an inch: also pleon. *Kru-tsad* an ell *Cs.* = *Kru.* — 3. goal, mark, the point to which racers run *C.*

— 4. *tsad rgyag-pa* to guess, conjecture, suppose *Sch.*, cf. *tsod*. — 5. sometimes for *tsadd-pa* heat; for *tsad-ma* logic, *dbu-tsad* Madhyamika logic *Tar.* 179, 17, *Schf.*

ཇོ་མོ་གློ་པ་ *tsadd-pa* I. sbst. 1. heat, in gen.; *tsadd-pa byun-tse* when it grows hot *Glr.*; *tsadd-pas ydün-ba* to be tormented by the heat *Glr.*; *tsadd-pas*, or vulg. *tsadd-pa-nas*, *yög-pa* to be struck by the heat, to receive a sun-stroke; also to be taken ill with dysentery, to which the Tibetans, used to the dry atmosphere of the northern Himalaya, are very liable, when during summer they venture into the southern subtropical regions; *tsadd-can* hot, e.g. *yul*; *tsad-lidn* prob. id.; *me-büm tsadd-can*, *Lt.* a hot cupping-glass (?). 2. morbid heat of the body, fever (*W.* **tsan-zug**); *tsad-pai nad* id., but also dysentery, v. above *Glr.*, *C.*; *tsad-pa zög-yngs-ma* tertian fever *Schr.*; *gya-tse* *Sik.* Indian or jungle-fever; **ron-tse** *Sik.* common intermittent fever. — II. vb. *C.*: to measure, — *tsadd-du byed-pa*, *tsad jöl-ba*.

ཇོ་མོ་གློ་པ་ *tsadd-bu* grasshopper, locust *Sch.*

ཇོ་མོ་གློ་པ་ *tsadd-ma*, རྒྱུ་མཚན་ *C.*: 'measure, rule, model, proof, argument; logic'; *tsadd-ma-pa*, or *-mkan*, *C.* logician, dialectician; *tsadd-mai betan-bdös* a dialectical work *Ptk.*; *tsad-ma ydün* an original work on dialectics *C.*; *tsadd-ma gröl-ba* commentary to it *C.*; *sans-rgyds-kyi bka tsadd-mar bzag-pa* the words of Buddha reduced to a dogmatical system (?) *Ptk.* — *tsadd-ma kun-düs*, *tsadd-ma eds bñun* titles of books mentioned by *Was.*

ཇོ་མོ་གློ་པ་ *tsan*, 1. a root — *tsa* in *tsd-ba* hot, warm *C.* and *B.*; *tsän-mo* (**tsfm-mo**), in *W.* **tsän-ts**, e.g. with *žu*, **žu tsfm-mo** *C.*, **žu tsän** *W.*, hot water *Dzl.*, warm water *Lt.*; *zan-drön tsän-mo* warm food *Lt.*; *žu-aköl tsän-mo* boiling water *Mng.*; **ša tsj-pa tsfm-mo** boiled meat, in Lhasa brought warm to the market; **tsfm-ñi tsän-wa** *C.* to proceed capitally against, ni. f.; *tsän-ts* sharp, biting, pungent, *W.* also sbst.: spice, esp. red pepper. — *tsan-zug* *W.* fever. — *tsan-rö* *Sch.*: 'hot, the sensation of heat'. — 2. = *tsd-bo*: **pa-tsfn** cousin by the father's, **ma-*

*tsfn** by the mother's side *C.*; *pa-tsän* also = *pa-spän*; *ku-tsän* v. *kü-bo*. — 3. series, order, class, *eds-tsän* id.; *bñi-tsän* a class or collection of four things, tetrad *Gram.*; *drug-tsän-du edsö-pa* to put together in classes of six *Mil.*; *don-tsän* *Tar.* 98, 14, a certain class of ideas, range of thoughts *Schf.* — 4. as termination of some collective nouns: *nyen-tsän*, *nye-tsän* hundred, relations, *nye-tsän bdéd-kyi bdöl-döts yin* *Mil.*; *blön-po-tsan lid-po* the five embassies, ni. f. *Glr.* — 5. *ndin-tsan* part, of a country, district, *Tar.* 90, 20. — 6. *tsos-tsan* any treatise under a distinct head or title in a volume *C.* — 7. difference *Sch.*; *le-tsan* different divisions, sections, chapters. — 8. much, large, copious, great, **ka tsan cñn-ts** *W.* much deep snow; *tsan-tsé-ba*, *tsan-žen* very much, a great deal, *las nän ni tsan-tsé* a great many bad actions *Thgr.*; *lo tsan-tsé-ba* a plentiful harvest, rich crop *Glr.*; hence *tsän-po* a dignitary, grandee *Ptk.*; *kams-tsän*, 1. prefect of a provincial association, in large convents, such as Sera and others. 2. association, club.

ཇོ་མོ་གློ་པ་ *tsab* (cf. *tsab-pa*), representative, com. *tsab-po* *C.*, *W.*, **kó-la tsab-po yod** he has got a representative, proxy; in reference to a thing: equivalent, substitute, *des tsab run* it may be replaced by this, *tsab run tsam-mo* this may perhaps be used as a substitute *Wdn.*; **tsab-pis tsab dö-ts** *W.* to use as a mop; *nas tsab byao* I shall supply his place *Tar.*; *tsab-tu* instead of, in the place of, *mär-mei* instead of a lamp, for a lamp *Glr.*; in *W.* **tsab-la** very common. Chiefly in compounds: *sku-tsab* resp. = *tsab-po* representative of a superior, hence, as may be the case, vice-roy, delegate, commissioner, agent. — *rygal-tsab* v. *rygal-ba*. — *do-tsab* *Schr.* prob. = *tsab-po* = *sku-tsab*. — *rtä-tsab* a thing given as an equivalent for a horse *C.* — *nor-tsab* goods serving as a compensation for something else. — *pa-tsab* guardian, trustee. — *bla-tsab* representative of a Lama, Vice-Lama. — *bu-tsab* adopted child, foster-child. — *mi-tsab* *Schr.* negotiator, mediator; hostage(?).

མཇམ་མཇམ་ tsab-tadb, mig tsab-tadb byed-pa to blink or twinkle with the eyes C., also W.

མཇམ་མཇམ་ tsabs 1. mostly with ཅེ, ཅེན་པོ, very great, very much, adig-pa tsabs-ཅེ-bar dug it proves a very great sin, mgó-bo kor tsabs-ཅེ-na when much dizziness intervenes Lt.; *fím-dhan-gal tsab ཅེན་པོ་ C., great, serious transgression; gál-tsabs-can sinning heinously. — 2. tsabs-pa and -po Cs., who also designates it as resp., peril, fear, sin (rather questionable); difficulty, trouble (might perh. be more adequate); búd-med བཟུང་མཇམ་མཇམ་པ་པ་ Wñ. it is of use in milk-diseases of the women.

མཇམ་མཇམ་ tsam-dám noley, blustering, alarming Sch.

མཇམ་མཇམ་, མཇམ་མཇམ་ tsam-tsum, tsam-tsom (cf. tsóm-pa, tsé-tsom) doubt, hesitation, wavering, tsam-tsum byed-pa to doubt, hesitate, waver; tsam-tsum-can, tsam-me-tsom-mé doubtful, wavering, undecided, pan-tsun pyág-la tsam-me-tsom-mér las-pai the whilst both of them were uncertain as to saluting (who should salute first) Ph.

མཇམ་མཇམ་ tsai-tau (Chinese) chopping-knife C.

མཇམ་མཇམ་ tsai-skyogs scoop, basting-ladle C.

མཇམ་ tsar 1. also tsar time Ph. vulgo; tsar-ཤིག་ one time, once; tsar ཤིག་ལ་ also — erib-ཤིག་ལ་ in one moment; tsar ysum threefold, in three specimens, copies Tar.; tsar bñ Dzl. 724, 8, in four divisions, sorts, qualities (?) — 2. also tsar-tsar ends of threads, fringes, in webs, ka-tsar Ld. also ru-tsar fringes at the beginning, pon-tsar at the end of a web Cs. — 3. thin strips of cane, for wicker-work, tsar-zam cane-bridge C. — 4. tsar-slag v. tsar-ru. — 5. v. tsar-ba.

མཇམ་མཇམ་ tsar-bon officinal plant in Lh., Carduus nutans, but not agreeing with the description in Wñ.

མཇམ་མཇམ་ tsar-ma, fem. tsar-mo Bal. old.

མཇམ་མཇམ་ tsar-tsar v. tsar 2.

མཇམ་ tsal 1. provinc. also tsol, wood, grove, as a place for hunting and recreation, tsal stug-po Dzl.; nags-tsal id.; garden, metog-gi flower-garden Ph.; tsal yan-tse (Chin.) C. kitchen-garden. — 2. smyu-gui-tsal one kind of the fabulous food of man in the primitive world Ghr.; also the 'unploughed rice' is called bras sa-lu-tsal. — 3. v. mtsal.

མཇམ་མཇམ་ tsal-pa (Sch. tsal-ba?) 1. also tsal chip (of wood), splinter, non-po a sharp, piercing splinter Dzl.; billet Ghr.; thin board, veneer etc.; shiver, fragment, tsal-pa bdun-du gas Dzl.; tsal-bu dimin., small chip or shiver W.: *tsal-bu ton son* a small piece is broken out. — 2. bunch, of flowers, of ears of corn etc., a lock of hair cut off W.

མཇམ་མཇམ་ tsal-ma vulgo for dro, breakfast, tsal-ma za-ba to breakfast, tsal-ma za-ba - rnam 'companions at a great man's table' (?) Cs.; tsal-mai lam = tsal-lam v. tsal-ba extr.; tsal bog-pa = dro tsal-pa to make a morning-halt on a journey; tsal-rtin the time from breakfast till dinner, opp. to end-dro, q. v.

མཇམ་ tsas (tsas-po Cs.) 1. W. for tsal garden, tsas-akör, tsas-kari garden-bed, tsas-mkan gardener. — 2. of a woman in childbirth: tsas-kyis yao (?) Med.

མོ་ tsai num. fig.: 48.

མོག་ tsai-ka (or tsai-rka?) C. furrow in a ploughed field.

མོག་, མོག་ tsai-gu, tsig-gu 1. kernel or nut contained in the stone of a stone-fruit, kám-bui of an apricot Lt., C. (W.: *rtai-gu*). — 2. Ld. a large muller or grinding-stone — ju-lum; musket-ball, bullet.

མོག་ tsai-ba C., W. *tsi* tough, viscous, sticky matter, esp. clammy dirt, e.g. in the wool of sheep; tsai dam-po solid dirt, tsal-kam-gyi tsai-ba Med. tenacious slime; tsai(-ba) -can sticky, clammy, dirty; *tsi-du* W. dirty, unclean, filthy, esp. in a religious sense, — *kyug-rho* C.; *ng züg-po tsi-du son* says a girl euphemistically for: I have the menses.

མོག་ tsig 1. word, in its strict sense, 'bdab-bar yégs-pa ni' bde-ba dan yégs-pai tsig unia las med bde-ba dan yégs-pa are only

two words, viz. *bde-ba* and *yaegs-pa* *Lex.*; *ḍri-bai tsig* interrogative (word), such as *ḍi*; *tsig sgrig-pa* to connect or arrange words; as a subst.: construction, the order in which words are to be placed; grammatical form, *dā-ltar-gyi tsig* form of the present tense; *tsig-grōgs*, *tsig-grōgs-kyi dbān-gis* *Tar.*; *Schf.*: 'by the force of construction' (?) *tsig-grēl* *Tar.* explanation of words; *tsig-grōs* *Sch.*: 'course of speech, connexion of words'; *tsig-prad*, *tsig-rgyān* particle, a small word not inflected; *tsig-brū* *Schr.*: a separate word or syllable, *tsig-brū-nyer-pa* *Sch.* 'linguist, philologist, purist'; *tsig-bru-lābs* *Lex.*? — 2. word, saying, speech, subject of a discourse, *tsig-snyān(-pa)* kind word, friendly speech, *tsig-jām* id., *brtse-bai tsig* an affectionate word *Glr.*; **tsig-sūb** *W.* hard, angry, bad words; **tsig-nān*, *tsig-zūr** *W.* id.; *rtāg-par ma mtōn-bai tsig tośnas* always receiving the answer, that (she who was sought) had not been seen; *tsig-med-par gyūr-ba* not being able to utter a word (from pain) *Dzl.*; but *ka-tsig-med-par yōl-ba dēbs-pa* *Mil.* prob. to pray without hypocrisy; *tsig nyūn-la don ḍe-ba* *Mil.* saying much in few words; *tsig-kyālpā = kyal-ka* *Dzl.*; *ḡān-gyi tsig yōd-pa* to interrupt one in his speech; *tsig-ḡsal* a clear word, perspicuous style *Cs.*; *tsig-bōl* easy or fluent style *Cs.*; *tsig-la mīlas-pa* skilful in selecting words *Cs.*; *bdēn-tsig* v. *bdēn-pa* extr.; *brdzūn-tsig* falsehood, lie *Cs.*

ཅིག་གུ་ tsig-gu v. *tsi-yu*.

ཅིག་པ་ tsig-pa 1. v. *tsig-pa*. — 2. subst., *W.* also *tsig-po* anger, indignation, vexation, provocation, *tsig-pa zd-ba* to be angry *Pth.*, frq.; **tsig(-po) kol** *W.* his anger kindles.

ཅིག་པོ་ tsig-po 1. = *tsig* *Cs.* — 2. v. *tsig-pa* 2.

ཅིག་ས་ tsigs, less frq. *tsigs-pa*, *tsigs-ma* 1. member between two joints, hence *tsigs-mtāms* joint *S.g.*; joint, *soṛ-tsigs* the joints of the fingers, knuckles *Cs.*; *tsigs brūd-pa* *Cs.*, **ṡul-ṡe*, *bōg-ṡe** *W.* to put out of joint, to dislocate, to sprain; *tsigs ḡug-pa* to reduce a dislocated joint *Cs.*; *tsigs-nād*,

tsigs-zig articular disease, pain in the joints, gout; joint of the back-bone, vertebra; spine, also *agal-tsigs*, vulgo *tsigs-rūs*, hence **tsig-gūr** *W.* hump, hunch; joint, knee, knot, *sog-tsigs* knot of a stalk of corn or straw, *smrug-tsigs* knot of cane *Cs.*; member of a generation *Glr.*; metrical division, verse, *tsigs-su* *bād-de smrd-ba* to speak in verse, *tsigs (-su) bād(-pa)* strophe, stanza, *tsigs-bād byēd-pa* to compose verses, to speak in verse *Dzl.*; *dus-tsigs* division of time, e.g. season *Pth.* — 2. *tsigs-ma* sediment, residuum, residue, *smān-gyi* of a medicine *Dzl.*; *mārgyi* *Dzl.* olive-husks, oil-cake; *tsigs-rō = tsigs-mā*.

ཅིབ་(ས་) tsib(s), tsib-nad measles *Sch.*

ཅིབ་པ་ tsim-pa vb. to be content; gen. adj. content, satisfied, satiated, consoled, frq.: *yid tsim-par gyur* he was satisfied, appeased, consoled; *ji dōd-pai yid tsim-ste* all her (their) wishes being satisfied *Glr.*; *dga-bdēs tsim-par gyūr-ḍi* being indeed over-happy *Pth.*; *tsim-par byēd-pa* to satisfy, with the dat. or accus. of the person.

ཅིབ་ཅིབ་ tsim-tsim, miig tsim-tsim *dug C.* the eye is dazzled.

ཅིར་ tsir order, course, succession, turn, prob. only col., **nd-la tsir yon* or *bab** it is my turn; **nd-so tsir-la** succession by seniority; **gān-tsir zōn-tsir** id.; **tsir-la*, *tsir-du*, *tsir dan** by turns, every one in his turn or course, one thing after the other.

ཅིར་བ་ tsir-ba v. *tsir-ba*.

ཅིལ་ tsil fat, not melted, *tsil-bu* id. *S.g.*; *lūg-tsil* mutton fat, *pāg-tsil* pork-fat, bacon; *kāl-tsil*, *kōg-tsil*, *grōd-tsil* suet, lard; *sbō-tsil* bacon; *lōn-tsil* intestinal fat. — *spra-tsil* wax *B., C. (W. "mum")*; *tsil-ku* liquid fat, in the living body, or melted fat *Pth.* — *tsil-cān*, *tsil-lān* fat, *tsil-mēd* lean. — *tsil-rō* remains of lard after melting. — *tsil-sūbs* 1. straight-gut, rectum *Med.* 2. sausage *Cs.* —

ཅིལ་དིང་ tsil-din *Ld.* mortar and pestle.

ཅིས་ tsis *Mil., Thyg.* prob. secondary form of *rtsis*.

ऊँ तु 1. num. fig.: 78. — 2. the contrary of *pā* II., root of the words signifying hitherward, on this side; *tsū-ka* Cs. (*tsūr-ka* q. v.), more frq. *tsū-rol* this side (opp. to *pā-rol*), *tsū-rol-na* adv. on this side, postp. with genit. adj. on this side; *tsū-rol-tu*, this way, to this place; *tsū-rol-nas* from this side; *tsū-rol-pa* one on this side, one belonging to this (our) party *Sig.*; *tsū-bi* one of this side, *pā-bi* one of the other side Cs., provinc. (?). Cf. *tsun*, *tsur*.

tsu-u (?) C., prob. Chinese, for the Tibetan *skyūr-ru*, acc. to some: vinegar, acc. to others: a pulpy product, prepared of various kinds of fruit, mixed with vinegar, sugar, and spices, and having been left to ferment, used, like mustard, as a condiment, which in India is called 'chutney'.

tsug 1. Sch.: 'group, object' (?); *tsūg-so* W. all the households or villages placed under one Gopa. — 2. rarely for *tsug*; thus *ji-tsug* *Glr.* 49, inst. of *tsi-tsug*.

ऊँ पा (ल) *tsūg-pa* (-la) W. to, up to, till, *gan tsūg-pa* how far, how long? **na Nyān-ti-ru čā-čē tsūg-pa-la** until I go to Sultappur; *gan tsūg-pa... de tsūg-pa* so far as.

ऊँ पास *tsugs-pa* 1. v. *tsugs-pa*. — 2. to do one harm, to hurt, to inflict, mostly with a negative, *bar-čād ma tsūg-par* without having hurt me *Mil.*; *nā-la me, nad-kys* etc. *mi tsugs* fire, disease etc. can do me no harm, *Glr.*, *Mil.*, frq. — 3. sbst., also *tsugs-kan*, W. 'tsug-sa', caravansary, or merely a level, open place near a village, where traveller's may encamp, or where public business is transacted; also for *चर्मशास्त्रा*, hall of judgment; hospital.

ऊँ पा *tsud-pa* v. *tsud-pa*.

ऊँ *tsun* = *tsu* 2., gen. with *čād* or *čād* or *la*, signifying within, by, not later than, as postp. c. accus., *rabs bdun tsun-čād* within seven generations, (they will be happy) even to the seventh generation, *Dzl.*; *sān-gi nyi-ma -pyēd tsun -la* by to-morrow noon (it must be finished) *Glr.*; **dā-wa čē' tyn 'i lō** C. shall he come in less than half a

month? *bu dān bū-mo tsun-čād* even to the children, not even the children being excluded *Tar.* 119, 3. —

Note. In the terms *pan* and *tsun*, like *yan* and *man* (-čād), the significations given by Cs.: from, from a certain place or time forward, till, until, are not properly inherent to the word, but are to be inferred in each separate instance from the figurative application of the original sense of the root.

ऊँ मा *tsūb-ma*, *tsūb-ma* storm, *tsūb-čēb*, *rhūn-tsūb* gale, hurricane, *ka-tsūb* snow-storm; *bu-tsūb* (*ju-tsūb*?) gust of wind, (*lha*) *drei bu-tsūb* whirlwind; fig. *trag-dog-gi tsūb-ma* *Mil.* a violent fit of envy; *sems-tsūb* trouble of mind Cs.

ऊँ *tsur* hither, to this place, hitherward (cf. *par*), *tsur dog* (resp. *yāgs*, in later lit. *byon*) come hither, come here! also in an objective sense: *tsur dā-ba* to return home *Pth.*, *Tar.*; *dī-nas tsur bsād-nas* speaking to me through this (tube) *Glr.*; almost pleon. in *tsūr - la nyon* listen to me! *Mil.* frq.; *tsūr-ka* this side, the this side river-bank, declivity, party etc., similarly: *tsūr - logs*, *tsūr-pyogs*.

ऊँ (क), मऊँ (क) *tsūr(-mo)*, *mtsūr(-mo)* colouring matter, pigment, prob. — *sa-tsūr* *Sig.*, acc. to Cs. mineral paint, *nag-* black, *ser-* yellow, *dmar - tsūr* red-paint; for *nag tsūr* Sch. has: green vitriol; in *Zam.* also *rūs-kyi tsur* is named.

ऊँ तुल *tsul* 1. manner, way, form, character, nature, *tsul ji-tar* ... *de bñin-du* as — so *Wān.*, *zēr-tsul*, *grūl-tsul*, *baām-tsul* the way in which a person speaks, walks, thinks; *ynās-tsul* v. *ynās-pa*; *ynās-tsul* and *snān - tsul* being and appearing, philosoph. terms for reality and appearance *Was.* (297); *γtōn-tsul* the way of giving, i.e. a certain quantity given, dose *Sig.*; *mi edug-pai sna-tōgs-kyis* (to damage) in various vicious ways *Mil.*; *tsul de kō - nas* by that same way of proceeding *Tar.*; hence *tsul-gyis* in consequence of, by means of *Pth.* and elsewhere; *snān smrās-pai tsul* the character of his last speech *Dzl.*; *rgya-bōd-kyi brēt-tsul* the mode or kind of intercourse, the

relations between Tibet and China *Gl.*; *pyäg-gi tsül-du* in a way as if he were saluting *Mil.*; *gus-gus-kyi tsül(-du)* by *ed-pa* to make a semblance of veneration, to make gestures of reverence *Mil.*; *mi mkhyen-pai tsül-du byäs-te* pretending not to know *Mil.*; (cf. *tsül-ös-pa* v. *ös-pa*); *dge-slon-gi tsül-du* in the guise of a monk *Tar.*; *mai tsul dzin-pa* to assume the mother's form, figure *Tar.*; *glan-čen-gyi tsül-du*, (Buddha came down) in the shape of, or as, an elephant *Gl.*; *dud-pai tsül-gyis* in the way of faith, with a believing mind *Pth.*; *mi-rtäg tsül-du yda* it exists in the way of transiency, it is of a transitory nature *Mil.*; *mdzod-pa bu-nyis-kyi tsül-gyis* in the manner, in the order, of the twelve deeds *Gl.*; *das čé-bai tsül-gyis* for the most part, *Tar.* 50, 15; way of acting, conduct, deportment, course of life, *siü-mai tsul* your former conduct *Mil.*; *de-lta-bui dge-bai tsul de tönas* hearing such an example of virtue related. — 2. **emphat.: the right way, good manners, order, rule; tsul (dai) mtün(-pa) orderly, regular, sensible, reasonable, bryä-la tsul-mtün re tsam byün-na** *Mil.* if but once in a hundred cases something sensible is uttered; *tsul-lün, tsül-can* regular, methodical *Cs.*; also **just, conformable to duty, tsül-bzin-pu** adv. *tsul-bzin-du* id.; *tsul-méd, tsul-bzin-min* irregular, unjust *Cs.*; *srül-zui tsul spyöl-čii* fulfilling a child's duty; *tsül-lus nyams* growing remiss in one's duty, neglecting, breaking one's duty; esp. *tsül-Krims* religious or moral duty, moral law; monastic vows, *tsül - Krims - can* 1. being bound by such *Sch.*; 2. observing such *Cs.*; *tsül-Krims srün-ba* to keep them, *jig-pa, nyams-pa* to break them; *tsül - Krims*, as a personal name, is much in favour. — 3. **species, kind, nád-tsul** species or kind of disease, *zäs-tsul* species of food *Sg.* (not frq.). — 4. joined to the root of a verb: *yön tsul*, when, or as, he came, *W.*

ཚྭ་ tse I. num. figure: 108.

II. **sbst. 1. time**, in a gen. sense, = *das R.*; *yöd(-pai) tse(-na)*, when it is, when it was; *gün(-gi) tse(-na)*, *de(s) tse(-na)* at

which time, at that time, then, frq. *tse-ré* all the time (?), *nyin-tse-ré* the whole day, *tsan-tse-ré* the whole night *W.* — 2. **time of life**, **tse-ghan-tsin-dug** imprisonment for life *C.*; *tse yög-gi drös-pai gos* v. *drös-pa*; *life, tse di* this, the present, life, *tse-pyi(-ma)* a future period of life (also merely: *di pyi*, without *tse*); *tse snä-ma* an earlier period of existence, relative to the transmigration of souls, yet *tse di* and *pyi* may also be used in a Christian sense; *tse rin-ba* long life, *tse tün-ba* short life; *tse-rin* is also a very common name both of men and women; *rgyäl-ba dan tse-rin-bar dög-čig* happiness and long life (to the king)! *Dzl.*; *tse(-dan) -ldän(-pa)*, རྒྱལ་ཡུལ་, title or epithet of Bodhisattvas; *tse-dpag-méd* name of Buddha; **tse päl-čé** *W.* to earn a livelihood; *tse kyér-zin dör-ba* to come off with one's life, to have a narrow escape; *tse tár-du jig-pa* v. *tär-ba*; *tse(-las) däs(-pa)* having died *Dzl.* — 3. **Sex**, **pó-tse, mó-tse**, male, female sex.

Comp. *tse-skabs* v. *skabs*. — *tse-ču* water of life *Gl.* — *tse-nyis-pa* of an amphibious nature *Cs.* — *tse-ltögs* a poor, starving vagrant, beggar *W.* — *tse-mdäns* *Lt.* = *byad-mdäns* healthy appearance, a fine, fresh complexion. — *tse-tsäd* duration of life. — *tse-mdzad*, *Wilk.* 457, an attribute of the gods, resembling a small plate with fruit. — *tse-räbs* period of existence, duration of a re-birth, a great many of which acc. to Buddhist doctrine every man has to pass through *Dzl.*; *tse-räbs-kyi blä-ma* *Mil.* a man that is always re-born as a Lama.

ཚྭ་མེད་ tse-päd *Ephedra saxatilis*, a little alpine shrub with red berries, which are said to be roasted and pulverized, to give greater pungency to snuff.

ཚྭ་རྩ་ tse-ré 1. v. *tse*. — 2. v. *tser-ka*.

ཚྭ་མེད་ tseg *W.* **tsag** 1. point, dot, also *nag-tseg*. — 2. more particularly the point separating syllables, *bar-tseg*, id.; *pyi-tseg* likewise, in as far as it follows a letter *Gram.*; *tseg - bar* that which stands between two points or tsegs, a syllable.

ཅུགས་ *tsogs* troublesome, difficult, hard, *tsogs-
de* very troublesome, *rkañ tsogs-
de* Mil. much (fruitless) running to and fro;
tsogs-méd it is not difficult; *tsogs-méd(-par)*
easily adv.; *tsogs-pa* trouble, toil, difficulty
Sch.; *pran-tsogs* little troubles or diffi-
culties Cs.

ཅུགས་ (པ་) *tsém(-po)*, seam, cf. *tsém-pa*; *tsém-
bzo-pa*, *tsém-pa* tailor W.; *tsém-
po grol* the seam opens, comes loose; *tsém-
méa* without a seam; *tsém-bu* Lex., Sch.:
what has been stitched, darned, quilted.

ཅུགས་ *tsems*, resp. tooth, *tséms-bis* tooth-
pick Dzl.

ཅུགས་པ་ *tsems-pa* to have the disadvantage,
to come off a loser, not receiving
a full share Sch.

ཅུ་ *tsér* 1. = *tsar* time vulgò; *tsér-tsér*,
Mil., prob. many times, repeatedly. —
2. v. the following.

ཅུ་ཀ་ *tsér-ka* W. also *tsé-ré*, *tsé-ri* sorrow,
grief, pain, affliction, **tsé-ré* *vo mi go**
do not grieve! **tsér-
cug-
de** to afflict, to
grieve (not in B.).

ཅུ་མ་ *tsér-ma*, W. **tsér-mán** 1. thorn, prick,
brier, Dzl. *tsér zug soñ* I have run
a thorn into (my hand, foot); *tsér-mai ngo*
a deer's head po. spoken of Mil.; *tsér-ma
don-pa* to pull out a thorn; *nya-tsér* fish-
bone Sch.; *tsér-ma-can* 1. thorny, prickly,
briery. 2. like thorns, *Thgy.* — 2. thorn-bush,
bramble, brake *tsér-dkár*, *tsér-stár*, buck-
thorn, *Hippophaë rhamnoides*, **tsér-tar-lu-
lu** Ld., the berries of it (extremely sour).
— *tsér-tágs* thorn-hedge (in Tibet gen. dead
hedges). — *tsér-lám* yellow raspberry Sik.
tsér-thág n. of a disease Lt.

ཅུ་མ་ *tses* རྒྱུད་, 1. day of the month, *tses-
gráns* date, always expressed by the
cardinal number, *tses-yèig* etc., *tses-béu* the
tenth, in certain months a festival day, *tses-
béu-méd-pu* sacrifice and beer-drinking on
that day; *tses-béu* *jam-yig* programme of
the religious dances performed on that oc-
casion; *zlú-ba tsés-pa* and *tses-
ysum-zlú-
ba.* — 2. symb. num.: 15.

ཅུ་ *tsó* 1. num. figure: 138. — 2. sbst. troop,
number, host, yet hardly ever standing

alone, or governing a genit. case, but like
a termination affixed: *grón-mi-tso* the peas-
ants (of the village), *kyéd rñul-
hyor-pa-
tso* ye suints! In some instances its sub-
stantive character is more apparent, thus
in *tsón-pa-tso*, *mkás-pa-tso*, *bá-tso* it may
be rendered by: a troop of merchants, a
society of learned men (or the learned), a
herd of cows (Cs.); but most frq. it stands
(at least in later lit.) as plural termination
of pronouns, so: *néd-tso* we, *koñ-tso* they,
di-tso these, or it is affixed to numerals:
bun-tso 100 000. — *yul-tso* v. *yul.* — 3.
adj. hot Bal.

ཅུ་པ་ *tsó-ba* fat, greasy, *tsó-k'i* fat gravy,
tsó - *ldir* unwieldy with fatness (*tsó
dug* mi *dug*, or *bud* mu *bud*, is it fat or
not? being with young or not? Sch.?)

ཅུ་ལ་ *tsó-lo* W. vulg. = *poñs*, cf. *poñ-tso*.

ཅུགས་ *tsogs* Sak. རྒྱལ་, (cf. *tsóys-pa*) 1. an
assemblage of men (implying, how-
ever, compared with *tso*, a larger number
of individuals, not at once to be surveyed),
Cs.: *tsogs sdú-ba* to call an assembly, *gyéd-
pa* to dismiss it; *tsogs du* an assembly meets,
gye it dissolves; W.: **sol soñ** it is adjourned,
fol soñ it is broken up; *dpñi(-gi)*, *lmay
(-gi)*-*tsogs* army frq.; *yul-tsoys* village com-
munity, country-parish, **yul-tsoy nyi lai-
te you** W. two parishes have set out; human
society, *tsóys-kyi nán-nas byün-ba* Sty.,
tsog lhan gyé-wa C. to retire from society;
tsóys-nán mi *gró-bu* not mixing with so-
ciety Dó; *tós* - *tsogs* has been introduced
by us, with the concurrence of our native
Christians, as the word for 'congregation,
church, *ἐκκλησία*. — 2. accumulation, mul-
titude, of things, **ñin-tsoy** W. wood, thicket,
copse, bush, shrub; *mé-tsoys* mass of fire,
Thgy.; in a more special sense = *lpi-bai*
tsogs, or *bsód-nams-kyi tsogs*, accumulation
of merit acquired by virtue, *tsogs mu tsóy-pai*
mi almost the same as a wicked, godless
person; *tsogs(-kyi)* *kor(-lu)*, རྒྱལ་པོ་, sacri-
ficial offering, a quantity of victuals, trink-
ets, and other articles being disposed in

a circle as an oblation, *Mil.* and elsewh.; *tsogs-kór skor-ba* prob., like *idm-pa* to prepare such an offering; *tsogs ynyis Ghr.* was explained by *tsod-nams-kyi tsogs dan ye-les-kyi tsogs; ina-tsogs* of all kinds, merely signifies 'many'. — 8. *tsogs drug Mil.* and elsewh., *Was.* 290, 'kinds' of perception by the senses, which are supposed to be more or less in number, yet the etymology of the word rather suggests the groups of objects perceptible by means of the (6) senses. —

Comp. *tsogs-kán* meeting-house *Cs.* — *tsogs-kór* v. above. — *tsogs-grál Mil.* 1. row of people in an assembly 2. row of offerings, *ni f.* — *tsogs-tan-ma Sch.* 'songstress, prostitute'. — *tsogs-mčóg* a most splendid assemblage, *tsogs-mčog-dge-dún Thgy.* — *tsogs-ytám* speech addressed to a meeting *Cs.* — *tsogs-stón* a high sacrificial festival *Pth.* — *tsogs(-kyi)-bdág(-pa)* 𑖦𑖪𑖨𑖫, son of Siwa, the god of wisdom, furnished with a thick belly and the head of an elephant; appears also in the Buddhism of later times. — *tsogs-dpón* president or chairman of a meeting *Cs.* — *tsogs-zúnis Sch.*: 'the meeting-kettle, the point of union or its symbol'. — *tsogs-sa* place of meeting *Cs.* — *tsogs-ydóg* accumulated merit, tantamount to offerings and gifts bestowed on priests, also any service or work done to or for a priest *Mil.*

𑖦𑖪 *tsón* (*Cs.* = *zón* merchandize, but more corr.): trade, traffic, commerce, **pag-tsón* *W.* smuggling-trade, **čó-čé, tán-čé*; *tsón-gi* *ke* profit, gain, *gun* loss in trading; *tsón byéd-pa Ghr.* **gyag-pa* *C.*, **gyab-čé* *W.* (cf. above), to carry on trade; *tsón brgúd-pa* *id. Sch.*

Comp. *tsón-skad* commercial language, business-like style, terms of trade. — *tsón-kán* store - house, magazine. — *tsón-gru* trading-vessel, merchantman. — *tsón-grogs* commercial friend, correspondent. — *tsón-čai* pledging in beer, after a bargain has been struck. — *tsón-čad* bill of purchase, deed of sale. — *tsón-mtun* commercial intercourse. — *tsón-čus* market people *Pth.* — *tsón-čus-sa* market-place. — *tsón-rdal* that quarter of a city which is chiefly inhabited

by merchants. — *tsón-pa* merchant, trader, seller; *bru-tsón-pa* corn-merchant, *čai-tsón-pa* dealer in wine and other liquors. — *yser-dan-dnul(-gyi) tsón-pa* exchanger of gold and silver coins. — *tsón-dpon, Hind.* *čaudhari*, head of a commercial establishment, the principal merchant in a city, under whose control all the rest, and the market in general, are standing; the chief leader of a caravan, to whom all that have joined in it are subordinate *Ghr.* — *tsón-spógs* proceeds of trade; *tsón-spógs byéd-pa, tsón-spógs-la gró-ba* to engage in commercial speculations *Dzl.* — *tsón-črál* commerce, *tsón-črál-gyi ynas* market. — *tsón-zdn* (cf. *tsón-čdi*) meal after settling a business. — *tsón-zdn* goods, merchandize. — *tsón-sa* commercial place, market.

𑖦𑖪𑖨 *tsón-tsón* 1. a kind of ornament *Cs.* 2. = *tsón-tsón*.

𑖦𑖪 *tsod* (prop. the same as *tsad*) 1. measure, proportion, in a general sense = the right and just measure; *tsod dzin-pa, (bzún-ba) W.* **zum-čé* 1. to take measure, to measure, to measure out, to survey, *yul land, "yul-tsód-zum-kan"* land-surveyor *W.* 2. to estimate, to rate, to appraise, to tax, *van-oi tsod mi dzin* he overrates himself (his own powers) *Dzl.* 3. to observe the right measure, to be temperate, *zas-čdn-la* in eating and drinking *Ghr.*; *zds-tsod ma zin čunis gyúr-na* when below the proper measure, i.e. when too little is eaten *Sg.* 4. to try, to tempt, to lead into temptation *W.*; *tsod-ltd-ba, len-pa B.* and vulg., *Cs.* also *tsod bgám-pa* to try, prove, **tsod ma ltos* I have not tried it yet *W.*, **fig-tsód ma ltos* id., *tsod ltd-ba, len-pa* also to sound, to sift, examine, spy out, *tsód-len-pa* sbst., spy; *séms-kyi* or *nydams(-kyi) tsod len-pa* to examine, find out or sift another's thoughts or sentiments, also **kog-tsif len-pa* *C.*; *tsod jal-ba* to measure; *tsod-čes-pa* to keep measure, and adj.: observing due measure, temperate, *tsod-mi-čes-pa* not keeping measure, intemperate. — *tsod-čan, tsod-ldan* 1. moderate. 2. punctilious, strict, grave *W.* — *tsod-méd* intemperate, immoderate, im-

puident. — 2. measure, instrument for measuring, *tsu-tsod* water-clock. — 3. division, portion, quantity, *tsod-zig* part, **nor tsod zig** part of the money, of the estate *W.*; esp. of time, point of time, certain hour, cf. *tsu-tsod* and *dus-tsod*; **dun pu-ze tsod-la** *W.* at the time when the signal with the trumpet is given; **tsam tsod** *W.*, at which hour? — 4. estimation, supposition, conjecture, guess; *nai tsod-la* according to my estimation, *tsod dzin-pa* v. above; **dha lib-pe tsog'yo** by this time he will have arrived, I guess *C.*; hence **tsod-ze** *W.* to guess; *tsod-tes*, *tsod-bya* riddle *Cs.*, *tsod-tes smru-ba* to propose a riddle, *mi-tsod* about men, *bem-tsod* about inanimate objects *Cs.*(?); **tsod-tsod** *W.* at random *Sch.* — 5. *tsod* affixed to an adj. serves to form abstract nouns, thus: *rnyed-par dka-tsod* the difficulty of obtaining, *jig-par sla-tsod* the facility of destroying, *pan-dogs ze-tsod* the greatness of the advantage *Thgy.*

ཚོང་མ་ tsod-ma 1. vegetables, greens, *tsod-ma rgod-skyés Cs.*: wild-growing greens, frequently gathered by the Tibetans in spring-time, such as dandelion, nettles, Eremurus etc.; *tsod-ma gyun-skyés Cs.* cultivated vegetables. — 2. boiled greens, vegetable-soup *Mil.* and vulgo. — *asio-tsod* = *tsod-ma*; *nyun-tsod* a dish of roots, turnips etc. *Cs.*; *ldum-tsod* a variety of roots *Cs.*(?) — *lo-tsod* all sorts of cabbage; *da-tsod Cs.*, 'meat',(?) or more probably: prepared mushrooms. — *tsod-sder* plate, dish *Sch.*

ཚོན་ tson, I. (cf. *tsa-ba* and *tsos*) colour, 1. colouring matter, paint, = *tsón-rtsi*, or *rtsi-tson*; *tsón-rtsi dkár-pos bri-ba* to mark with white paint; *byug-pa* to paint; *tson len-pa* to take, imbibe colour *Cs.*; *tson shyór-ba* to mix, to prepare colours *Cs.*; *tsón-gyis btsa-ba* to colour, to dye; *tson-skúd* dyed thread *Do.*; *tson-spél* a coloured strip *W.* — 2. colour = *mdog W.* — II. v. *mtson*.

ཚོན་པོ་ tson-po 1. fat, plump, well-fed *W.*, *C.* 2. resinous.

ཚོན་མེ་ཏཱ་ tson-mo-sten a metal (not known) *Stg.*

ཚོན་ tsob for *tsab Sch.*

ཚོང་པ་ tsom-pa I. also *tsóm-po Cs.* a bunch, *tsóm-bu* id., *mé-tog-gi tsóm-bu* bunch of flowers *Ph.*; *riid-ma ndg-poi tsóm-pa btdgs-pa Mil.*, a kind of collar, made of black yak's tail; *pra-tsóm* a border or trimming set with jewels or pearls. Acc. to our authorities, however, the word properly signifies a mixture or variety of colours, something variegated, gay-coloured, e.g. **dü nün-du tsom mdn-po** there is much colouring in this, it is manycoloured, **tsom-tsóm** id. — II. vb. to doubt, hesitate; to be timid, bashful, shy; to be ashamed *C.*; sbst. doubt, timidity etc.; *tsom-tsóm*, *tsam-tsóm*, *te-tsóm* id.

ཚོང་མ་ tsoms *C.*, *W.* 1. = *Kyams*, also *tsoms-skor* court-yard, *Kan-pai tsoms* *Lez.* — 2. set, division, part, chapter *Sch.*, so perh. in the title of a book, *zed-du brjod-pai tsoms Thgy.*; **kye-za yu dan zis tsóm-can** *W.* a neck-lace or string of pearls in sets, divided by turkoi-drops and *zzi*.

ཚོང་མ་འཇམ་མཁའ་ tsoms-rñams noise, din, clatter *Sch.*

ཚོར་བ་ tsór-ba 1. to perceive, sbst. perception; as one of the five skandhas = བཤམ་, a sensation, a feeling; to perceive, *yán gyis ma tsór-bar* without any one perceiving it *Dzl.*; also without *yán-gyis: ma tsór-bar rkú-ba* to steal unobserved, the contrary to robbing forcibly *Thgy.*; **zim-po tsor** he found it well-tasted; *sbrim-pa tsór-nas* feeling herself to be with child *Ph.*; **yái-mo tsor son** *W.* it felt light to the touch. — 2. to hear, for *tós-pa*, common in *W.* —

ཚོར་ལོ་ tsór-lo a (flying) report, rumour.

ཚོང་བ་ tsól-ba v. *tsól-ba*.

ཚོས་ tsos 1. paint, dye, colouring matter; *tsos rgyag-pa*, *rgyab-pa* to dye, to colour *Sch.*; *tsos gyur* (or *log*) son it has lost colour, it is faded; *tsos(-kyi) Ku(-ba)* liquid paint, = *tsón-rtsi* *Gr.*; *tsos-mk'an* dyer, *tsos-lu Sch.*: a cosmetic, wash(?); *rgyá-tsos* a red pigment from India, perh. kermes *Med.* — 2. a medicament *Med.* — 3. v. *Kur-tsos*, *pon-tsos*.

མཚན་ལུ *mtsān-lu* 1. also *rtā-mtsā-lu* *Lex.*, *Sch.*: a horse with white feet. — 2. v. *tsa-lu*.

མཚན་པས *mtsāns* *Sch.* = *tsays* 4, *tsays-bzān* *byed-pa*.

མཚན་ *mtsān* v. *tsuñ-ba*.

མཚན་ *mtsān* 1. resp. for *miñ*, name, esp. the new name which every one receives that takes orders; *mtsān yāol-ba* 1. to give a name *Glr.* 2. to take, to assume, a name *Glr.*, title *W.* — 2. mark, sign, v. *mtsān-ma*. — 3. night, *mtsān-mo*.

མཚན་(ས་) *mtsān(-ma)* མཚན་པས་ 1. sign (*rtags* and *ltas*), mark, token, badge, symptom, *dön-med-pai mtsān-ma yin* it is a sign that it would be fruitless *Wān.*; *mtsān-ma glēbs-pa* to make a mark, to mark (e.g. with paint) *Glr.*; *btsān-mo-la ma jigs-ñig byās-pai mtsān-ma byin-nas* making a sign to the queen, signifying: do not fear! (that she had nothing to fear); *mtsān-mas mtsān-pa* to represent a thing by a sign or mark *Lex.*; *rygal-poi mtsān-ma* (or *rtags*) *liā-po* (acc. to Indian notions) the five royal insignia, turban, parasol, sword, fly-flap and coloured sandals; shape and peculiar characteristics of separate parts of the body, *lus-kyi mtsān Dzl.* མཚན་པས་ 5, esp. as marks of beauty, *skyē-bu čén-poi mtsān sum-čur-tsa-yngis* cf. *skyē-bu*; *mtsān dan dbyibs* as to limbs and stature *Dzl.*; *mtsān(-ma) bzān(-po)* and *nān(-pa)* good and evil signs, tokens, symptoms, prognostics, frq.; *bkra-ñis -pai dge - mtsān* propitious signs *Glr.*, emphat., good, favourable sign, some special (good) quality, *mtsān dan ldan-pa* possessing such quality, superior, excellent, frq.; *mtsān-mu rtōg-pa* to prove, to examine, signs; *mtsān-mar sgōm-pa* to take as an omen *Sch.*, *mtsān-mar ma bzun* do not regard it as an (evil) omen, be not surprised or alarmed *Sch.* — *mtsān(dan) bcās(-pu)*, and *mtsān-mēl* having characteristics and having none, (v. also *Was.* 297), terms with which Buddhist speculation loves to play, cf. *Köpp.* I, 597. — 2. genitals *Med.*, *Pth.*, gen. preceded by *po* or *mo*; *mtsān-dbye*

prob. the genitals open themselves *Med.*; hence in Lhasa the word *tsan-zug* (q.v.) might be misunderstood for painful affection of the genitals. — 3. *ñin-tu mtsān čā-bar gyūr-te* is at one time applied to Buddha, at another to men, thus leaving the true meaning doubtful.

Comp. and deriv. *mtsān - mkan* soothsayer, astrologer, frq. — *mtsān-grān* and *dyu-mtsān* prize, crown of victory *U.* — *mtsān - brjōd* calling upon the name of a deity, enumerating its characteristics and attributes (*č.*; *mtsān-dōn* something similar(?)). — *mtsān-nyid* prop.: 'the sign', the essential characteristic, sometimes even implying the true, innermost essence of a thing, whilst, on the other hand, it is also used merely for 'mark' in general; *čōs-kyi mtsān-nyid stōn-pa*, *kōn-du čūd-pa* prob. to show the true essence of doctrine, to receive it into one's own mind *Dzl.*; *mtsān-nyid-pa Mñl.* n. of a philosophical school of the present day, stated to be the same as *bye-brāg-pa*; it is much in favour with the Gelugpa-sect, and the principal object of their studies is, to ascertain the literal sense and original spirit of their doctrine; they love disputations on these subjects, and may be considered the representatives of speculative science among the Tibetan clergy. — *dus-byās-kyi mtsān-nyid mī-rtāg-pa yin* the essential property of all that is compounded is liability to decay *Glr.*; property, quality *Domai*; symptom, indication, *nād-pa sōp-pai mtsān-nyid* an indication that the patient will recover *S.y.*; *mtsān-nyid ysum* the three marks or characteristics in the doctrine of 'perception' of the Mahayanists, *kun-btāgs, yžān-dbāñ, yōñs-grūb* *Was.* 291; *mtsān-nyid bād-pa Schr.*: definition; so it seems to be used in *Thyy.* — *mtsān-rtāgs = mtsān-ma Wāk.* — *mtsān-pa marked*, *kōr-los* being marked with the figure of a wheel *Glr.* — *mtsān-dpe* for *mtsān dan dpe-byad* *Glr.* — *mtsān-jži* *Lex.*, *Sch.*: 'the cause of a sign or symptom, an object' (?).

མཚན་ནོ *mtsān-mo W.*, **tsan**, night **tsan* ča dug*, *W.* night sets in; adv. at

night, by night, in the night time *Dzl.*, *W.*: **tsan-la**; *dei mtsán-mo Dzl.* in that night; *tsan gán, tsun tog-tág, W.* also **tsan-tse-re**, the whole night; also adv., all night; *mtsán-dkyil, mtsan - güi, mtsan - pyéd midnight; mtsán-stód, mtsan-smád* the first, the second half of the night; *mtsán-stód-kyi rmi-lam* a dream before midnight *Med.* — *mtsán-dús* night time. — *mtsán-byi (W. *tsan-bi*) bat.* — *tsan-ñi W.* 1. chip of pine-wood, 2. pine-wood. 3. pine-tree. — *mtsán-só byéd-pa* to keep watch during the night *Sch.*

མཚམས་ *mtsams* 1. intermediate space, interstice, border, boundary-line, *rgya-gár dai búl-poi mtsáms-na, rgya-búl-gyi mtsáms-su* on the border between India and Nepal *Gl.*; *mtsáms-kyi nags-kród* boundary-forest *Gl.*; *sa-mtsáms (vulgo san-tám)* frontier of the country *Gl.*; *dé-nas gloms lia-brygdi mtsáms-nas* at a distance of 500 fathoms from that place; *bar-mtsáms-na yod* it lies in the middle between; *ri tai mtsáms-su* where the mountains are contiguous to the plain; *byañ ñar mtsáms-su* in the north-east (cf. no. 2 below); *ñu gram mtsáms - su* (between the water and the river's bank) close to the edge *Wdi.*; *dei mtsáms-su* (with regard to a royal dynasty) intervening, a usurper, interrupting the regular succession *Gl.*; *ñes-pai tsig mtsáms-nas* when these words were uttered, at these words *Tar.* 127, 11; *sgo(i)-mtsáms* a narrow opening of the door, *sgo-mtsáms-nas sleb* (he or it) enters through the cleft of a door, equivalent to our 'through the key-hole'; **tsám - la ñug-ñe** *W.* to preserve, to put (plants) between (paper), to pack up (glass in straw). — *mtsáms sbyor-bu* 1. to close interstices, to stitch up, to sew together (the separate parts of a shoe) *Mil.* 2. *Sch.*: to occupy a certain space, to enter a womb', to embody one's self in human flesh, so it seems to be used in *Thgr.* and *Mil.* 3. to take a resolution, to form a plan, to conceive an idea, to settle in one's mind, like *gród-pa*, cf. *sbyór-ba* I, 2; II, 2 *C.*, *W.* — *mtsáms byé-ba* to split(?), **skra smin ysir-du mtsáms-byé rtsub Kyil S.g.* the hair of the head and

the eye-brows splits, divides again, is growing thin, crisp, and interspersed with bald places, which is alledged to be a symptom of approaching death, yet hardly founded on correct observation, nor by any means clearly defined; *Schr.* has: **skra mtsáms byéd-pa* to part the hair on the top of the head. — *mtsáms-med-pa* 1. adj., *Ssk. anantarya*, without interstices, continuous, = *go-mtsáms-med-pa v. go* 1, *Dzl.* 2. sbst., *Ssk. anantarya, Was.* (240), 'where nothing is to be interposed between a deed and its consequences, where the consequences are not to be averted', a deadly, capital sin *Dzl.* and elsewhere; *mtsáms-med-pa lia*, i. e. inexpiable sins, are: parricide and matricide, murder of an Arhat (*dgrú-bcom-pa*), or of a Tathāgata, likewise causing divisions among the priesthood. — *dus-mtsáms* intermediate time *Cs.* — *mtsáms-sbyór* the Sanskrit diphthongs *ē, ō, ai, au*; *mtsáms-sbyór-pa* and *-ma*, a bawd, *Cs.* — *mtsáms(-kyi)-ñu(-ba)*, also *ñams-ñu*, an expression gen. occurring in modern Tibetan letters, winding up the complimentary phrases of the introduction, and passing over to the proper business of the letter; for the immediate sense of the phrase I found no explanation. — 2. the points of the compass, *mtsáms bzi* the four cardinal points of the horizon; *mtsáms brygyad* includes the intermediate points, south-east etc., *mtsáms drug* denotes the four cardinal points together with the zenith and nadir. — 3. demarcation, partition, break, pause, stop, *mtsáms yñod-pa* to make a stop or pause with the voice in reading *Gram.*; esp. to draw a line of demarcation about one's own person, whether it be by a magic circle (*Dom.*), or by retiring to a solitary house, either for the sake of private study (*Zam.*), or which is most frq. the case, for religious meditation, (**tsám-la dad-ñe** *W.*) in the cell of a cloister, or in a hermitage or cave in the mountains, the seclusion lasting sometimes for several months, during which time the scanty food is silently received from without through a small aperture. Such seclusions are undergone by some in the

sincere belief, that they will acquire thereby higher gifts and abilities, by others merely to increase their odour of sanctity. *mtsams* *adám-pa* *Mil.* has a similar signification. — *spyad-mtsáms* rules, instructions, defining the extent and limits of a person's duties. — 4. symb. num.: 6, v. *mtsams* *drug* above.

མཚན་བ *mtsar-ba* 1. fair, fine, beautiful, = *mdzäs* - *pa* *Zam.*, *Glr.* frq., *mtsar* *sdug* *dan* *ldán-pa* id., e.g. *bú-mo* *Glr.*; also of flowers; bright, shining, of metals *Stg.*; **nyám-tsar-wa*, *ló-tsar-wa** admirably fair, wonderfully fine. — 2. wondrous, wonderful, marvelous, gen. with *no*, *no-mtsar-can* *zig* a wonderful, distinguished, eminent man *Mil.*; *rten no-mtsar-can* a wonderful image (of some deity) *Glr.*, in both instances equivalent to wonder-working, miraculous; *no-mtsar-mchód-pa* a marvelous, extremely rich offering *Mil.*; more frq. *no-mtsar-čé-ba* e.g. marvelous things, events, miracles *Dzl.*; *mi srid no-mtsar-čé* impossible! most wonderful! *Glr.*; *no-mtsar-čé-ba* *ma yin* that is not so very wonderful *Dzl.*; strange, ridiculous, *γtam áin-tu no-mtsar-čé* *Glr.* — 3. *no-mtsar* wonder, surprise, astonishment, *no-mtsar-skyé-ba*, *no-mtsar-du* *gyur-ba* or *dein-pa*, *no-mtsar-rmad-du* *gyur-ba* to wonder, to be surprised. — 4. *no-mtsar-čé* an expression of thanks, = *bka-drin-čé*, *dé-ltar yin-na* *Kyed* *nyis-ka no-mtsar-čé* if that is so, then both of you receive my best thanks! *Mil.*; *yóns-pa no-mtsar-čé* thanks to you for your coming! *Mil.*

མཚན་བ *mtsäl* Cs. also *tsäl* vermilion, used (among the rest) inst. of red ink for writing; *mtsäl-pär* a printing with red ink Cs.; *mtsäl-löds-pa*(?) *Sch.*: 'clear vermilion'(?); *sku-mtsäl* resp. for *krag* blood Cs.

མཚན་ས་བ *mtsüns-pa* (W. **tsoga**) similar, like, equal, *ka-doy* as to colour *S.O.*, *sna-ma* *dan* like the former, *bdud-rtsir* like nectar *S.g.*; *bdud* *dan* *mtsüns* you are to me like a satan, you are a satan to me *Pth.*; *lhai sdug-bend* *dan* *ča-mtsüns-pai stén-du* besides their sharing all the imperfections of the gods *Thgy.*; *dus-mtsüns-*

pa a contemporary *Mil.*; *mtsüns-méd*, *mtsüns-bröl*, without an equal, matchless, incomparable; *sems* *dan* *mtsüns ldén-pa* explained by *Was.* (241) as: manifestations of mind, those outward signs by which the mind manifests itself as existing.

མཚན་བ *mtsun* (*Zam.* = *Sek.* རྩལ་, raw flesh) 1. Cs.: meat for the manes of the dead, *ytón-ba* to bring an offering to the dead, *skyel-ba* to send one; *mtsun-ýtór* explained in *Wdñ.* by *äi-bai dön-du* *ýtór-ma* *ytón-ba*; *mtsun-ýtór stér-ba* *Wdñ.* — 2. *Sch.*: tutelär deities, household-gods, or rather the souls of ancestors; so *Dzl.* 20, 16 (another reading is *btsun*); also in *mtsun-ýtór*, if *mtsun* be taken as a dat., it may have this signification; *mes-mtsün* household-gods of the Shamans *Sch.*

མཚན་བ *mtsur* v. *tsür-mo*.

མཚན་པ་བ *mtsül-pa* the lower part of the face, nose and mouth, the muzzle of animals *Mil.*; bill, beak *Sch.*; W. **nám-tsul** nose; *mtsül-pa* *gag* the effect of the gall entering the nose(?) *Mig.*; *ka-mtsül* (W. **kam-tsul**) face, seldom in *B.*

མཚན་སྒྲུང་ *mtse-skyón* *Wdñ.*?

མཚན་ཁྲུས་ *mtse-läim* n. of a medicinal herb *S.g.*

མཚན་མ་ *mtse-ma* (W. **tsag-tüg**) twins, *bu mtse-ma* *nyis dus* *γcig-nu* *Krunis-so* *Pth.* two twin-sons were born simultaneously; *mtse-ma* *γsüm-po* three-twin-child, trigemini *Wdñ.*

མཚན་པོ་ *mtsed*, *Sch.*: *dur-mtséd*, place for burning the dead.

མཚོ་ *mtseu* a small lake, *mtso* *dan* *mtseu* lakes and lakelets *Pth.*

མཚོ་བ་ *mtser-ba* = *tsér-ba*.

མཚོ་ *mtso* 1. lake, frq. — 2. for *rgya-mtso* sea, rarely. — 3. symb. num.: 4. — *Comp.* *mtso-dkyil*, *mtso-dbus* the middle of a lake. — *mtso-klór* an assemblage of many lakes Cs. — *mtso-kyóms* v. *kyóms*. — *mtso-grám*, *mtso-mtá* border of a lake. — *mtso-ánón* *Glr.*, **sög-po tso-nén** C. the blue lake, Kokonor, in Mongolia. — *mtso-čú* water,

mtso-rldāns vapours, *mtso-rldāns* waves of a lake. — **tso-lāg** C. inlet, creek, cove. — **to-lay-dēl** C. strait, channel.

མཚོག་པ་ *mtsog-pa* v. *tsog-pa*.

མཚོག་མ་ *mtsog-ma* Lt., also *mtsog-yān* Cs., 'spot or tender part of the head', vacancy in the infant cranium, — *tsāns-pai bū-ga*.

མཚོག་མ་ *mtsogs* adv., **tsogs-se** adj., W. for *mtsunis* or *dra*, similar, like, equal; **aii-ré-zī tsogs rgyāl-la mi dug** they are not so good as the English; **kō dan nā-la dug-nāl tsog-se yod** with him and with me there is the like disaster, misfortune visits us equally.

མཚོན་ *mtson*, 1. also *mtsōn-cha*, any or cutting instrument, *mtsōn-cha ytūb-pa* to cut to pieces with such an instrument Dzl.; weapon, arms; *mtson togs-pa* to seize a sword, to take up arms Dzl.; *mtsōn-gyis jig-pa* to destroy, to conquer, with the sword Ma.; *mtsōn-cha rnam-pa bñi* Stg.: sword, spear, dart, arrow; *go-mtsōn* armory and arms; *ru-mtsōn* v. *ru*; *mtson-kirāg* blood drawn by cuts or stabs (used for sorceries) Lt. — *mtsōn-gyi dru-bu* an attribute of the gods, resembling a coil or ball of thread Wdn.; *mtson-skūd sgril-ma* Thgr. id. (?). — 2. also *tsōn* fore-finger, *mtsōn-rtsa* the pulse to be felt with the fore-finger; *mtson gañ* a finger's breadth; *mtson gañ mar* a finger's breadth lower Med.; *mtsōn-pa* a four-fingers' pinch (?); *ñin mtsōn-pa zig* a handful of sticks Mil.

མཚོན་པ་ *mtson-pa* 1. v. *mtson*. — 2. vb. to set forth, bring forward, adduce, state, quote, exhibit, examples of grammatical forms etc. Gram.; *dis mtsōn-nas* illustrating it by this, setting this up as an example Gram.; *des kyan sgyū-mai dpe zig mtsōn* also in this may be seen an instance of deception Mil.; *dpea mtsōn-pa* to illustrate by parables Mil.; *mtsān-mas* by a sign Gram.; so prob. also: *ōm-ban ynyis dei mtsōn-pai dmāg-mi* the soldiers brought forward by the two Chinese officials; it is also alleged to stand for to make, to prepare C. — *rnām-mka mtsōn-pai rnal-byor-pa* prob.: the

saint that represents the heavens, that resembles the heavenly space Mil.

འཕྲོ་བ་ *tsa-bu* v. *mtsā-bu*.

འཕྲོག་པ་ *tsag-pa* 1. vb., pf. *tsags*, *btsags*, fut. *btsag*, imp. *tsog* (trans. to *dzag-pa*), to cause to trickle, to strain, filter, sift, squeeze, press out, *bru-mār tsag-pa* (partic.) oil-miller Dzl.; to draw off, *dmū-ču* to tap (a dropsical person) S.g. Cf. *tsag-ma*, *tsags*. — 2. adj. thick, fat, obese Lex.

འཕྲོ་, མཚོ་ *tsañ*, *mtsāñ* fault, error, offence, sin, *de tsān-du* *che* that is very wicked, a great offence; *mii* or *mi-la tsāñ brū-ba* or *dru-ba* 1. to spy out another's faults, to upbraid him with them, to accuse him Do., C., W.; **tsañ og dhū-wa** C. id. — 2. to irritate, provoke, make angry C.

འཕྲོ་བ་ *tsān-ba*, vb. I. pf. *tsāns*, fut. *btsān* (?) 1. to press into, to stuff Sch., *tsān-ka byed-pa* id. Sch.; *nān-du tsāns-pa* Lex. prob. pressed into, stuffed inside, so Sch.: *kri nān tsāns-čan* a stuffed seat; *dbugs kar tsāns-pa* out of breath, panting (in the heat of pursuit) Mil.; *dbugs stod-du tsāns-nas skad mi ton* Mil. I am pressed for breath, my breath stops, I cannot utter a word (for ardent longing); *stod-tsāns*, *rhuñ-tsāns*, *tsāns-la pan*, all these expressions imply a want of breath, not sufficiently to be reconciled to the original meaning of the word. — 2. **sū-la tsāns-se yōñ-če** Lt. to attack a person with open violence, opp. to a stealthy attack. — II. pf. *sāns*, which verb, however, 'occurs only in *tsañ-rgyā-bar gyūr-ba* to become Buddha Dzl. frq., *tsañ rgyā-bar dōd-pa* to aim at Buddhahood, and *sāns-rgyās* (having become) Buddha. Besides this form, there exists also a verb *sān-ba*, pf. (*b*)*sāns*, to clean, as may easily be proved by examples. The whole will perh. become clear, if we presume, that the form *tsān-ba* for the present tense is now obsolete, occurring only in reference to Buddha, as quoted above, and that the root *sān* is now used as present tense in the following significations: 1. to remove (impurities) — like *ddy-pa* — to make clean,

dan sân - te med *W.* (the soot) having yesterday been removed, there is none just now; **sai dug, sai cös** *W.* it is cleansed, swept clean, **bag sai, nyé-pa sai** the contamination, the sin, has been removed, done away with *C.*; *snyn suis* the disease is removed *Pth.*; *skyo-sáns byéd-pa* to remove melancholy, to recreate or amuse one's self; to comfort others; *skyo-sáns-la gró-ba, skyo-sáns byéd-pa* to take a walk, to take a ride *Pth., C.*; *mya-nán sân-ba* to comfort *Pth., C.* to console one's self; esp. 2. to recover, to come again to one's senses, *ru-ro-ba-las* from intoxication *Dzl.*; *yzim-pa-las* from a deep sleep *Dzl.*; also construed as before: *bzi Glr., *ra** *W.* from a drunken fit, and this agrees with a sufficiently authenticated signification of the *Ssk.* root *budh*, so that *sais-rgyás* would after all be the literal translation of བུམ་ (contrary to *Burn.* I, 71 med.), taking the signification of the name, accord. to Tibetan notions, to be: 'the man that has entirely recovered from error and come to the knowledge of absolute truth'. That *sais-rgyás* be the same as perfect, holy, seems to be a mere etymological conjecture of *Cs.* — 3. to take away, to take off, **Keb sân-wa** *C.* to uncover. — 4. to be spoiled, to become unfit, useless, **wó-masai soñ** *C.* the milk is spoiled, *zom sai dug = sai dug* the casks are leaky, are running out.

འཛན་པ་ རྒྱུ་མཉམ་པ་ *Sch.*: the neck of the thigh-bone; *tsái-rai tsil* the fat attached to it *C.*

འཛན་པ་ རྒྱུ་མཉམ་པ་, pf. *tsabs, bsabs*, fut. *bsab*, imp. *tsob*, to pay back, repay, refund, *skytin-pa* a loan *Lex.*; cf. *tsab*.

འཛན་པ་འཛན་པ་ *tsab-tsub* hurry, confusion, perplexity, fear *Sch.*; also: *tsab-tsub-mor yná-s-pa* to tarry in fear, to hesitate in apprehensions *Tar.*

འཛན་པ་འཛན་པ་ *tsabs-pa*, pf. *tsabs*, imp. *tsobs* *Sch.*: resp. to be afraid; *Lex. blo-tsabs* id. (?).

འཛན་པ་(ས་)པ་ རྒྱུ་མཉམ་པ་ 1. = རྒྱུ་མཉམ་པ་(?) fit, suitable, in accordance to, in conformity with, *de dan tsám-par S.g.*;

no-soi byór-pa dan tsám-par Tar. according to their ability, in proportion to their property. — 2. frq. and mostly erron. for *tsáms-pa*.

འཛན་པ་ རྒྱུ་མཉམ་པ་, pf. *tsar* 1. to be finished, completed, terminated, *snón-la tsáro Glr.* it was the first that was finished; to be at an end, consumed, spent, **nor tsár-te soñ** *W.* the money is all spent; esp. as an auxiliary, to denote an action that is perfectly past or completed (where in the earlier literature *zin* stands), in later books with the termin. inf., *yónis - su rdzogs - par tsár - te* when ... was completely finished *Glr.*; vulgo the mere root is used, esp. in *W.*, **tsog tsar-rama tsar** are they assembled, has the meeting begun already? **lam-lu zug tsar, soñ tsar, kal tsar** he is on the way, he is gone, it is dispatched; *tsár-ba byéd-pa, tsár-du júg-pa Cs., *tsar cug-çé** *W.* to bring to a close, to finish, to terminate. — *tsár-yòd-pa* 1. to destroy, annihilate, e. g. diabolic influences, infernal powers *Pth.*; to defeat, overcome, in disputation *Mil.*; to excel, surpass, *sgyu-rtál-gyis Glr.*; to punish *Tar.* 2. for *ysár-yòd-pa Pth.* — 2. to grow, grow up, thrive, of little children *W.*; *tsar-skyéd* growth *Mil.*

འཛན་པ་ རྒྱུ་མཉམ་པ་, *sgro-bai-tsal-gyi ka-brgyan Mil.*!

འཛན་པ་ རྒྱུ་མཉམ་པ་, imp. *tsol* eleg. 1. to want, wish, desire, ask; when followed by a verb, the latter stands in the termin. inf., or the mere root of it, and more esp. that of the perf. form, *yab dan mjal tsál-lo* I have a mind to go to see my father *Dzl.*; *bltás-par tsál-te* wishing to see *Dzl.*; *tugs-la bzag tsal* I wish it may be borne in mind *Glr.*; *ysun tsal* I beg you to speak *Mil.*, *bzuñ tsal* please take *Pth.*; pleon. *kríd-par zu tsal Glr.*; esp. as an intimation of willingness, *dé-ltar tsál-lo* yes, we will do that *Mil.*, or like our: very well! Further: *já-la nor na tsál-tam* has he not asked the money from his father? *Dzl.*; *gum yan ci tsál* why does (the king) want to kill me? *Dzl.*; *deñ don mi tsal* the profit of it I do not desire *Glr.* — 2. to eat, *btsan-dug*

poison *Dzl.*; *byt-bas tsál-te* eaten by mice *Dzl.*; *γdon mi tsál-bar* eleg. for *γdon mi zā-bar* without doubt *Dzl.* — 3. to know *Cs.*; so *no-tsál-ba* appears to be used for *no-ñes-pa*, and in a passage of *S.O.* it seems to imply to understand. — 4. in certain phrases: *bad tsál-ba* to use diligence *Thgy.*; *bro tsál-ba* 1. to swear *Pth.* (?), 2. to have a cold *Mil.*; *jnyag tsál-ba* to greet, salute, v. *jnyag.*

འཚལ་མ་ *tsál-ma* *Cs.* = *tsál-ma.*

འཚོག་པ་ *tsig-pa*, pf. *tsig*, to burn, to destroy by fire, *gron-kyer mi dan bñas-pa* (he burned) the town with its inhabitants *Pth.*; *mes, mer*, vulgo **mé-la** with fire; *rnám-par* entirely, completely *Dzl.*; more loosely: *tsig son* he burnt himself, scalded himself etc.; also of food, burnt, injured by the heat; *tsig-gam* am I burning? (thinks one suffering of fever) *Med.*; of inflammation, v. *one-tsig*; of any violent pain *Dom.*; to be glowing, of the evening-sky *W.*; **tsig jug dug** *C.* to be in the rut, the copulating of larger animals.

འཚོང་ and འཚོངས་པ་ *tsün* and *tsñs-pa* *Mig.*?

འཚོར་པ་ *tsir-ba*, pf. *tsir*, *btsir*, fut. *γtsir*, *btsir*, imp. *tsir* *W.* **btsir-ir** to press, *miγ* with the finger on the eye *Med.*; *nāngyis* to press hard *Stg.*; to press out, an ulcer; to wring, a wet cloth; to crush out, *til-mār* sesame-oil *Lex.*; *o-ma tsir-ba* to milk; **tsir tay jñe-pa*, or *tān-ra** *C.* to press hard, to examine closely, to hold a rigorous inquest; *btsün-mo-la yañ tugs γtsir čün-bar gyir-to* *Pth.* also the queen's mind was much depressed.

འཚོགས་པ་ *tsugs-pa*, pf. *tsugs* (intrs. of *dzüg-pa*), 1. to go into (more freq. *tsúd-pa*), to enter upon, begin, commence, *stód-pa bül-ba-la tsugs* he began to praise, to flatter. — 2. to penetrate by boring, v. *jur-pa*; to take root, to establish one's self, to settle, *rtsú-ba ma tsugs* it has not struck root; *broγ tsugs-su ye ma-dod* *Mil.*, prob.: they had no longer any mind to establish themselves in this alpine solitude; *brtān-*

gyi skyid-mgo dē-nas tsugs this was the beginning of my lasting happiness *Mil.*; most freq. *tsugs-pa* as partic. or adj.: firm, steady, *rtān-liq ma tsugs-te sū-lu gyél-to* his limbs not remaining firm (in consequence of a paralytic stroke), he fell to the ground *Dzl.*; **kān-pa tsüg-kyin dug** sit quiet with your feet! *Ld.*; *dug mi tsugs-pa* *Med.*, *sa γirig-tu mi tsugs-pa* *Pth.*, **dñ-taug me**-*pa** *C.* **dād-du mi tsüg-kan** *W.* not being able to sit still; not stationary, unsettled, roving, restless, volatile, flighty, inattentive, *spyód-pas skād-čig kyan mi tsugs-pa* *Glr.* id.; **tsüglā dod** *W.*, be attentive! to be able *C.*

འཚོད་པ་ *tsúd-pa*, pf. *tsud* (intrs. to *dzúd-pa*) to be put into (a hole), to prison *Glr.*: to go into, to enter, to get into (a good and wholesome way), to go to (hell); *kon-du* v. *kon tsud-pa.*

འཚོབ་པ་ *tsub-pa*, pf. *tsubs*, 1. to whirl, of whirlwinds, snow-storms, smoke etc. *Mil.* and elsewhere. — 2. to be choked, esp. to be drowned, *nya čab-la jyo-ba tsub mi srid* the fish swimming in the water cannot be drowned *Mil.*; *čus tsüb-pa* *Mil.*; **tsub-te ši** *W.* he has been drowned. — 3. *spyód-pa tsüb-pa* pugnacity, of fowl *Glr.*

འཚོབ་པ་ *tsu-ba* 1. vb. pf. *btses*, fut. *btsac*, *γtsac* (*Dzl.*) to hurt, damage, injure, persecute, torment, *mi-la tsé-zün ynód-pa byéd-pa*, or *ynód-čün tsé-bar byéd-pa* id.; also subst., enemy, persecutor *Mil.*; *γcān-zān-la sogs-pai tsé-ba dan bñas-pa* (a place) haunted by beasts of prey or any other noxious creatures *Thgy.*; the term is also applied to horses that bite each other. — 2. subst. (spelling uncertain) psalterium, the third stomach of ruminating animals *W.*

འཚོག་པ་ *tség-pa*, pf. *tségs*, imp. *tség(s)*, to repay *Cs.*

འཚོང་པ་ *tsen-ba*, pf. prob. *tsens*, 1. to increase, improve, thrive, opp. to *jñün ba* *W.* — 2. to be content, happy *Mil.*

འཚོད་པ་ *tséd-pa* 1. v. *tsód-pa*. — 2. v. *bséd-pa.*

འཚོམ་པ་ *tsém-pa* pf. *tsems*, *btsems*, fut. *btsem*, imp. *tsems*, *W.* **tsém-čé** to sew, **gos tsém-čé ras** materials for a gar-

ment; *tsém-sküd* thread for sewing; *tsém-káb* needle. — *tsém-drúb* needle-work Cs. — *tsém-srúb* W. seam. — *tsém-méd* without a seam; Sch. also: without interruption.

འཕྲུལ་བ་ *tsér-ba*, I. vb. to neigh Pth. and vulgo. — II. also *mtsér-ba* 1. vb. to grieve, to sorrow, and sbst. grief, sorrow, resp. *fugs-tsér*, cf. *tsér-ka*; *tsér-can* sorrowful, anxious, *tsér-méd* free from sorrow, easy. — 2. to be afraid, to fear C., Mil. — 3. to shine, to glitter, and sbst. lustre, brightness, splendour, brilliancy, of light Lex., of jewels Dzl.; *dkár-zin* (or *dkár-la*) *tsér-ba* to be of a shining white Mil.

འཕྲུལ་ས་, མཆོང་ས་ *tsér-sa, mtsér-sa* 1. Sch.: cause of uneasiness, source of care. — 2. an old deserted settlement or dwelling; *tsér-rnyin* id. Sch.

འཕྲུལ་བ་ *tsód-ba*, I. vb. a. intrs, pf. and imp. *tsos*, 1. to live, *rin-du* a long time, *lo brgya* a hundred years Med.; *nam* (or *ji-srid*) *tsói bár-du* for life, life-long, *tsókyis, rig-pas, rnón-pas* to gain a livelihood by religion, science, hunting Cs., or: to lead the life of a cleric, scholar, hunter; *srid tsó-ba* to pass life, to continue in a state, to exist, frq.; *dú-dzii nán-du tsó mi pód-do* in the throng of the world I cannot exist Dzl. (W. *són-*de* and *tsé jid-*de**). — 2. to remain alive, to be maintained in life, *di ma byás-na mi tsóo* else we shall not remain alive, we shall not be able to live Dzl.; to revive, to recover, from sickness etc. Dzl.; *sós-par gyúr-ba* id, frq.; *ñi-ba-las* to be rescued from peril of death Dzl. — 3. to last, to be durable, of clothes etc., W.: **mün-po tsó-*de*** to last long, to be very durable; *tsó-zin* *edód-pa* to remain valid, binding, to retain its virtue, efficacy, of laws, doctrine etc. — 4. to feed, to graze. — b. tra., pf. (*ð*)*tsos*, fut. *γso*, 1. to nourish, *lus* the body; to sustain, *srog* life; to pasture, to feed, *jyugs tsó-ba-la kyér-ba* to lead the cattle to pasture Pth., *jyugs tsor pyin-pa* id. — 2. to heal, to cure, *nad* Lt.; in this sense the fut. form is used as a vb. for itself, q.v.; *tsó-byéd, tsó-mdzad* 'life-giver', i.e. physician, medicine.

II. sbst., also *tsó*, 1. life, *mi zig-gi tsó-ba bád-ba* to prolong life Dzl.; *ð-*dag* tsói rje* the lord of our lives, viz. the king Gtr.; *tsó skyón-ba* to spare, preserve, protect another's life; to rear, bring up, educate. — 2. livelihood, sustenance, nourishment, entertainment, *zla-ba γsüm-gyi bár-du tsó-ba sbyór-ba* to board a person for three months Dzl.; *tsó-ba-la ma blá-ste* not caring for the entertainment Dzl.; *tsó-bab zán-po* good eating and drinking Mil.

འཕྲུལ་ཆས་ *tsog-*chas** goods, effects, chattels, tools, necessities, — *yo-byad* Lex.; also provisions, provender.

འཕྲུལ་བ་ *tsóg-pa*, pf. *btsags*, fut. *btsog*, imp. *tsog*, W. **tsóg-*de*** 1. to hew, chop, cut, pierce; to inoculate, vaccinate, *brúm-pa* the small-pox. — 2. to cudgel, *tsóg-zin rdün-ba* Pth., *brdóg-tsog-pa* id. Dzl. — 3. also *mtsóg-pa* to find fault with, to blame, censure, carp at, tease Sch.

འཕྲུལ་ས་, འཕྲུལ་ས་ *tsóg-ma, tsogs-ma* = *mtsóg-ma*.

འཕྲུལ་ས་བ་ *tsogs-pa*, pf. and imp. *tsogs*, to assemble, to gather, to meet, frq.; *kyed dir tsogs*, ye, that are here assembled Mil.; *mi mán-po tsogs-pai mdün-du* before many assembled people Dzl.; *byün-ba lia tsogs-pa* the five elements meeting S.g.; *tsogs rtén-gyi zas-žán* food and drink to entertain the people assembled Gtr.; to unite, to join in doing something, to associate, to make common cause; examples v. *lugs*.

འཕྲུལ་བ་ *tsón-ba*, pf. *btsonis*, fut. *btson*, imp. *tsón*, W. **tsón-*de***, to sell, *dri tsón-bai rnas* place where perfumes are sold Stg.; **dan gón-*de* tsón-kan-ni mi** W. the man that yesterday had a coat to sell.

འཕྲུལ་བ་, འཕྲུལ་བ་ *tsód-pa, tséd-pa*, (Cs. *tsó-ba*?) pf. *btsos*, fut. *btso*, imp. *tsos*, *tsod*, W. **tsó-*de***, 1. to cook, to dress, in boiling water, meat, vegetables; **ču-tsós** W. 'water-boiled', dumplings, — **ču-ta-gi**. — 2. to bake provine. — 3. to dye, *gos* a garment. — 4. *tsó-pa, tsós-m'kan** W.* ripe, *tsos son** is ripe; **ldád-pa ma tsos** L.d., he is a green-horn.

འཕྲོལ་པ་ *tsob(s)-pa* to be a deputy, representative, substitute *Ch.*; *rigs tsob-pa* to be the first-born male in a family, the support of a family *Dzl.*; *tsob-par byéd-pa* to substitute, to put in the place of another *Dzl.*; *γduñ* འཕྲོལ་པ་ resp. for first-born *Dzl.*

འཕྲོལ་བ་ *tsol-ba*, pf. and fut. *btsol*, imp. *tsol*, *W.* **tsol-ic**, 1. to seek, to search, to make research; *tubs* to think upon means. — 2. to try to obtain, *zas*; to procure, acquire *Mil.*; to fetch *Thg.*

III

ཇ *dza* 1. the letter sounding *dz*; cf. the observations to ཅ *tsa*. — 2. numerical figure: 19.

ཇ་ *dza* 1. v. *dza-ti*. — 2. *dzi-brñuñ-ba* to break through *Sch.*

ཇ་ཏི *dza-ti*, prop. ཇ་ཏི, *Ssk.* जाम्बी, nutmeg *Lt.* and vulgo; sometimes *dza* for it, po. *Lt.*

ཇ་བོ་ཤིང་ *dza-bo-shin Lex.* a hollow tree *Sch.*

ཇ་ཡ་ *dzu-ya* 1. *Sch.*: 'muddy deposit, green slime in the water'. — 2. *C.* the markings of wood, speckled and variegated, in consequence of a disease of the tree, cf. *Wá-ba*. — 3. n. of an ancient king of China *Glr.*

ཇ་ལ་ཏ་ *dza-lantra*, more accur. ཇ་ལ་ཏ་ར་

dza-lán-dha-ra, n. of a province in the Punjab, now 'Jellundur'.

ཇ་ལུ་ཀ་ *dza-lu-ka*, ཇའི་ཇ་ལུ་ཀ་ *Sch.* 'water-spider'; in *Ssk.* however: leech.

ཇ་ར་ *dza-b-ra*, prob. to be spelt *rdza-bru* q.v.

ཇ་མ་བུ་ *dzám-bu*, gen. *dzám-bu*, ཇ་མ་བུ་, the rose apple-tree, *Eugenia*, which figures also in mythology; *dzám-bui gliñ*, *dzám-bu-gliñ*, *dzám-gliñ*, ཇ་མ་བུ་གླིང་, acc. to the ancient geography of India and Tibet, that part of the world which comprizes these countries, the triangular peninsula of Hindostan, occasionally including the immediate border-lands; but as in Brahman and

Buddhist literature all that does not belong to these two religions is considered as not existing, or at least as hardly human, *dzám-bu-gliñ* is simply used for earth, world. and *dzám-bu-gliñ-pa*, for inhabitant of the world, man.

ཇ་མ་བུ་ཏ་ *dzám-bha-ta*, also *dzám-bha*, *Glr.* ཇ་མ་བུ་ཏ་ the Tibetan Plutos, god of riches, = *nam-tos-srás*, also *rmugs-dzin Lex.*, *γnod-dzin*, and acc. to *Schf.*'s conjecture (*Tar.* 6, 1) also *γnód-pa-tan*; *dzám-ur* this god painted yellow, *dzám-nág* painted black *Cs.*

ཇ་ *dzi*, num. figure: 49.

ཇ་མ་མི་ *dzi-na-mi-tra Ssk.* n. of a Buddhist scholar.

ཇ་ *dzu*, num. figure: 79.

ཇ་ཏ་ *dzu-ta Hindi:* shoe *C.*; *W.*

ཇ་བ་བ་ *dzu-bdzub C.* **dhusub-dhusub jhe'-pa** to wag, to whisk the tail, of horses and cattle.

ཇ་ *dze*, num. figure: 109.

ཇ་ཅ་ *dze-tse C.* **dhsse-tse**, vent-hole for the smoke, chimney.

ཇ་ *dzo* num. figure: 139.

ཇ་ཀི་, ཇ་ཀི་ *dzo-ki, dzwo-ki Mil., Wdn., vulg.* for *yó-gi*, v. *rnál-byor-pa*.

མཛེད་བ་ *mdzai-ba (Lex. = mtón-pa)* to love, as friends or kinsmen do, *Kyo-súg*

mdzá - ba - rnams a loving married couple *Dzl.*; *mdza-zhü adug-par gyér-ba* loving each other, e.g. like brothers or sisters, *Dzl.*; *mi-mdzá-ba tams-čad* any hostile, malignant (creatures or powers) *Dom.*; *mi-mdzá-ba rnams sdüm-pa* to reconcile those that are at variance *Thgy.*; *brám-ze mdzá-zhü šes-pa zig yód-de* he had a Brahmin for his intimate friend *Dzl.*; *mdza-bä's friend*, frq. in conjunction with *nyé-du* or *Kyim-mtses Glr.*; *mdzá - bo* id. *Dzl.* etc. and vulgo, rarely *mdzao Thgy.*; still more vulg. *Ts.*: **dzän-té*, *dzá-mo** fem.; **dzá-wo jhé-pa**, *C.*, = *mdzá-ba*; *mdza - grögs* intimate friend *Sch.*; *C.*: husband, wife.

མངའ་པོ་ *mdzais-pa* (*Ssk.* **पणित**) 1. wise, learned, frq.; *mkän-zhü mdzäns-pa*, *ytug-lug-čé-zhü mdzäns-pu*; *mdzäns-blun* the wise man and the fool, a relig. composition, publ. by Schmidt, together with a German translation, containing an endless variety of examples relative to the Buddhist doctrine of future rewards and punishments; *mdzäns-ma* a wise woman *Glr.* — 2. gentle, noble, distinguished as to rank, *ya-räbs mdzäns-kyi lu Glr.* po. — (The spelling *dzäns-pa* is not of unfrequent occurrence, but seems to be objectionable.)

མངའ་པོ་ *mdzad-pa*, imp. *mdzod* (*W.* also **dzad**), to do, to act, resp. for *byéd-pa* in all its significations, whenever the person acting is the object of respect, hence almost without exception with regard to Buddha; but also in common life: **či dzad dug** *W.* what is your honour doing? also together with *byed-pa*, *grogs byéd-par mdzod zig* pray, help me! further as a sbst.: the act of doing, the thing done, the deed, *mdzad-pa bū - gnyis* the twelve deeds (or prop. incidents) of an incarnated Buddha, viz. the descending from the gods, conception, birth, exhibition of skill (i. e. going through certain chivalrous exercises), conjugal diversion, relinquishing family-ties, engaging in penitential exercises, conquering the devil, becoming Buddha, preaching, dying, being deposited in the shape of relics; sometimes

even hundred (or rather 125) such deeds are enumerated (*s.* —

Comp. and deriv. *mdzad(-pa)-po* a maker, composer etc.; also to be used for creator. — *mdzad - spyöd* resp. deed, action *Mil.*; deportment, conduct, like *spyöd-lam Mil.*; course of life, way of acting, e.g. of a heretical king *1th.*

མངའ་པོ་མངའ་པོ་ *mdzär-ra - mdzer - ré Id.* pitted with the small-pox, pock-marked; warty, blotchy, v. *mdzär-pa*.

མངའ་པོ་, vulgo **མངའ་པོ་** *mdzab-mo*, *mdzöng-gu*, 1. finger, esp. fore-finger; *tams-čad kar mdzab-mo čig-lu sdod Glr.* now sit down and put your finger into your mouth (for our: put your finger upon your mouth), i. e. be silent, as becomes the vanquished; **dzüg-gu čig-pa** (*C.* a kind of covenanting, the two parties wetting their fingers with saliva and then striking them against one another, which ceremony is considered more stringent than that of **lo čög-pa**, v. *rid*). The different fingers are: (*m*)*té-bo*, (*m*)*té-bo* thumb; *mdzab-mo B.*, **dzüg-gu** vulgo, ston-hyél (*s.*, *mtsod Med.* fore-finger; *srin-läd*, *bar-mdzab C.*, **gün-dzug** *C.*, *kän-ma Med.* middle-finger; *srin-mdzab C.*, **srin-dzug** vulgo, *miñ-mél C.*, acc. to *Ssk.*) *čad Med.* the fourth finger; (*m*)*té(-ba)* or *tru-čün*, **dzug-čün C.* the little finger. — 2. toe. — 3. claw.

Comp. *mdzab-kér*, *-kyér* or *-kyän C.* a stiff finger. — *mdzab-brkyäns C.* an extended finger. — *mdzab-skyis* finger-ring (= *ser-ydub*) *Lew.* — *mdzab-krid* a pointing with the finger, hint, intimation, direction, *blo-té-tsom sél-bai mdzab-krid byas* he made an intimation that removed every scruple of the mind *Glr.* — **dzug-gün** *W.* a span, measured with thumb and fore-finger. — *mdzab-güg* a crooked finger *C.* — **mdzab-rtän** vulgo, thimble — *mdzab-mto* 'a span measured with the thumb and middle-finger' *Sch.* prob. = *mdzuy-guñ*. — *mdzab-rdüb* a mutilated finger *C.* — *mdzab-brdá* a hint or sign given with a finger *C.* — *mdzab-rtse* tip of a finger *C.* — *mdzab-tsijs* joint of

མཛེ *mdze*འཛེས་པ་ *dzaiṅ-pa*

a finger *Cs.* — *mdzub* - *zu* thimble *Cs.* — **dzug-ri** *W.* = *mdzub-brdā*, **dzug-ri-tān-čē** to beckon. — *mdzub-šubs* a fingered glove *Sch*

མཛེ *mdze*, *Ssk.* ལྔ, leprosy (not cancer, yet infectious, the skin growing white and chapped) *Gl.*, *Med.*; *mdzē-dan* leprosy.

མཛེར་པ་, འཛེར་པ་ *mdzēr-pa*, *dzēr-pa* knot, excrescence of the skin, wart etc. *Med.*; *rus* - *mdzēr* *S.g.* bony excrescence, exostosis (?); *knag*, knot, in wood *Dzl.*; *mdzer-māl* knot-hole, in boards.

མཛེས་པ་ *mdzēs-pa* fair, handsome, beautiful, *mdzēs-pai* or *-mai bū-mo* *Gl.*; *bū-mo mdzēs-pa* as a tender address to a daughter *Gl.*; *ri-bo nags-tsal dū-mas mdzēs-pa* a mountain beautified by numerous woods; *mdzēs-par byā-bai jpyir* for show, serving as finery, ornament *Stg.*; *fig.*: *spyōd-lam mdzēs-pa* a deportment outwardly unblamable *Dzl.*; *lus-mdzēs* a well-made body, *ylōn-mdzēs* a handsome face, *mig-mdzēs* a beautiful eye *Cs.*; *mdzes-mdzēs* pomp, extravagance, profusion, debauchery *Sch.* — *ynod-mdzēs* name of the *rig-śāḡs-kyi rgyāl-po* (?) *Dom.*, *Lex.*

མཛེ *mdzo* mongrel-breed of the yak-bull and common cow *It.*, whilst *bri-mdzo* (*W.* **brim-dzo**) is the hybrid of a common bull and a yak-cow, *mdzō-po* a male, *mdzō-mo* a female animal of the kind, both valued as domestic cattle; *mdzō-mo-k'yu* a herd of such animals; *mdzo-rgōd* wild cattle; *mdzo-prūg* calf of such cattle; *mdzo-kō* leather, *mdzo-mār* butter from a bastard cow, *mdzo-ṡyāl* load for the same *Cs.*; *mdzo-tṡā* *Wdñ.* n. of a medicine (cf. *bu-tṡā*?).

མཛེམ་ *mdzō-mo*, 1. v. *mdzo*. — 2. oats *Sch.*

མཛེན་ *mdzol*, *Ssk.* མཛེན་, 1. sbst. store-house, magazine, depository, strong-box, *mdzōd-du jūg-pa*, *śbēl-pa* to secure, to hide a thing in a depository, *mdzōd-nas dōn-pa* to fetch forth from it; *dkor-mdzōd*, *ṡter-mdzōd* *Gl.* treasury; *bañ-mdzōd* corn-magazine, granary; *dbiyig-mdzōd* a safe for valuables, *ṡser-mdzōd* for gold; *jyag-mdzōd* (*Cs.* also *mdzōd-pa*) treasurer, with kings,

in large monasteries; *miñ-gi mdzod* a treasury of words, dictionary. — *mdzol* - *kañ* store-room, larder. — *mdzol-śrūñ* treasurer *Dzl.* — 2. vb. v. *mdzōd-pa*.

མཛེན་མུ་ *mdzōd-spu*, *Ssk.* མཛེན་མུ་, *śmñ-mtsams-kyi mdzōd-spu* *Gl.*, acc. to *Cs.* a single hair, acc. to the majority, a circle of hair, between the eye-brows, in the middle of the forehead, one of the particular marks of a Buddha, from which, e.g., he is able to send forth magic or divine rays of light.

མཛེན་བྱ་ *mdzōl-bu* *Lex.*; *Sch.*: 'grief, dejection; a snare, a trap' (?).

འཛེར་ *dzā* 1. exchange, agio *C.* — 2. interest or premium paid for the use of money borrowed *Lh.*

འཛེར་བ་ *dzā - bu*, prob. only in the word *čūd-dzā-bu* to be expended in vain *Cs.* (?).

འཛེག་པ་ *dzāg - pa*, pf. (*y*): *ags*, fut. *yag*, (intrs. to *tsag-pa*), to drop, drip, trickle, *śna-kṡṡg*, *śna-ču* *dzag* blood, water, dripping from the nose *Med.*; **ñal-ṡag zāg-čē** the menstrual flow of females (plain expression for it) *W.*; *mči-ma* *Dzl.*; *ś-mu dzāg-pa dē-tas byuñ* milk is trickling from it *Wdñ.*; *dzag - dzāg - pa* to trickle constantly *Sch.*; in a more gen. sense: to flow out spouting; *kṡug yzāgs-pa* the blood that has been shed *Dzl.*; *ñtso žābs-nas zāgs-te mēd-par soñ* flowing off at the bottom, the lake dwindled away *Mil.*; **kū-ču zug dug** *W.* he foams (with rage); *bžin zags-te* the face dripping (with perspiration); **śū-gu zags soñ** *W.* the paper runs, blots: sometimes used transitively: *kūn-lu śnyñ-btse mči-ma yag* he is shedding tears of universal pity *Dzl.* ११, 16; *śor bar-nas dzāg-nas* letting (the ashes) fall through between his fingers *Mil.*

འཛེག་འཛེག་ *dzag-dzōg* mixed, mingled, promiscuously, pell-mell *Lex.* = *ṡkrugs-pa*.

འཛེར་འཛེར་ *dzaiñ-dzōñ* = *ytsaiñ-ytsōñ*.

འཛེས་པ་ *dzaiṅ-pa*, *Lex.* = *zād-pa* spent, consumed, exhausted, construed with *nor*, of rare occurrence.

འཛིན་པ་ *dzad-pa*, pf. *zad* 1. to be on the decline, pf. to be consumed, spent, frq., *bsags-pai nor dzad* the gathered wealth goes to an end *Pth.*; *snám-zad-kyi mür-me* a lamp the oil of which is exhausted *Glr.*; *Kyód-kyi bód-nams zad-pai tsón-prug-rnams* ye (poor) partners in trade, whose stored-up merits are now at an end (whilst the speaker by the strength of his virtue is saved from the danger in which the others perish) *Glr.*; *rgyágs-la zad* that has been spent for provisions *Mil.*; *brlai sa zad kyan yan-no* the flesh of the upper part of the thigh, even after it had been used (after all had been laid on the scales); was nevertheless lighter than . . . *Dzl.*; *tabz-zad* helpless *Glr.*; *tsé-yóns-su zad-pa-las* whilst life is consuming itself *Do.*; *tsé-zad-kar Do.*, prob. the same as *tsi-kar*, at the hour of death; frq. referred to sin: *dod-čágs-kyi sems, dri-ma kun, nyés-pai skyon tams-čád, dód-pa kun yóns-su zad-de* sensuality and all sin, desire and defilement being done away with, having ceased *Dzl.*; *dug lhai lds-la zad-pa med* the effects of the five poisons (q.v.) never cease; *dré-la zad-pa med* of devils there is an infinite number *Mil.*; *zad (-pa) méd(-pa), zad-mi-tes-pa* incessant, endless, everlasting — 2. *dis zad* with this it is done, i.e. a. this is the only thing, besides which no second is existing; *dis don-nyer-zin, tsó-bar zad-na* as this is our only means of making a living *Dzl.*; *bu ni kyod yitg-pur zad-de* as thou art our only son *Dzl.*; *mtón-ba kó-mo kó-nar zad-de* as I am the only person that has seen . . . *Tar.*; *mtón-bar zad-de* this is limited to seeing, this refers only to sight *Dzl.* *UV*, 12; *nyis ni mi yitg-pa tsám-du zad-pas* as the two have only one name *Tar.*; hence the frequent *ma zad-de* with the termin. case, not only, *srog dór-ba di bá-žig-tu ma zad-de* having lost his life not only this time (but often so before) *Dzl.* *VZ*, 13; *der ma zad(-kyi)* not enough with that, still more, further, yea even *Thgy.* — b. it is decided, settled, unquestionable, nor *ryyál-pos bzés-par zad-na* as the fortune unquestionably falls to the king.

འཛིན་པ་ *dzab* magic sentence, *bzlá-ba* to pronounce one *Lex.*

འཛིན་པ་ *dzab(s)-pa* to strive, endeavour; to be studious, to give diligence *Sch.*

འཛིན་པ་ *dzám-bu* v. *dzám-bu*.

འཛིན་པ་ *dzam-bár*, gun, cannon, **gyáb-pa* *C.* to discharge.

འཛིན་པ་ *dzar* bob, tassel, tuft *Lex.*

འཛིན་པ་ *dzár-ba Cs.* : 'to hang down'; yet it is evidently the prop. present-form to the pf. *bzar* and the fut. *yzar*, which frq. are used without regard to tense: to hang up, clothes on a line *Dzl.*; to hang or throw over, the toga over one's shoulder *Dzl.* and elsewh.

འཛིན་པ་ *dzá-ba* to abstain from, to be abstinent, temperate *Sch.*

འཛིན་པ་ *dzin-ba* to quarrel, contend, fight, *mčs-, sder-, rra-* *dzin byéd-pa* to fight with tusks, claws, horns *Cs.*; *dzin-mo* quarrel, contention, dispute.

འཛིན་པ་ *dzins-pa, yzin-ba*, gen. with *skra*, rarely with *myo Glr.*, bristly, rugged, shaggy, of beggars *Dzl.*, infernal monsters *Dzl.* — *sprin-sna dzins-mtín-nág Mil.*?

འཛིན་པ་ *dzin* 1. the act of seizing, seizure, grasp, gripe, v. *dzin-pa*, e.g. *nyi-dzin* eclipse of the sun, *zla-dzin* lunar eclipse, (the heavenly bodies being seized by the dragon Ráhu, v. *sgra-yčan*), *ril-dzin* total, *ča-dzin* partial eclipse *Wdk.* — 2. he that seizes, holds fast, a holder, keeper; receptacle; *rdorje-dzin* v. *rdó-rje*; *ču-dzin* po. cloud, *ro-dzin* po. tongue *Lex.*; adherent, e.g. in *srol-dzin*. — 3. bond, obligation, certificate, e.g. *prod-dzin* receipt, acquittance. — 4. contract, agreement, treaty, **žag-pa* *C.*, **tdn-čs* *W.*, to conclude, make, a bargain, a treaty; *yig-dzin* a written agreement.

འཛིན་པ་ *dzin-čan W.* sticky, glutinous(?).

འཛིན་པ་ *dzin-pa* I. vb. pf. (b) *zun*, fut. *yzun*, imp. *zun(s)*, also *yzun-ba, bzun-ba* and *zin-pa* in all tenses, *W.* **zún-čs*, *Bal.* **zún-čas*, 1. to take hold of, to seize, grasp,

lág-pa-nas to grasp a person's hand *Mil.*; *mgó-nas* taking hold of a skull *Dzl.* 27, 6; *gós-kyi mlá-ma* to seize the coat-tail *Dzl.*; *mi* a man, = to catch, frq.; *žün-mar dzin-pa* to take wives *Glr.*; to hold, *lág-na rál-gri* to hold a sword in one's hand *Glr.*; **Kyi zum ton** *W.*, **Kyi dzin* (or *zin*) *rog jhe** *C.*, hold the dog fast! to catch, a ball, rain-water etc.; *bzui-bas mi zin capiendo non capitur*, it (the soul) cannot be taken hold of *Mil.*; *bdág-gi ydun-brgyud dzin-pai rgyál-bu* a prince upholding my race *Glr.*; to hold, support, a certain doctrine; to embrace, another religion *Glr.*, v. below; to take upon one's self, some religious duty. — 2. to get, receive, obtain. — 3. to occupy, to take possession of, hold in possession, a country *Ma.*, *rgyál-sa* the throne; to be seized, *nád-kyis zin-pa* seized with a malady *Mil.*, — 4. intellectually: to take in, comprehend, grasp, conceive, by the faculty of perception or imagination: *dbán-po-rnams-kyi nus-pa zad-pas yul mi dzin-pa-amyán-du dzin-pa* to perceive things not as they are, or not at all, in consequence of weakened senses *Thgy.*; with reference to mind or memory: *sems-la, yid-la, bló-la B.* and *col.*; to be taken in, affected, seized, captivated, *sdig-pas zin-pa* to be affected, taken, by sin *Mil.*; *tugs-rjes zin-pa* to be kindly, graciously, affected towards a person; *tugs-ma zin-pa* to be not graciously inclined *Mil. nt.*; *bú-mos zin-pa* taken in love with a girl *Pth.*; *dzin-pa tams-čud* all that captivates me; to choose, to follow, *ri-kród* to choose the solitude of mountains *Mil.*, *dman-sa* to follow humility, to choose lowliness *Mil.* and elsewhere; to embrace, another religion, v. above; to take for, to consider, esteem, *na-la dgrar* taking me for an enemy *Dzl.*; *mi* or *mi-la yčes-par* or *sdig-par* to value, esteem, love, a person, v. *yčes-pa*; *par, mar* to esteem, respect one, as a father, as a mother *Stg.*; *méd-pa-la yód-par* to consider the not existing as existing *Thgr.*; *jnyis-su* to consider as different, to find a difference between two things, which according to Buddhist philosophy are one and the same, cf.

jnyis-dzin; also absolutely, without an object being mentioned: *diós-por dzin-pa* to believe in the reality (of a thing) *Mil.* — 5. *rjes-su dzin-pa* v. *rjes*.

II. sbst. 1. he that seizes, holds, occupies, *rigs-siags dzin-pa* the holder of a magic sentence; adherent, keeper etc. — 2. that which affects, captivates, is an intellectual sense, v. above *dzin-pa tams-čud*; the being seized or affected with, or as we should say, taking an interest in, v. sub *spón-ba*; also cf. *yzui-dzin*. — *dzin-skyón, pö-brán dii dzin-skyón gyis* occupy this palace and take care of it *Glr.* — *dzin-pa* the earth, as a receptacle of beings *Sch*.

འཛིན་པ་ *dzin-pa* *Li.*? acc. to one *Lex.* = *dzin-pa*.

འཛིན་པ་ *dzin-pa*, = འཛིན་པ་ *dzag-pa* to drop, to drip *Lex.*

འཛིན་པ་ *dzin-pa*, pf. *dzus*, to enter *Sch*.

འཛིན་པ་ and རྩུག་པ་ *dzugs-pa* and *zug-pa*, pf. *btugs, zugs*, fut. *yzugs*, imp. *zug(s)*, (trs. to *tugs-pa*) 1. to prick or stick into, to set, to prick a stick, to set a plant, into the ground, to plant, frq.; to run, thrust, pierce, to run one's self a splinter into the flesh etc. *W.*; to erect, a pillar, to raise, a standard. — 2. to put down, to place, a kettle *Dzl.*; to place before, *mi-la pór-pa* to place a drinking-bowl before a person (more genteel than *bzag-pa*) *Glr.*; to put or place on, to touch with, *mdzúb-mo* the finger; esp. *pus-mo(-i lha-rid) sa-la* to place the knee on the ground, to kneel down, v. *pus-mo*; *žübs -dzugs-kyi dga-ston* feast given, when a little child begins to walk *Glr.* — 3. to lay out, a garden, to found, a town, a convent; to institute, a sacrificial festival *Glr.*; to introduce, *srol* a custom *Lex.*, hence in a general sense, to begin, commence, any business, with or without *mgo*; **ku-rim tsüg-sa ma tugs** *W.* has the ceremony already begun? is it a going? *rgöl-ba dzugs-pa* to offer resistance *Pth.* — 4. to prick, sting, pierce, *mdas* with arrows *Dzl.*, fig. *mi-ka züg-pa* hurting by malicious words *Do.*:

tsig kün-tu züg-pa a sarcastic, offensive speech *Stg.* — 5. intrs., to bore or force itself into, to penetrate, to take hold, to stick to, mostly fig., e.g. *smān ma züg* the medicine has not taken hold yet, does not work *Thgy.*; *zlā-la kyéd-kyis mi züg* you do not cling or stick to a companion *Mil.*; **dé-la sem züg-pa* C. to be attached to, to be pleased with a thing; **züg-pa* C., attached. — 6. to sting, like nettles, to prick, *taer ltar* like a thorn *Mil.*; *lō-ma züg-par byed* the leaves sting *Wān.*; *zug-rgyu-méd-pa* not smarting *Wān.*

འཇུང་པ་ *dzud-pa*, pf. *btsud*, *Sch.* also *zud*, imp. *tsud* (trs. to *tsud-pa*, synon. to *jug-pa*), to put, to lay, into a box, into the grave; to lead, to guide, into the right way, to virtue, to religion—to convert; to reduce, to despair, *sdig-pa-la* to seduce to sin *Pth.*; to prompt one to do a thing *Gyatch.*; *dzūd-dzud-pa* to put into *Sch.*

འཇུབ་མོ་ *dzub-mo*, sometimes erron. for *mdzūb-mo*.

འཇེས་ *dzem* smile, *byāms-pai dzūm-yyis* with a friendly smile; *dzum byéd-pa* to smile; *dzum dan ldan smiling Pth.*; *dzum skyōn-ba* to preserve a friendly countenance, to be always mild and gentle; *dzum-skyōn* in a special sense, the exhortation given to every daughter on her marriage, to treat visitors with a friendly smile; also fig., an engaging appearance, *ri-mo dzūm-gyis ma belūs-par* not to be deceived by an enticing appearance of colour *Mil.*; *no-dzūm, smile*, in a relative sense, *ā-nei no-dzūm dkar nag bltas* I watched whether the smile, the mien, of my aunt was friendly or unfriendly *Mil.*; *no-dzūm nāg-ste* looking sad *Dzl.*

འཇེས་པ་ *dzum-pa*, pf. *btsam*, *zum*, fut. *yzum*, imp. *tsam* 1. to close, to shut, yet only in certain applications, more esp. to close one's eyes, to shut one's mouth, *mi-dzūm-par ltā-žin* to have one's eyes immovably fixed upon *Dzl.*; also *pād-mai ku zum bžin Sg.* just as the lotus-flower closes; *mā-ka mi zūm-žin Wān.* if the wound will not close; *ka zum* the orifice (of the urethra) is closed *Mñg.* — 2. to wink, prob.

only **dzum-dzūm jhē-pa* and *čō-čē*. — 3. to smile, *rāb-tu* to look very friendly *Glr.*; sbst. the smile, *bcom-ldan-dās-kyi žal dzūm-pa dan bžās-pai sgō-nas* from the portals of 'Buddha's countenance graced with a smile *Glr.*; *žal-dzūm mdzdd-pa* resp. to smile *Glr.*; *bžin-gyi dzum* the smile of the countenance; adj. smiling; sweet, beautiful *Mil.*

Corap. *dzūm-ka* a smiling mouth; *lha-mo dzūm-ka-mo* a smiling goddess *Mil.* — *dzūm-bag-can* (of a child) sweetly smiling *Mil.* — *dzum-ltag-dgyé Cs.*: 'a smile between the teeth, a sardonic smile, a grin'; *dzum-mdāns* a smiling air *Cs.* — *dzum-mul* or *-dmul* a smile; *dzum-mul-gyis* for a smile escaped him *Glr.*; *dzum-(d)mul-ba* to smile. — *dzum-méd* frowning, austere *Cs.* — *dzum-dzūm* 1. the winking. 2. the smiling; *dzum-wān-wān Cs.*: smiling look.

འཇུར་ *dzur*, 1. sup. of *du-ba*. 2. v. the following.

འཇུར་པ་ *dzur-ba*, pf. *bzur*, fut. *yzur*, imp. *zur*, *Cs.* **zur-wa* to give or make way, *lam(-nas)* to step aside; to keep aloof *Mil.*; *lās-la dzūr-ba* to shun work, to evade labour *Lex.*

འཇུལ་པ་ *dzul-ba* 1. vb. to slip in, *rtwa-ysēb-tu* between the grass *Thgy.*, *sgor* through the door *Lex.*; *žū-la, žur* into the water, i.e. to dive. — 2. sbst. *Sch.*: 'a tippler'.

འཇུས་ *dzus* v. *dzū-ba*.

འཇུག་པ་ *dzég-pa*, pf. *dzegs*, imp. *dzog*, to ascend, *ri-la frq*; *žin-sdon-po-la Glr.*

འཇེང་ *džen*, *džen-rdo* whsettone, hone *Lex.*

འཇེན་པ་ *džen-ba* to stick or jut out, to project, to be prominent *Sch.*

འཇེན་པ་ *dzéd-pa*, pf. *bzed*, fut. *yzed*, vulgo *bžéd-pa*, **žé-pa* C., **žéd-čē* W., to hold out or forth, *kud* the coat-tail, *snod* a vessel *Dzl.* (The significations given by *Cs.*: to receive, and by *Sch.*: to meet with, seem not to be sufficiently warranted.)

འཇེས་པ་ *dzém-pa* to shrink, *la*, from, to shun, avoid, *mi-dgē-ba-la Glr.*, *sdig-*

pa-la frq.; *nó-tsa-la mi dzém-pa* Cs. insensible to shame, shameless; *nád-rigs-la-mi dzém-na* unless one is on his guard against the several diseases; also to feel ashamed, **nié-nam-la mi dzem-mam** C. do you not feel abashed in our presence? *dzém-pa-can dzém-bag-can* bashful, modest, temperate Cs.; *dzém(-pa)-med(-pa)* the contrary; *krel-démi* modesty Cs.

འཇོན་པ་ *dzér-pa* v. *mdzér-pa*.

འཇོན་པ་ *dzér-ba* 1. to say, to speak, *Stg.* 57, 6, obs., v. *zér-ba*. — 2. to be hoarse, *dzér-po* hoarse, *skad Dzl., Med.*; *skad dzér-dzér-du nú-ba* to weep with a very hoarse voice *Pth.* — 3. to solder *Sch.*

འཇོན་པ་ *dzó-sgrél* *Mil.*?

འཇོན་པ་ *dzóg-pa*, pf. *btsogs*, fut. *btsog* to heap together, to jumble, to throw disorderly together Cs.

འཇོན་པ་ *dzón-dzón Ts.* **dzog-dzóg** 1. jagged, pointed, conical. — 2. oblong, cylindrical C.

འཇོན་པ་ *dzóm(s)-pa* to come together, to meet, **dzom tsar-ra ma tsar** are they already assembled? *dag-pa mñón-dgai žin-kams der ó-skol dzóm-par ydon mi za* that we shall meet again in the realms of pure bliss, that is certain *Mil.*; *tses bco-lid dan dzóms-pas* as it just fell upon the 15th. *Glr.*; **dzom mi dzom** W. they do not agree with each other; *dé-rnams rnyéd-par dka-ste mi dzom* as it is difficult to obtain these things, we shall not be able to get all of them together *Glr.*; **dzóm-pa mé-pa čig kyan mé** C. there is nothing that does not find its way there, that is not to be had there; to be plentiful *Mil.*; as partic. with termin. case: rich in, abounding *Mil.* — *dál-byor dzóm-pai lus* *Mil.* v. *dul-ba*. — *kun-dzóm* 'where all meet', name of mountain-passes, e g. between *Lh.* and *Sp.*, and of females; in a similar manner *gan-dzóm* and *byor-dzóm* ('conflux of goods'). — *dzómi-po* rich in C., *tsa-ču dzón-po* abounding in grass and water, fertile C.; *mfun-rkyén dzóm-po* fortunate, successful, through a

favourable concurrence of circumstances; *tsos-sna-dzóm-po* variegated, many-coloured.

འཇོན་པ་ *dzól-pa* fault, error, mistake, *dé-la dzól-pa ysum byusi* he fell into three mistakes, committed three errors *Glr.*

འཇོན་པ་ *dzól-ba* to shake about, to stir or shake up, e.g. a feather-bed; to confound, to confuse, *pirin goñ-og dzól-ba* to deliver a message confusedly, making a mess of it *Glr.*; W.: **zol-zól čò-čò**. — **dzól-tso** C., **zol-zól** W. difference.

ཇ་ *rdza*, W. **za**, 1. clay, gen. *rdzá-sa*. — 2. in comp. for *rdzá-ma*, e.g. *čán-rdzu* beer-jug, *ču-rdza* water-pitcher Cs. —

Comp. and deriv. *rdza-kór* earthen bowl, little dish. — *rdza-kün* pottery *Schr.* — *rdza-kün* clay-pit. — *rdza-mkán* potter, *rdza-mkán-gyi kór-lo skm-ba* to turn the potter's wheel *Dom.* — *rdza-riü* kettle-drum of burnt clay. — *rdza-čág* potsherd. — *rdza-ču*, or more refined *rdza-čúb*, water issuing from clay-slate rocks *Mil.* and elsewh. — *rdza-čén* a large, *rdza-čün* a little pot, v. *rdzá-ma*. — *rdza-sñól*, *rdza-spyád* earthen vessel. — *rdza-páy* tile, (Dutch) tile for stoves. — *rdza-pór* C. = *rdza-kór*. — *rdza-büm* 1. pitcher, jar, bottle, formed of clay. 2. jar, in gen., *lédgs-kyi rdza-büm* iron jar *Stg.* — *rdzá-bo* an earthen vessel Cs. — *rdzá-ma* pot (unglazed, urn-shaped, bellied vessels of various size, not for cooking, but only for holding water, butter and the like). — *rdza-yžón* earthen basin. — *rdza-ri* mountain consisting of clay-slate. *dza-sá* argillaceous earth, clay. — *dza-brá*, C. **dzab-ra**, W. **zab-ra** a mole-like animal.

ཇ་ *rdzá-ki* *Mil.*, for *dzo-gi*, *yó-gi*.

ཇ་ *rdzan* chest, box, for various store = *bán-ba* *Thgy.*

ཇ་ *rdzan-ba* v. *rdzón-ba*.

ཇ་ *rdzab*, *dam-rdzáb*, mud, mire (Cs. clay); *rdzab-dón* sink, slough.

ཇ་ *rdzab-rdzúb* sham, emptiness, falsehood, *rmi-lam rdzab-rdzúb-čan* an empty dream Cs.

རྒྱལ་ rdzas 1. thing, matter, object (= *chido-po* *Lex.*), *rdzas* *dkar sér-por mlon* white objects appear yellow *Lt.*; *rdzas ka - sdzi yod-pa dā-rin* med the thing of yesterday is to-day no more *Mil.*; *mi-ytsān-bai rdzas* something impure *Pth.*; natural bodies, substances, from which e.g. medicines are prepared *S.g.*; materials, requisites, *dei rdzas* requisites for this purpose; especially for sacrifices, sorceries etc., hence also used as identical with *magicagency Wā.*; remedy, *smyo-byed-kyi* narcotic, soporific *Gl.*; ointment, v. *rkān-pa* and *bābs*; *rdās-las byūn-bai bsd-nams Tar.* 20, 9, not: merits arising 'from works or any material causes', but: the good, the blessing accruing from a right application of *rdzas*, wonder-working medicines, and consisting in long life etc., with which also *Trigl.* fol. 20, b is in unison, if the Sanskrit word is read *dzanavatrikam*; *srog-rdzis* provisions, victuals *Pth.*; in the context *rdzas* is also found standing alone in the same sense, where it perh. would be more correct to read *zas*; *mé-mdai rdzas*, *me-rdzas*, also *rdzas* alone, *gun-powder*, **dze-kūg** *C.* cartridge-box, **dze-mé** (a gun) not loaded *C.*; goods, property, *rdzas gan yod-pa - rnam* all his property *Mil.*; nor (*dan*) *rdzas* money and money's worth *Mil.* and elsewh.; treasures, jewels, valuable productions, *rgya-gār-gyi Gl.* — 2. in philosophy: matter *Was.*; real substance, realities *Was.*

རྒྱལ་ rdzi, *W.* **zi**, 1. wind, *rdzi-rlūn* id., also *bār-bui*, *rlūn-gi rdzi* *Do.*; *ju-rdzi*, or *stod-rdzi* a wind blowing down the valley, *lun-* or *mdo-rdzi* blowing up the valley; *dri - rdzi ldan* a fragrant breeze, a wind fraught with the odours of flowers is blowing *Stg.*; **dār-zi yōn-na rag** *W.* I perceive an east-wind is setting in; *rdzi-čār* heavy rain with wind, *rdzi-čār drag-po* rain-storm *Tar.* and elsewh.; **zi nūm-čē* or *tsōr-čē** *W.* to smell, sniff, snuffle, of dogs. — 2. in comp. for *rdzi-bo*, *rdzi-ma*. — 3. v. *zi*.

རྒྱལ་ rdzi-ba, pf. (*b*)*rdzi*, fut. *brdzi*, imp. (*b*)*rdzi(s)*, *W.*, **zi-čē**, *Pur.* **dzi-čas** to press, to knead, dough; to tread, to beat

(clay, *gyān* q. v.); *gāl-to tsōr-ma brdzi-na* if I should tread into a thorn *Dzl.*; to crush, a worm; to oppress, to distress; *rdzi-méd* *Lex.*, *Sch.*: 'powerless', but *stōbs-rnams-la rdzi-ba-med-pa Stg.* evidently signifies: of invincible strength.

རྒྱལ་ rdzi-bo herdsman, shepherd, keeper, frq.; also *rdziu Dzl.*; *rdzi-po* a male, *rdzi-mo* a female keeper; *jiyūgs-rdzi* herdsman, *ynāg-rdzi* neat-herd, *glān-rdzi* cow-keeper; *rd-rdzi* (**rd-r-zi** *W.*) goat-herd; *kyi-rdzi* dog-feeder, *byd-rdzi* person attending to the poultry; *mi-rdzi* 'guarder of man, a god' *Cs.* yet a king might also be thus designated; *rdzi-skōr* shepherd's hut — *pulu. Sch.* has besides: *dpe-rdzi* index, register.

རྒྱལ་ rdzi-ma (vulgo **zi-ma**) eye-lashes (the eye-lashes of Buddha are sometimes compared to those of a cow).

རྒྱལ་ rdzig-rdzig, with **tañ-wa** *C.*, to address harshly, to fly at.

རྒྱལ་ rdzin pond, gen. *rdzin - bu* e.g. for bathing *Dzl.*; v. also *skyl-ba*; *rdzin-po* or *-čēn* a large pond *Cs.*

རྒྱལ་ rdzins, *gru - rdzins* *Lt.*, gen. *yzias* ship, ferry.

རྒྱལ་ rdziu 1. for *rdzi-bo*. — 2. fin of a fish *Sch.*

རྒྱལ་ rdzu-ba, pf. (*b*)*rdzus*, fut. *brdzu*, imp. (*b*)*rdzu(s)* to give a deceptive representation, to make a thing appear different from what it is (cf. *sprul-ba*), with termin. case to change into, also to change (one's self), to be changed, *erin-por* to change into a *Rakshasa* *Zam.*; to disguise one's self, *rnāi-byor-par* as a mendicant friar; *rdzus-te skyē-ba* v. *skyē-ba*; *yig-rdzu* a letter filled with falsehoods, a lying epistle *Mil. nt.*; *dāru rdzu-bai rgyū-ma* entrails feigning to be flesh, looking like flesh *Mil.*; *rdzu-prul* (*Ssk.* རྒྱལ་པུལ་) delusion, miraculous appearances, transformations, *stōn-pa* to produce such, *jig-pa* to destroy the illusion, e.g. by seeing through it *Mil.*; *rdzu - prul - gyi mfu*, or *stōbs witchcraft, magic*; *rdzu - prul-can* gifted with magical power *Thgy.* *rdzu - prul* is the highest manifestation of the acquired moral

perfection, that is known to Buddhism; there is, however, an essential difference between it and the miracles of holy writ, the former bearing the stamp of non-reality and mere appearance, as is not only implied by the name, but also universally acknowledged; and it differs again from *čö-prul*, in as much as the latter requires the help of natural magic (jugglery), or of demoniacal influences, and never can be produced, like *rdzu-prul*, at the pleasure of the saint by his own immanent power. Yet there is no doubt that the term *čö-prul* is also often used in connection with *rdzu-prul*, and as identical with it; v. *Dzl.* 25 and 70.

rdzun, C. **dzun**, W. **zun**, Pur. **rdzun**, also *brdzun* untruthful speech, falsehood, lie, fiction, fable; *rdzun-tsig*, id.; *mi-bden rdzün* that is falsehood and not truth *Glr.*; *rdzun-smrá-ba*, resp. *ynán-ba* B., *byéd-pa* B., C., **zér-čé** W. to lie, *rgyál-ba-rnams-kyis rdzun ynán-ba mi sríd* it is impossible that Buddhas should lie; to tell tales, to make believe, to impose upon; **zun yin** W. you are not in earnest, you only want to quiz me; **zun gyáb-čé** W. to lie, to act the hypocrite; **mi de zun gyab** W. to feign, to pretend ignorance, to disown a person or thing, **mi tsor zun gyab** W. he pretends not to hear it. — *rdzun-kráb* Sch.: 'an adroit liar and deceiver'. — *rdzün-ma* 1. — *rdzun* *Dzl.* 2. liar *Mil.* — **zün-yag-čan** W. clown, buffoon, merry Andrew.

rdzub deceit, imposture *Lex.*, *byéd-pa* to make a false assertion *Tar.*; cf. *rdzab-rdzub*.

rdzús-ma something counterfeit, feigned, dissembled, *rdzús-maispránpa* a disguised beggar *Glr.*

rdzé-ba pf. (*brdzes*, fut. *brdze*, imp. (*brdze*(s) W. **zé čé**, 1. to tuck up, truss up, clothes; to cock, a hat; to turn up, the upper-lip *Wdn.*; *skru gyén-du brdzes-pa* the hair bristling *Do.*; **so* or *čé-wa zé-čé** W. to show one's teeth, to grin. — 2. to threaten *Cs.*

rdzú dimin. of *rdzá-ma*, a small pot, pipkin.

rdzog(s)? list, also **dzog-ril** C.

rdzogs-pa 1. vb. to be finished, to be at an end, to terminate (*Lex.* — *zin-pa*), *lam rdzogs-pai mtsáms-su* just where the road terminates *Mil.*; **dú-wa zóg-ng** W. as the month has expired; *iru pi-ti yül-tso zog son** W. here the villages of Spiti have an end; *mdzúd-pa yóns-su rdzogs-nas* having accomplished all his deeds *Glr.*; *ji-ltar smón-pa bžin-du yóns rdzogs-pas* all prayers and wishes being fully realized *Dzl.*; *yóns-su rdzogs-par tsár-te* when the whole (of the building) was completed *Glr.* — 2. adj. perfect, complete, blameless, **golo zog dug** W. the body (of this horse) is without fault; *stón-pa däg-par rdzogs-pai sañs-rgyás* the most perfect teacher, Buddha *Glr.*; so in a similar manner *rdzogs(-pa)-čén(-po)*; also *yé-žes yóns-su rdzogs-pa* is an appellation of Buddha. — *rdzogs-par* adv. perfectly, completely, fully (cf. *lkug-par*), *benyid-pa* to report circumstantially *Dzl.*, *ydams-nüg ynán-ba* to counsel well *Mil.*; *rdzogs-par žé-pa žig* one thoroughly conversant *Mil.*; *rdzogs-par beláb-pa* to learn thoroughly *Mil.* — *benyén-par rdzogs-pa* or *benyén-rdzogs mzdúd-pa* to ordain, v. *benyén-pa*. —

Comp. *rdzogs-lđán* v. *duš* 6. — *rdzogs-tsig* v. *slár-đu-ba*. — **dzog-yel** C. obeisance to Chinese officers, in a kneeling posture. — *rdzogsrim* v. sub *skyéd-pa*.

rdzön(s), 1. (C. vulgo **dzum**) castle, fortress; *rdzön-dpon* lord or governor of a castle, commander of a fortress; **dzön-kyel** C., **zön-lén** W. letter-post from one nobleman's seat to another. — 2. the act of accompanying, escorting, *debs-pa* to accompany, to escort *Dzl.*, fee for safe-conduct, travelling-present; dowry, *byéd-pa* to bestow.

rdzön-ba pf. (*brdzán(s)*, fut. (*brdzán* to send, to dispatch, presents, ambassadors; to expedite, send off, dismiss; to give to take along with. — *dbugs rdzön-ba* shortness of breath, asthma *Thgy.* and elsewh.

rdzób-po, -mo, 1. vain, empty, spurious, void; *kun-rdzób* v. *kun*. — 2. vain, fond of dress W.

མ

མ *wa* 1. the letter *w*, which occurs but rarely, and only as an initial, yet it is a true Tibetan letter, the *Skt.* व being gen. represented by བ, and as second constituent of a double consonant denoted by བ (called *wa-zür* angular or small *wa*); the pronunciation in general is the same as that of the English *w*. — 2. num. fig.: 20.

མ *wa* 1. *water-channel, gutter*, gen. of wood (*Cs.* also: *trough*); *wa-ka Lex.* id., *Cs.*; *wa-mcu* *spout, lip, or beak* of vessels. — 2. *fox* (the name corresponding to the sound of barking) *Dzl.*, vulgo *wa-tsé*; *wa brygal* the fox yelps *Sch.* The fox is the riding-beast of the goblins; whenever his barking is heard, it is in consequence of his receiving lashes from his rider. — *wa-skyés* fox-born *Cs.* — *wa-gró* a bluish fox, *gro-gró* a gray fox *Sch.* — *wa-rán* an old fox, a knave *Cs.* — *wa-ldéb* fox-trap *W.* — *wa-ná* a blackish fox *Sch.* — *wa-lpágs* fox's skin. — *wa-spyan Mil.*, *wá-ma-spyan Cs.* jackall. — *wa-pirug* young fox, cub. — *wá-mo* she-fox. — *wa-tsan* fox-hole. — *wa-róg* black fox *Sch.* — *wa-tswá* a kind of salt *S.g.* — 3. n. of a lunar mansion, v. *rgyu-*

skdr. — 4. *wa-lóg-pa* to perform somersets *Sch.* — 5. *W. ho!* calling for one.

མ་ར་ན་སི་, or སི་, མ་ར་ན་སི་ *wa-ra-na-si* or *sé, ba-ra-na-si* Banaras, a city in the valley of the Ganges, frq mentioned in legends, as a residence of Buddha, at the present time a principal seat of Brahmanism.

མ་ལེ་, མ་ལ་ལེ་, མ་ལ་ལེ་བ་ *wa-lé, wal-lé, wal-lé-ba* clear, distinct, plain, *wa-lér dran-pa* to recollect distinctly *Cs.*; *yid-la* floating distinctly before one's mind *Lex.*; *don wa-lé gyis* try to gain a clear understanding of the sense of it *Mil.*; also *skad-wál = ཁ་ཁ་ལ་ལ་(?)*.

མ་སི་ *wa-si* a kind of apples *Sch.*

མི་ *wi* num fig.: 50.

མུ་ *wu* num fig.: 80.

མུ་ར་ཏོ་ *wu-rdo* pumice stone *Sch.*

མེ་ *we* num. fig.: 110.

མོ་ *wo* num. fig.: 140.

ཀ

ཀ *za*, 1. a letter of the alphabet, represented by ཀ, originally, and in the frontier-provinces to the present day, the soft sibilant, which is pronounced like *j* in French, or like the English *s* in leisure, (*zh*), (still more accurately like the Polish *s* in *sima*); in *C.* it differs now from ཀ

only by the following vowel being deep-toned. — 2. numerical figure: 21.

ཀུ་, ཀུ་མོ་ *zwa, zwa-mo*, resp. *dbu-zwa*, a covering of the head, hat, cap; fig. *na yig sd-yi zwa-can* the letter ཀ having *ས* for a cap: མེ་ *Zam.*; *zwa gón-pa, gyón-pa* to put the cap on, *búd-pa* to take it off

ཇཱ་ལྷོ་ *zá-nye*ཇཱ་པ་ *zán-pa*

(in *Ts.* by way of salutation); *rgya-*, *boñ-*, *sog-zwa* Chinese, Tibetan, Mongolian cap; *dgun-zwa* winter-cap, *dbyar-zwa* summer-hat (light felt-hats adapted to the warmer season); *pyin-zwa* hat or cap made of felt; *wa-zwa* cap made of the fur of a fox. — *zwa-dkár*, *-nág*, *-dmár*, *-sér* white, black, red, yellow cap, denoting occasionally also the wearers of such caps, esp. red-caps and yellow-caps, as belonging to different *I.a.* sects — *zwa-kébs* the covering of a hat *Cs.* — *zwa-tog* top ornament of a hat *Cs.*, prob. a button, v. *tog*. — *zwa-rzól* brim, *zwa-ri* crown of a hat *Cs.*, in *I.d.* however *ri* denotes the brim or flap. — *Schl.* p. 171 calls a low conical cap of the Chief Lama *ná-ton-zá*.

ཇཱ་ལྷོ་ or ཇཱ་ལྷོ་ *zá-nye* or *zá-ne*, also *rá-nye Cs.*, lead, *zá-nyei ytiñ-rdo* sounding-lead, plummet *Pth.*; *zá-nye-rdó* lead-ore *Cs.*; *zá-nyei čus shyár-ba* to fill up (a groove or juncture) with molten lead *Glr.*; *zá-nye dkár-po C.*, tin, also *zá-dkár*, *yša-* or *bša-dkár*; *zá-nye nág-po* lead, (*Cs.*'s 'white lead and black lead' seem to be a mere conjecture); *zá-šóg* (tin-foil *Sch.* (?)), thin plates of lead.

ཇཱ་ལྷོ་ *zá-ba* lame; lameness; gen. *zá-bo* lame, halting; a lame person, cripple, *B.* and col.; *zá-mo* fem.; **zá-wo čo dug** *W.* he is lame, he limps; *rkün-* or *lág-zá-čan* having a lame foot or hand.

ཇཱ་ལྷོ་ *zá-brin* v. *žabs* extr.

ཇཱ་ལྷོ་ *zá-lu* *Glr.* and vulgo, v. *žál-ba*.

ཇཱ་ལྷོ་ *zá-lu* cup, bowl, = *por-pa*, *ko-re Cs.*

ཇཱ་ལྷོ་ *zá-lu-pa*, *zá-lu lóts-tsa-ba* or *lo-čén* n. of the author of a little glossary, called *Zamatog*.

ཇཱ་ལྷོ་ *žag* 1. *žag-pa* (only *Schr.*, *Cs.*), **žag-po** *W.*, **žag-ma** *Lt.*, *W.*, resp. *dgun-žag* a day, the time from one sun-rise to another (cf. on the other hand *nyi-ma* 2); *žag ri* g a day, and adv : once day, once; **žag ri-gi žag-la** *W.* is also used of a future day: **žag ri* g de *dus leb yin** *W.* once the time will come; *žug ga-nas* after a few

days *Mil.*; *žag dá-ma lón-par* after many days *Dzl.*; *na di-rin ná-nin leb-žag** *W.* this is the day of our arrival a year ago; **dí-žag** *W.* lately, the other day, a short time ago; **dán-žag** *W.* yesterday; recently, **dán-žag za-nyi-ma** *W.* last sunday; **nán-žag** *W.* some time ago, **nán-žag stón-ka** *W.* last autumn; **kár-sa-žag** *W.* the day before yesterday; *žag-nas žag-tu* from day to day; **žag-dan(-žag)** *W.* every day, always; *žag bdun* seven days, *žag-bdun-prág* a week, *žag-bdun-prág že-brgyád* forty-eight weeks *Thgy.* — *žag-grán* the date, **žag-lán gyáb-čé** *W.* to date. — *žag-mál* a station, day's journey, quarters *Cs.*, *žag-sa* id. *Cs.* — **žag-zán** *W.* holiday. — 2. fat, grease, in a liquid state, = *tsil-ku S.g.*; also melted and congealed again *W.*; fig. the fat of the country, fertility, *yúl-la žag med* the country is barren *Ma.*; *žag-čan* greasy, oily, *žag-méd* lean; *žag-pór* a cup, vessel, for grease *Cs.* — 3. fog, smoke, dry vapour, filling the atmosphere in autumn.

ཇཱ་ལྷོ་ *žags-pa* leash, rope with a noose, e.g. for catching wild horses, *žags-tág Cs.*, *žags-dbyug* *Sch.* id., *rgyáb-pa Cs.*, *pén pa Sch.* to throw the noose; *žags-pas*, *žags-tag-gis dzin-pa* frq. fig., as *Schl.* 213; *šbrul-žags* noose consisting of a serpent, for catching any hurtful creature *Glr.*; frq. as an attribute of the gods.

ཇཱ་ལྷོ་ *žán(-po)*, vulgo *ž-žán*, uncle by the mother's side, mother's brother; *žán-brgyid* his offspring *Cs.*; *žán-nyén* in a gen. sense, relations by the mother's side *Dom.*; *žán-tsa* sister's son. — *tša-žán*, resp. *dbon-žán* 1. nephew and uncle, by the mother's side, also applied to spiritual brotherhood *Mil.* — 2. son-in-law and brother-in-law *Glr.*

ཇཱ་ལྷོ་ *žán-blón* *Glr.* seems to be a kind of title given to a minister (or magistrate).

ཇཱ་ལྷོ་ *žán-zún* ancient n. of the province of Guge *Glr.*

ཇཱ་ལྷོ་ *žán-pa* weak, feeble, frq., the opp. to *drág-po*; *na ji-ltar žan yan* as weak, as miserable as I am (says a cripple) *Pth.*;

Maṃa zān-pa *Mil.* of a weak body, of delicate health; also applied to **sounds, accent** and the like; cf. *ñā-ro*; **ugly** opp. to *lēgs-pa*, v. *skye-sjo*.

ཇུབ་ *zabs* 1. **bottom of a lake**, of a vessel *Dzl.*, *Mil.*; lower end of a **staff** *Mil.*; for **under** in compounds, as *māa-zābs* q. v. — 2. resp. for *rkān-pa* **foot**, *mī* *zig-gi* *zābs-la* *diul-pa* (s.), *ngō-bos* *btūg-pa* S. b., o *byéd-pa* Cs. to bow down at another person's feet, to touch them with one's head, to kiss them; *zābs drūn-du* c. genit. **to the feet of** . . . , for **to** . . . , in directions of letters; *zābs rjén-par* **barefooted**, e. g. *ṣṛēgs-pa* *Mil.*; *zābs* *lēgs-pa* *Sch.* to help, prob. = *zābs-tōg byéd-pa* v. below; *zābs-čāg-pa* = *čāg-pa* II. —

Comp. For the most part they are the same as those of *rkān-pa*; there are to be mentioned more especially: *zābs-kyu* 1. **spur** Cs. (?) 2. n. of the vowel-sign ུ for u *Gram.* — *zābs-mgo* *Tar.* point of the foot *Schf.* — *zābs-sgrōg* **garter** Cs. — *zābs-bčāgs* *Sch.*, 1. partic. of *zābs-čāg-pa*. 2. = *zābs-čāgs*. 3. **grounds, territory**. — *zābs-čāg(s)*, *-pyāgs*, resp. shoe, boot. — *zābs-tōg* 1. **service** rendered to superiors, esp. to priests, convents etc., by the erection of buildings, or keeping them in repair, or by any aid or work done in their behalf; *čsō-bai* *zābs-tōg* or *zābs-tōg* alone: distribution of victuals, *zābs-tōg bzān-po jñul* he placed dainty food before him *Mil.*; *zābs-tōg o mī bryāl-ba* *bul* we shall provide you with every thing, so that you shall not suffer want *Mil.*; *zābs-tōg byéd-pa* a. **to render such services** b. **to feed, treat, provide, offer**, *Glr.* and elsewh. 2. = *zābs-tōg-pa* 1. **servant**, regularly employed in monasteries, by Lamas etc., an official, *rgyāl-poi sku-ṣsuñ-tūgs-kyi* *zābs-tōg* royal page, *Glr.* 2. **dispenser, benefactor** *zābs-tōg-ma* fem. — *zābs-rtñ* **heel**. — *zābs-rtñ* 1. **foot-stool** (s.) 2. **boot** *Sch.* — *zābs-drñ* **shame, disgrace**, from *mī* *zābs-drñ-pa* to bring shame upon another, to be a disgrace to him, e. g. a child proving a disgrace to his parents, by a dissolute life, disrespectful deportment etc. *Thgy.* *zābs-rdñul* dust on one's feet Cs. — *zābs-pād* lit.: 'a padma below

the foot', seems to be an attribute of divine persons, but sometimes nothing more than a high-sounding complimentary expression for 'foot'; *byñ-pa 'e-na-ya dra* *zābs-pād* *bur* his leg displays a calf like that of *Enaya Pth.*; *zābs-pād-la*, *Zam.* init., seems to stand like *zābs drūn-du*, so also *zābs-pād Kri drūn-du*, in letters; *mī* *zābs-pād stñn-pa* *Tar.*, fig. for *zābs-tōg byéd-pa* to serve; to be a scholar, pupil *Schf.* — *zābs-ṣyī* **servant** (male or female), in the widest sense of the word, servant to an individual, as well as a minister of the state or the church, only that the latter service is always referred by an Asiatic to the 'person' of the king or priest; collectively: **retinue**; occasionally also to be understood as an **attending, a waiting on**, thus: *rjé-yi* *zābs-ṣyī gran*, we will vie with one another in our attending the lord *Glr.*; *zābs-ṣyīn brāñ-ba*, *zābs-brāñ-ba* or *brñ-ba* to follow as a servant, *zām-brñ(-pa)* *Do.*, *zām-rñ* Cs., *zā-brñ* *Sch.* servant. — *zābs-brō*, *zābs-brō mzdād-pa* to dance *Sch.* — *zābs-ma* drawers, under-petticoat. — *zābs-sñ* nail of the toe *Sch.* — *zābs-bail* water for washing an honoured person's feet. — *zābs-lhām* = *zābs-čāg*.

ཇུབ་ཅུ་ *zām-ču* *Sch.*: 'the scum left by the evaporation of water'(?); **zām-čē** *W.* to take off, *lbu-ba* the froth, scum; yet cf. *ṣzām-pa*.

ཇུབ་མེ་བ་ *zām-me-ba* being plentiful, abounding in *Mil.*

ཇུབ་མེ་བ་ *zār-ba*, fem. *ma*, 1. = *yan lag ma tsāñ* being not in full possession of one's members, *mig-zār* **one-eyed, half or totally blind**; *lag-zār* having only one hand, being lame in one or both hands; so in a similar manner *rkāñ-zār*. — 2. (= *mig-zār*) C., *W.* blind, rarely in B. — **zār-ñē** (*zārtas*) the winking with one eye C.

ཇུབ་ལ་ *zār-la*, *Schr.* 'following, succeeding', prob. = *zōr-la*, q. v.

ཇུབ་ *zāl* resp. for *ka* 1. **mouth** 2. **face, countenance** *zāl-du ṣyōl-ba*, *W.* **zāl-la rāg-čē**, to eat, to drink; **tsā-biḡ zāl-la rag** or **zāl-rāg dzod** please to take some . . . !

rygal-poi *zál-nas* *ysuis* the king spoke *Glr.* frq.; *zál-gyi* *sgo* the door of the face, the mouth (cf. also *dzúm-pa*); *zál-la mi nyán-pa* *Glr.* to be disobedient; *zál-gyis bžén-pa* *Glr.* or *žé-ba* *Sch.* to promise, and other significations of *kas lén-pa*, e.g. to accept *Tar.* 126, 10; *zál bgrád-pa* and *ydán-ba* to gape *Sch.*, *kyéd-pa* to open the mouth, *zál dzúm-pa* to smile; with *ltá-ba* 1. *zál-la ltá-ba*, e.g. *řos smrá-bai* to watch the mouth of the preacher, to hang on his lips *Pth.*; in a similar manner: *gús-pai sém-s-kyis ná-yi zál-la ltá* *Pth.* 2. *zál ltá-ba*, *zál-lta byéd-pa* to serve (v. *zál-ta*), *zál yañ kyéd-la ltá mčód-pa yañ kyéd-la* but they serve you and honour you *Glr.*; *zál-lta-ru byuñ* he came to serve him *Mil.*; *zál ydams-pa* to bid, order, exhort *Glr.*; *zál dón-pa* to pronounce, to deliver, state, report; *zál njál-ba* *Mil.* to visit, to come to see; *zál mčón-ba* to see a person's face *Tar.*; 'in order to attain the highest *džos-gráb*, one must *sém-s-kyi ran-zál mčón-ba*, and in order to be able to do this, one must penetrate into the Buddhist doctrine' — thus *Mil.* teaches a Bonpa; *pyis zál mčón-bao* afterwards his face was seen, he made his appearance *Tar.*; *zál-yzigs-pa* v. subst. *zál-yzig*.

Comp. For the most part expressions of civility: *zál-kár*, resp. for *kar-yól* plates and drinking-vessels. — *zál-dkyil* face *Cs.* — *zál-bkód* order, ordinance *Sch.*(?). — *zál-skóm*, *zál-skyéms* drink. — *zál-skyén* *Glr.* countenance. — *zál-skyógs* cup, goblet *Mil.* — *zál-kébs* cover of an image of Buddha *Sch.* — *zál-krid* oral or personal instruction *Mil.* — *zál-kañ* biting words of a superior (*Sch.* prob. not quite correct). — **zál-gyá* (*ryga!* *bryga*) **jhé-pa* or *žé-pa** to promise *C.* — *zál-rgyán* mustaches *C.* — *zál-nó* 1. = *no*, *zál-nó náy-par bžugs* he was sitting there with a mournful face *Glr.* 2. *tsogs-čen-zál-nó* title of the chief-justices of the great monasteries of Sera, Gadan and Depung. 3. *Sch.*: **zál-no* or *nior*(?), noble sons, princes(?) — *zál-diós* bodily, in one's own body or person, *sans-rgyás zál-diós-kyi* *Krúns-yul* *Pth.*, the place where Bud-

dha was born bodily; *zál-diós-su njál-bar yod* *Glr.* he is bodily to be seen. — *zál-sna* *Cs.* = *spyas-sna*. — *zál-tol* resp. for **ar-čöl* handkerchief, napkin *C.* — *zál-čád* v. *Ka-čád*. — *zál-ču*, *zál-čab* *Schr.*, *Cs.* spittle, saliva. — *zál-mčü* lip, v. *ka-mčü*. — *zál-čš* judgment, decision; *des ju-bu-čag-yi zál-čš yčád-do* he shall pass sentence on us *Dzl.* 323, 15, and elsewh. (the text of *Sch.* is not quite correct); *zál-čš bču-drug-pa* and *bču-yšüm-pa* '(the code) with the 16 and that with the 13 judgments'; these are two distinct bodies of law, both of them in *C.* of standard authority; *zál-čš-pa* judge *Dzl.* — *zál-čšms* v. *čšms* 2. — *zál-nyód* favourite dish *Sch.* — *zál-ta* 1. also *zál-lta* a. service, turn. b. inspection, visitation, revision; *zál-ta byéd-pa* u. to serve, b. to inspect, review, superintend; to visit, the poor, the sick and to take care of them; to guard, *žti-la* the field. 2. resp. for *ká-ta*, *ka-ydams* direction, instruction, counsel, advice, *zál-ta žib-rgyás žu-ba* to ask for accurate and detailed instructions *Mil.*; *zál-ta-pa* = *sku-mdün-pa*, *žabs-pyi* waiting-man, 'alet-de-chambre *C.*, *Tar.* 56, 2: servant in a convent; more frq. fem., *zál-ta-ma* waiting-woman, lady's maid, chamber-maid. — *zál-ydams* instruction, advice, *yig-rten-la dyós-pai zál-ydams ysuis-so* he imparted to her useful maxims *Glr.*; order, command *Glr.* (v. above); also, *zál-ydams bris-mkan* author, in as much as all printed books are considered to be sacred, and the authors generally are Lamas, whose words are looked upon as divine. — *zál-ydón* countenance. — *zál-bdág* in large religious meetings a Lama, who walks about with a wand in order to preserve good order, a verger. — *zál-žébs* a free-will offering or present *Cs.* — *zál-lpágs* lip. — *zál-jyis* resp. napkin. — *zál-búd* (or *pad*?) *C.* chief overseer, superintendent. — *zál-byán* title, superscription, inscription. — *zál-tsóm* (for *óg-tsóm*) *Pth.* beard. — *zál-tsós* *Sch.* (*Cs.* *zál-tsus*) = *zál-zás* *Dzl.* food. — *zál-zág* tobacco-pipe, v. *gani-zay*. — *zál-yzigs* 1. looking with the face, *thor*, southward *Glr.* 2. apparition, *zál-yzigs tób-pa* to see an ap-

partition, *bzûgs-par zai-yzijs-sin* appearing in a sitting posture *Mil. nt.* (cf. *spyan-rûs*). — *zai-borô Tar.* 76, 12, *Schf.*: the act of consecrating, e.g. a temple.

ཇམ་བཤུ་ *zai-ba* I. sbst., also *zai*, *zû-la*, *zâl-rtsa* or *-rdza Sch.* clay, lime-floor, *Lev.*: *zai-ba* = *skyân-nûl*; *nûl-gyi zû-la Glr.* clay, cement of a floor, cf. *âr-ga*; plastering, rough-cast, *sgô-la zûl bgyis-te* plastering the door with clay *Glr.*, also applied to the anointing of sacrificial objects with butter *Mil.* — II. vb. to serve up food, to spread a repast *Sch.*

ཞི་ *zhi* num. fig.: 51.

ཞི་བྱི་ *zhi-gil* chaff and other impurities removed from the grain by washing.

ཞི་བ་ *zhi-ba*, *Ssk.* ཇམ་བཤུ་, to become quiet, calm, to abate, to subside; to settle, of a swelling *W.*; to be allayed, of passion, malice etc. *Glr.*; to be appeased, relieved, to cease, of pain, quarrels, intoxication, maladies etc. *Glr.* and elsewh.; to be atoned, blotted out, of sins *Tar.*; *zhi-bar gyûr-ba B.*, **zhi zhi-ê** *W.*, id.; **ra, îro zhi soni** *W.* the drunken fit, the paroxysm of passion has passed over; *zhi-la soni* (the hobgoblins) became quiet, held their peace *Mil.*; *zhi-bar byéd-pa* to still, sooth, appease, mitigate, **zhi zûg-ê** *W.*; *zhi-byed* a composing draught, ཇམ་བཤུ་ *Wise* 130; more particularly with reference to the affections: to be dispassionate, not subject to any mental emotion, *zhi-ba zên-por gyûr* he is getting very free from passion *Do.*, v. below *zhi-ynás*; also sbst. tranquillity, calmness, and adj. tranquil, calm, *zhi-ba dan bde-légs-su gyûr-bar mdzad-du ysol* permit us to attain to peace and happiness *Dom.*; *zhi-bai táds-kyis* amicably, in a fair way *Glr.*; so also *zhi-bai ytam smrá-ba Glr.*; *zhi-bas mi ful drág-pos dul dgos dug Pth.* if he will not submit by fair means, he must be converted or subdued by force; *zhi-bai zai Pth.* the expression of calmness about his mouth, his peaceful countenance; *zhi-bar yégs-pa* to go to rest, to die (*S.*); *zhi-bai* or *lóns-skui tha-tsoqs zhe-nyia Thgr.* the good, the peaceable deities, opp. to those called

Kró-bo; differently again the word is used in: *zhi-ba dan Kró-ba dan zhi-ma-Kró Pth.*, which has been explained by *Sch.* as: the medium between calmness and passion, 'calm indignation'. (*S.* moreover mentions *zhi-bu* or *rtag-zhi-ba*, as 'a name or epithet of Isvara and certain Buddhas', so that *zhi-bu* would be equal in sound as well as in meaning to ཇམ་བཤུ་, *zhi-ba-pa* and *-ma* being his male and female disciples. A good deal of obscurity attaches, further to the frequent mention of the *zhi-rygyas-lban-drug*, as the characteristic properties of the four parts of the world (v. *glin*), and likewise as qualities and functions of the Buddhas, gods and saints, viz. allaying diseases, conferring happiness and wealth, ruling over all creatures and subduing all that is unruly and hostile; to which are to be added four kinds of burnt-offerings, in the same fourfold sense, v. *Schl.* 250. Finally, in mysticism the term *zhi-ba* acts a prominent part: *zhi(-bar) ynás(-pa)* and *lhag(-par) mton(-ba)*, ཇམ་བཤུ་ and ཇམ་བཤུ་, shortened *zhi-lhag*, implies an absolute inexcitability of mind, and a deadening of it against any impressions from without, combined with an absorption in the idea of Buddha, or which in the end amounts to the same thing, in the idea of emptiness and nothingness. This is the aim to which the contemplating Buddhist aspires, when, placing an image of Buddha, as *rten*, (v. *rten* 1) before him, he looks at it immovably, until every other thought is lost, and no sensual impressions from the outer world any longer reach or affect his mind. By continued practice he acquires the ability of putting himself, also without *rten*, merely by his own effort, into this state of perfect apathy, and of attaining afterwards even to *dios-grub*, the supernatural powers of a saint. The stories that are related of such achievements, and with which the work of Taranátha abounds, are, notwithstanding their absurdity, readily believed by every faithful Buddhist. That there are also cases of failures, cf. *smýón-pa*. ཞི་བ་ *zhi-ma* sieve, of cane or wood *Ts.*

ཇི་མི་ *zi-mi* Schr. and Wts. (where *zi-mi* stands), gen. *zim-lu* *Glr.*, or *zim-bu* cat. C.

ཇི་ཁ་ *zig* 1. = *zig*. — 2. v. *zig-pa* I., 2, *zig-rul-ba* demolished, ruined *Mil.*

ཇི་མེར་ *zig-mér* (subst. or adj.?) dense throng, or crowded together in a mass *W.*

ཇི་ *zin*, I. subst. ཇི་པ་ (Cs.: *zin-ma*, *zin-po*, *zin-bu*, perh. provincialisms), 1. field, ground, soil, arable land; *tán-zin* fields in a plain, level land, *ri-zin* fields on a mountain, hill-land; *túl-zin* *W.* (n. f.) cultivated land; *zin-ka* = *zin*, *zin-kai bú-mo* the girls in the field *Mil.*; *zin rmó-ba* frq., to plough a field; to carry on agriculture. ཇུའོ་པ་ *to till*, to sow a field, *mi yig-gs btáb-pai* a field that has been sowed by one man *Glr.*; *zin ཇུ་ལ་* to irrigate a field (?) (s.); *rud-ba* to mow, to reap, a field, *zin-mkán* reaper; **zin bád-če* *W.* to pursue husbandry; *zin bgód-pa* to divide or distribute land (s. — 2. fig., cf. *zin-kams*, *bsód-nams-kyi zin dan* *járúd-pa* to enter the field of merit, to turn into the path of virtue *Dzl.*; *yul-byai zin-du* *yzig-te* *Ph.* seeing him in the land of conversion (yet v. also 3, a.); region, *zin bču* (*Sch.*: 'the ten regions') is said to signify something like: the reign of Evil. — 3. equivalent to *sañs-rgyas-kyi zin* the kingdom of Buddha, a. in an earthly sense: a holy land, a land of salvation, where Buddha resides, or at least where Buddhism prevails; so also *giul-bui zin* land of conversion *Glr.*; acc. to *Wts.* it is a name of the earthly seat of Buddha, the residence of the Dalai Lama at Lhasa; b. supernaturally: heaven, paradise, Elysium i.e. one of the heavens inhabited by the Buddhist gods, or also the state of non-existence, Nirwāna; *zin-lu páb-pa* = *bde-bar ydegs-pa* to die. — 4. body, v. *zin-čen*, *zin-lpags*. —

Comp and deriv. *zin-bkól map* C., *W.* *zin-gi bkól-pa* v. *Asiat. Res.* XX., 425. — *zin-kañ* 1. summer-house, pleasure-house, pavilion *W.* 2. field and house, the whole estate or property *W.* (= *yul-yis*) — *zin-kāms* = *zin* 2 and 3, frq. — *zin-kṛāns*, *zin-gi kṛāns-pa* or *-ma* the produce of the field

Cs. — *zin-kṛód* many fields together Cs. — *zin-rgód* rough, uncultivated ground *Sch.* — *zin-čen* and *-čün* a large and a small field; also: a large and a small body or corpse *Thgr.* — *zin-mčóg* paradise, a most delightful country, an Eden, an Eldorado *Ph.* — *zin-bdóg* proprietor of a field, land-owner. — *zin-pa* husbandman, farmer *Dzl.* — *zin-lpags* a skin (pulled off), hide. — *zin-mu* boundary of a field, landmark. — *zin-bzāu* good land, productive soil (s. — *zin-yān* dead, arid, burnt soil (s. — *zin-sa* 1. ground, soil, arable land (s. 2. province *Sch.*

II. gerundial termin. = *zin*, q.v.,

ཇི་པ་ *zib*, resp. fine flour, also flour in general. *zib-king* bag, *zib-pór* box, for flour (s.

ཇི་པ་ *zib-pa*, B., *zib-po* (s.), *zib-mo* C., *W.*

1. fine, of powder and similar things. *zib-rtsin* fine and coarse *Zam.*; *zib-par byéd-pa*, B.* *zib-mo čó-če* *W.*, to make fine, to pound, to reduce to powder. — 2. accurate, exact, strict, precise, *ltā-ba yāns-šin spyódlam zib-par mdzod* be wide in your views, but strict in your actions *Glr.*; so *Sch.* understands also *zib-zib yod*, *zib-po med*, *zib-rgyu med*, which ought however to be translated: 'I have accurate information, I have no precise information, I have no particulars to communicate': *zib-mo des-pa* to know accurately; more frq. adv. *zib-par*, *zib-tu* B., **zib-ča* *vulg., exactly, precisely, thoroughly *zib-tu yśól-ba*, *ytam zib-tu byéd-pa* to report accurately *Dzl.* (the former resp.): *zib-par bsád-pa* *Glr.* id.; *zib-par (ses-)* ཇུ་ལ་ *na* if you wish to know it accurately *Glr.*; *bka zib-tu bgros-pa* resp. to consult carefully *Ph.*; *bka-mčöl ysuñ-glén zib-tu bgyil* gentlemen, discourse as freely as you please! *Mil.*; *las-rgyu-bras zib-tu mi rtsi-na* if one does not strictly regard the doctrine of retaliation *Mil.*; **zib-ču ltos* (or *to?*) *W.* look at it well, carefully; **zib-ča zer** *W.* pronounce it accurately; **zib-ča čö-pa** C. to examine closely; **zib-sát** *W.* accurately and distinctly.

ཇི་མེ་ཁ་ལེ་ *zim-log-le* n. of a medicinal herb *Med.*

ཇི་མེ་ཁ་ *zim-pa*, gen. *zim-po*, well-tasted, sweet-scented, **zim-po rug** *W.* I find the

taste or smell of it agreeable; *ba di lhag-par zim-na* this meat being of a better taste *Dzl.*; *zim-rygui zas* food prepared of savoury things *Zam.*; *dri-zim*, *dri-ytsün zim-po* pleasant odour *Dzl.*; *dri mi zim-pa* disagreeable smell *Glr.*; **zim-zg** also **zim-zim** *C.*, **zim-zag** *W.* sweet-meats, confectionery; **zim-zag-tsön-kän** *W.* confectioner; **zim-lto-can** *W.* dainty-mouthed, a sweet-tooth.

ཁྲིམ་བུ་ *zim-bu* v. *zi-mi*.

ལྷ་ཁྲིམ་, 1. num. figure: 81. — 2. v. *zu-bu*.

ལྷ་དག་ *zu-dag*, ལྷ་དག་ *zus-dag* amendment, improvement, correction; the word is also added at the end of written books, e.g. of Taranatha, as an attestation of a careful revision; *zu-dag byéd-pa* to mend, improve, correct; *ran-rygyül zu-dag byéd-pa* to examine and reform one's self *Cs.* *zu-dag-mkhan* reviser, corrector, censor *Cs.*, *zu - cén - gyi lóts-tsa-ba* a great corrector or commentator (of *Ssk.* writings), seems to have become a current title.

ལྷ་ཁྲིམ་ *zu-ba* I. vb., pf. *zus* (esp. in later writings and vulgo, in ancient literature gen. *yaöl-bar* for it) signifies 1. every kind of speaking to a person of higher rank, therefore to request, to prefer a suit or petition, to make a report, to put a question etc., *zu-zin yaöl-ba-la gro-bai tse* when I have to bring in a petition *Dzl.*; **mnäl-lam de yzän-la mi ytsün-bar zu' züs-so* 'pray, do not relate the dream to others', he begged *Glr.*; *ynän-bar zu byäs-pas* saying, 'I beg you will permit', *Glr.*; *siar mñön-bai diös-po dé-dag zuo* I will ask him about the things lately seen, I shall request an explanation of him *Dzl.*; *nä-la gön-dag zu-ba de légs-so* it is very right of you, thus to ask me about every thing *Do.*; *rgyal-poi drün-du rmi-lam zus-pa* he related the dream before the king *Pth.*; *ston-pa zu (pa col. for par)* I request (you) to explain *Mil.*; *der byön-pa zu* 'thither to come I request' *Mil.*; *dé-la mkän-pa zus* they besought him to be their abbot *Glr.*; *ynän-ba zu-ba* to ask permission *Cs.*

— 2. In *W.* this *zu* has become a word of civility to the widest extent, as it is not only added to almost every sentence of a speech or a letter, something like our 'with your permission' or 'if you please', e.g. **zan ci mäd-na na do yin zu** if you have nothing further (to say), I shall go, with your permission; **ko leb son zu** he is arrived, if you please; but it also supplies every kind of salutation in coming or going, hence **zu zér-cé**, resp. **zu zü-cé**, to make or give one's compliments, **ä-pa-ne zu män-po zu dug** my father's best respects (cf. *pyag*). Inst. of *zu*, *ju* is also frq. heard (vulgo), e.g. **ju sub ju!* good day, Sir, good day! which prob. is only an intensation of sound, and not to be referred to the Indian *श्री*. — **ci-la zu** *W.* why, well then, mind! **ci-la zu, nyi-rän ne tsar ma kyöd-pa yun-rin kyod** well, I have not seen you this age! — The word is also used as a subst., for request, wish, question, **zu-ua büi-ba** *C.*, **pül-cé** *W.*, *ytön-ba Glr.* to make a request, to put a question; *yan-dren-pai zu-bu nän-can pül-bas Mil.* assailing him with pressing invitations.

II. (prop. fut. of *ju-ba*) pf. (b) *zu(s)*, fut. (b) *zu*, (imp.?) 1. to melt, trs. and intrs., *bzu-btül* v. sub *lugs*; *bzu-byai yser* gold to be melted *Cs.*; *zu - bai kams* whatever is melting or fusible, metals *Sch.*; *zuo* it melted (from the heat) *Dzl.*; *öd-du zu-nas* dissolving in light *Glr.* frq. — 2. to digest, *zü-byed-kyi sman* digestive medicine *Cs.* (cf. *ju-byéd*); *ma-zü(-ba)* undigested, *zas ma zu-ba* undigested food, also indigestion, sufferings arising from it; *ma-züi nad id.*; *ma-zü ju-ba* to decompose what is undigested *Med.*; opp. to *zu-rjés* it seems to denote more particularly the chyme before it is mixed with bile, and perh. also the duodenum where this takes place; so the region of *zu dan ma-züi bär-na* is stated to be the place, where the bile is principally operating *S.g.* Cf. *ju-ba*.

Comp. *zu-skyogs W.* crucible, melting-spoon. — *zu-mkan* 1. petitioner. 2. digester; n. of an officinal plant, — *span-zün Wññ.*

— *zu-glén, zu-glén byéd-pu* to address, accost, resp. *C.* — *zu-rgyá* (v. *ryga-ma*) 1. petitionary letter, petition, suit. 2. any writing addressed to superiors. — *zu-rgyá* the subject of a petition or suit. — **zu-ñó-pa**, *C.*, intercessor, advocate, mediator, **zu-ñó jhé-pa** to intercede, to advocate. — *zu-rjés* 1. the chyme mixed with bile (cf. *ma-zu* above). 2. the place of it, *zu-rjés na* I feel a pain there *Med.* 3. eructation, rising, *k'ila zu-rjés skyr* *S.g.* caused by beer; *ro dan zu-rjés miár-mo Med.* a sweetish taste and rising (from the stomach). — *zu-rten* the present which, according to oriental notions, has necessarily to attend or introduce a petition. — *zu-dón* prop. drift, subject of a petition; in a general sense = *zu-ba* request, suit, address, communication etc. — *zu-sná* (pronounced **zu-ná**) *W.* = *zu-ñó*. — *zu-po*, *zu-ba-po* = *zu-mkan* 1. — *zu-byéd* v. above — *zu-búl*, pronounced **zum-búl**, petitioning, making a suit in an humble posture with folded hands *Cs.* — *zu-yig*, *zu-ñog*, *zu-bai p'rin-yig* a petition, *zu-yig-gi rten* = *zu-rten*. — *zu-lán* answer to a petition. — *zu-lóg* a feigned, false, designing suit, **gyab-pa** to address such a one *C.*

ལྷན་ཅུག *zujs*, resp. fire, e.g. the fire lighted for cremation *Tar.* 7, 4.

ལྷན་ཅུག་པ་ *zúgs-pa* v. *júg-pa*.

ལྷན་ཅུག་པ་ *zun-zun* with *byéd-pa* to nod or bow repeatedly, of a pigeon *Mil.*

ལྷན་ཅུག་པ་ 1. to twine, to twist *W.* **zúd-če*, *zú-če**. — 2. to spin *Cs.*, *zu-kór* spindle, distaff. — 3. to rub *Cs.* — 4. to hang up, to suspend *Ts.* — *zud-tág* = *dpyan-tág*.

ལྷན་ཅུག་པ་ *zun-pa* melted *Cs.*; **zun tán-če** *W.* to melt, *trs*; *zun-tár byéd-pa* to melt and beat to pieces *Mil.*; *zun-tígs* spark flying from red-hot iron *W.*; *zún-mu* that which is melted, *yes sogz zún-mai p'ün-po* heaps of melted gold and other metals *Gl.* — *zun-mar* v. *mar*. — *zún-mo* melted, whatever melts easily *Cs.* (who spells it *bzun-mo*).

ལྷན་ཅུག་པ་ *zúm-pa* 1. sbst. fear, dismay, despondency, faint-heartedness, *sems zúm-na*

if I continue undismayed *Dzl.*; *dkom-mčóg yüm-lu zúm-pa-med-par bkúr-bati byéd-pa* to honour the three most Precious undauntedly, with a cheerful heart; *sems ráb-tu zúm-par gyúr-fo* they became greatly dejected in mind, their spirits were much cast down *Pth.* — 2. vb. **lbu-icu zúm-če** *W.* to scum, to skim (off).

ལྷན་ཅུག་པ་ *zím-bu* = *zi-mi*.

ལྷན་ཅུག་པ་ *zur*, 1. snout, muzzle, trunk. — 2. sup. of *zu ba*.

ལྷན་ཅུག་པ་ *zul-zul*, *Ts.*: **zú-zú jhé** - *pu** to stroke, to caress.

ལྷན་ཅུག་པ་ *zus-dág* v. *zu-dág*, **ལྷན་ཅུག་པ་** *zis-pa* v. *zú-ba*.

ལྷན་ཅུག་པ་ *ze* (cf. *žen*) 1. inclination, affection, heart, mind; volition; there is a proverb in *C.*: **mi ká-jo-čé-lu ze me**, *ču nyóg-po-čé-lu tñ me** a braggart has no mind, as muddy water has no bottom, i.e. as in muddy water you cannot see the bottom, so you cannot rely on the solid principles of a braggart; *ka-zé* v. *Ku*, comp.; *ze bkon-pa* or *fon-pa* a hating mind, *rkám-na Sch.* a covetous, *tág pa Mil.* a sincere, *na-yo C.* a wicked, *ytán-bu Sch.* a pure heart or mind, or also hating, covetous etc. as to mind (several other combinations of this kind, given by *Sch.*, are too doubtful to be copied); *ze-yčól-pa Sch.*: 'to lose courage, to have no longer any inclination for', perh. better, to resign, and *ze-bčúd* resignation, as a Buddhist virtue *Mil.*; on the other hand, *ze-jčod-pai tsig Sch.*: 'slandorous words' which, e.g. *Dzl.* 30, 11, well agrees with the context, but is not clear in point of etymology. — *ze-dág* damage, destruction *Sch.*, *byéd-pa* to cause, to inflict. — *ze-lóg* v. *žen-lóg* sub *žen-pa*. — *ze-sún* angry, cross, ill-humoured, vexed. — 2. numerical number for *bzi-bču* in the abridged numbers *ze-yčig* etc., 41 to 49. — 3. numerical figure: 111.

ལྷན་ཅུག་པ་ *zé-na*, rarely *zis-na*. v. *čé-na*.

ལྷན་ཅུག་པ་ *zé-sa* reverence, respect, civility, politeness, *zé-sa dan bčis-pa* reverential, respectful *Pth.*: *dei dñs-su mis jiyag dan*

zé-sa mi zé-pas because at that time people knew little of compliments and politeness *Pth.*; *zé-sa byéd-pa* to show honour, respect, *mám-gyur mulzé-pai zé-sa bul-ba* to arrange mimic performances in honour of some persons, (which also at the present time is frequently done in these countries); complimentary word (for *zé-sai tsig*), *rná-bai zé-su snyan* the complimentary word for *rná-ba* is *snyan Zam*.

ཇེ་, བཞེ་ *zéu, yéu Cs. (W. *zai*)* 1. breadth, width, *zéu-can* broad (road, valley), wide, spacious, **zéu ka-zém-po** *C.* id.; *zéu-méd, zéu-prá-mo, *zéu-čün-se** *W.* narrow; *zéu-du* in breadth *Sambh.*; *zéu-dün* writing-tablet = *snun-glegs*. — 2. plain, surface, side, *žen-čé-ba ynyis* the two broad sides (of a pillar) *Glr.*

ཇེ་བ་ *zéd-pa* to fear, to be afraid, synon. to *jigs-pa* *Thgr.* frq.; *zéd-nas* full of apprehensions *Pth.*

ཇེ་བ་ *žen-pa* (cf. *že*), *vb. c. la*, 1. to desire, to long for, to be attached to, to be partial to, to be taken with, *kyéd-la žen-čün čags* I love you ardently (*ཇེལ་*) *Glr.*; *bod-báns ná-la žen-čé-zün dyá-ba-rnams* the people of Tibet, that are affectionately attached to me *Glr.*; *sbst.: desire, longing, e.g. to hear more of a thing Mil.*; also greediness, covetousness; *rán-dod-žen-pa* self-love, selfishness, egotism *Glr.*; *pyógs-žen* *Tar.* 184, 22, party-spirit, party-agitation; *čags-med-žen-med* free from passion or interest *Mil.*; *žen-pa* zlog suppress your passion *Mil.*; *tsé di-la zen ldog-pa* to be disgusted with this life *Thgy.*; **žém-pa ma lóg-na dhr'-pa mi yon** *C.* before one has renounced every desire, one cannot believe. —

Comp. žen-ka, zé-ka = žen-pa *sbst., Sch.* — *žen-čris Mil.*, *žen-čáys* frq., also vulgo, *žen-dzin* *Glr.* inclination, desire, passion, attachment, **žen-dzin čó-čé** *W.* to love, to be attached. — *žen-dón*, resp. *bžed-dón*, object of desire *Cs.* — *žen-lóg-pa*, cf. above), disinclination, antipathy, disgust; in an ascetic sense: resignation *Mil.*; *jig-rten žen-lóg-gi guu-zag* a man tired of this world *Mil.*; *žen-lóg-pa*, or *mkan* fastidious, squeam-

ish, easily disgusted; **že-mi-lóg-ken** *C.* one that is not easily disgusted, not squeamish. — 2. = *žen-pa* to penetrate, to be fixed, of colours etc., *ras dkar-po tson žen-pa ltar* as a colour is fixed in white cloth, is lasting *Dzl.*

ཇེ་ཇེ་ *žem-žém* *Ld.* an inferior kind of silk, of which the handkerchiefs consist, that are presented to foreign visitors etc. as a welcome or mark of respect, of *ka-btáys*.

ཇེ་ *žer, žer dēba-par byéd-pa* (*s.:* to chide, rebuke, which, however, in the only passage, where I met with the word, does not suit the sense very well.

ཇེ་པོ་ *žer-po* 'mean, pitiful, coarse' (*s.*

ཇེ་ *žes v. čes.*

ཇེ་ *zo*, 1. dram, a small weight = $\frac{1}{16}$ ounce, of *skar-lia*, *v. skár-ma*; *yser-zo-guñ* *Pth.* a dram of gold; *yser zo ysum-brgyá* between 1 and 2 pounds of gold; as a coin it is stated to be = $\frac{2}{3}$ rupee. — 2. resp. *ysol-zo* thick milk, curds, *zo bsnýd-ba* to place milk to curdle; milk in gen., esp. *mai ná-zo* *Dzl.*, *má-zo* col., mother's milk; *zo-tün dús-na* during the time of suckling, *zo-spáns zas zai dús-na* after the child has been weaned *Med.*; *zo dkróg-pa, skróg-pa, bsráb-pa* to churn, to butter *Lex.* — 3. a small white spot, *sen-zo* on a finger nail, *so-zo* on a tooth *Glr.* — 4. num. figure: 141.

Comp. zó-ka prob. = *zo, Thgy* — *zo-skyá* *Med.*? — *zo-čágs* *Med.*? *zo-jírám* *Sch.*: 'a vessel for thick milk' (?), perh. *jíru*. — *zo-rás* *Med.*, *Sch.*: spoiled milk. — **zo-ri** *W.*, (like *rú-ma* *C.*) sour milk, used to acidify new milk; in a gen. sense: ferment, leaven, **zo-dzi** *Ts.* — *zo-ši* *Sch.* = *zo-rás*. — *zo-sri, zoi spris-ma* *Wli.* cream.

ཇེ་མ་ *zo-xa* 1. force, efficiency (*s.* — 2. *n.* of a medicinal fruit, *zo-xa ysum*, viz. *mKál-zo-xa* kidney-shaped, healing diseases of the kidneys (in *W.* the chesnut bears this name), *snytín-zo-xa* heart-shaped, healing diseases of the heart; *gla-gor-zo-xa* is said to be given to horses; besides *mčín-pu-*

ཇོག་ *zog*

and *mčér-pa-zo-ba* are mentioned. — 3. toll (?), pay(?), *zo-sás tsó-bu Tar., Sty. a publican* (i.e., a soldier *Schr.*, prob. any officer that receives salary or pay.

ཇོག་ *zog*, imp. of *յօց-pa*.

ཇོགས་ *zogs* v. *mur-zogs*.

ཇོགས་པ་ *zogs-pa Med., zög-ku Sch., = siá-dro morning, fore-noon; zogs-ju tea at breakfast* Cs.

ཇོ་ *zön* lower, nether, *zón-kañ-pa* the lower part of the house, *zön-rtsé* the lower and the upper part; *zön-zön* deepened, excavated, hollow, uneven C.

ཇོ་ *zod* 1. the original meaning of the word is yet uncertain; at present used in C.: **zö' dé-ra, zö-jäg**, peace, quietness, tranquillity, **k'o zö'-dé-la mi zug** he gives him no rest, causes him much trouble; **sem-kyi zö' dé-mo* peace of mind, evenness of temper; **zö' or zö' dé-mo or jam-pa* gentleness, meekness. — 2. *Sch.*: high-water, floods, inundations *Wts., C.*; *siu tan jyi zöl* first drought, then inundation *Wlk.* — 3. udder *W., C.*

ཇོ་པ་ *zön-pa*, resp. *ལྷི་པ་* to mount. c. *la*; *rtá-la zön-pa* to ride, on horseback, *ñiñ-rtá-la* to ride, in a carriage, frq.: *rtá-la zön-nas lhó-pyogs-su gró-ba* to ride southward, to travel on horseback towards the south *S.g.*; also c. accus.: *bzön-pa zön-pa* to mount a horse or a carriage *Ler.*; *zön-du jüg-pa* (= *skyón-pa*) to let mount.

ཇོ་པ་ *zóm-pa*, = *jóms-pa?* *rgas zóm-ste* weighed down by old age *Sch.*; cf. *yzóm-pa*.

ཇོ་ *zór*, ཇོ་ལ་ *zór-la* etc. v. *sbyór-la*.

ཇོ་ *zöl* 1. *zöl-yyág, yak-bull, Bos grunniens Sch.*; *rá-ma zöl-mo* a long-haired goat *Mil. nt.* — 2. village belonging to a convent *Mil.*, so Shikatse is the *sle-zöl* of Tashilhunpo. — 3. postp., under, *Sch.* (cf. *yzöl-ba* II).

གཞན་པ་ *ya-ba Sch.*: 1. to sport, joke, play, sing, (cf. *ga-ya*). — 2. to believe, trust, confide.

གཞན་པ་ *yzánus-pa*

གཞན་པ་ *ya-tson* earlier form for *յա-տօն* rain-bow.

གཞན་གསར་ *ya-jsan* = *yyuñ-druñ Ler.*

གཞན་པ་ *yzag-pa* v. *յօց-pa*.

གཞ་ *yzan* 1. anus *Med.*, *yzán-ka* id.; *yzán-núd, yzán-brüm* piles, hemorrhoids *Med.*; *yzán-srin* a kind of intestinal worms *l.t.* — 2. privy parts, **zai-é ág** *W.* catamenial blood; **zán-tson-ma** *W.* = *smád-tson-ma*; **zai-ston** *W.*, without breeches, with a bare posterior.

གཞ་གད་, གཞ་མོ་ *yzad-gád, yzéd-mo* v. *bzéd-pa*.

གཞ་ *yzan, yzán-pa, yzán-ma* (the last esp. in *W.*), 1. adj. and subst., other, the other, another, *zan mi* the other men *Dzl.*, *yzán-pas thág-pur* more than others *Dzl.*; *slób-ma yzán-dag* the other scholars *Dzl.*; *mtsan yzán-pu* the other signs *Dzl.*; *blón-po yzán-ma-rmanu* the other ministers *Glr.*; *bú-mo yzán-pas čé-rgyu med* she is not taller than the other girls (*pus = las*, not from *pa*) *Glr.*; *yzan ryol ma nus* others were not able to resist them (= nobody could do them any harm) *Glr.*; *yzán-du* to some other place, *gró-ba* to go (to some other place) = to go away, to start; elsewhere; in another way, v. example *dzin-pa* I, 4; also: *yzán-du ma sems sig Dzl.*, suppose or believe nothing else, do not think that the matter can be otherwise, frq. used like our 'of course'; *yzán-na elsewhere*; *yzán-nas* from some other place; *yzán-nas grúb-tu med* it cannot be accomplished from any other quarter, by any body else *Mil.* — 2. adv. otherwise, else, on the other hand *W.*; *yzán-yañ* further, furthermore, or else, (just) to mention some other circumstance, frq. — *yzán-bagrúb Ler.* seems to be some logical term *Gram.* — *yzán-jrül* n. of a heaven inhabited by certain gods *Glr., Mil.* — *yzán-dbán* dependent on others *Was*, cf. *raiñ-ibán*.

གཞན་པ་ *yzáb-pa* to lick *Sch.*

གཞན་པ་ *yzám-pa* v. *hám-pa*.

གནང་ཡང་ *gar-yan* *Lex.* = *nám-yan*; *Pth.*: *gar-yan mi never* (*Sch.* and *Schr.* prob. incorr.).

གཞུང་པ་ *gzhung-pa*, fut. of *gjal-ba*, to weigh, *srin-la gjal-bar nus-kyi* if one could weigh with a pair of scales *Glr.*; *gjal-dgon-kyi rdzas Sch.*; 'goods for which duties are to be paid', liable to duty, to custom; *gjal-du-mel-pa* *imponderable Sty.*; *immensely much Pth.*; *immeasurable, incomparable, infinite, vast*; *gjal med*, *gjal-yin* id.; *gjal-mel-kün*, more frq. *gjal-yas-kün*, also *gjal-mel-kun-bzun* palace, rarely used of human palaces (so *Glr.* in one passage, when speaking of the house of a Brahmin), mostly of the abode of gods *Pth.* and elsewhere; also Tibet, in po. language, is called a *lhu-ynas gjal-yas-kün*, the heavens with the sun a *no-mtsar lhai gjal-yas-kün*. — *gjal-tsal* measure, scale, standard *Sch.*

གཞས་ *gzhans* play, sport, jest, joke *Sch.*, *Lex.*: *glu-gzas*.

གཞི་(མ)་ *gzhis(-ma)* 1. that from which and on which a thing arises, exists, depends; ground, foundation, original cause, exciting cause (མཁའ་ *Was.* 234); *dge-legs tams-cad byin-bai gzhis(-ma)* the primitive source of all happiness (is the doctrine of Buddhism) *Glr.*; *gzhis-skye-mel* without origin and birth *Mil.*; *gzhir bzag-pa* prob.: to use as a foundation *Mil.*, *Tur.*; **gór-zi** *W.* cause of delay; *má-gzi* v. as an article of its own sub *ma*; *rtsig-gzi* foundation of a wall *Cs.*; *nyün-gzi*, *ld-gzi* turnips, radishes, left for seed (being the foundations, as it were, of new plants); in *gzhis-sens-nyid*, *gzhis-čos-nyid* it prob. stands as an apposition, in the sense of *kun-gzi*: the spirit, the primeval cause; in a special sense: the innermost essence, inherent nature; *gzhis-nas* actually, opp. to 'apparently' *Mil.*; *fundamental law, statute, gzhis-čen-pa* title of a book *Was.* 264; in certain cases it may be translated by *action*, v. *ruñ-ba* 2, c. — 2. ground, floor, *gzhis-ma gru-bzi* a square floor *Glr.*; *stén-gi gzi* the upper base, top-surface *Sty.* — 3. residence, abode, home. *gzi dñin-pa* to take up one's residence in a place *Mil.* and elsewhere; *gzi bris-*

pa W. **gub-če** id.; *gzhis-ma rub cing jóg-nas bzag-go* he assigned to him a nice dwelling-place and established him there *Glr.*; seat, place, *čos-gzi* seat of religion, monastery *Tar.* and elsewhere; school of religion *Tar.* 44, 17; *gzhis gzig-tu skad-cig kyeñ mi sdod-de* in no place resting for a moment (the arrow flies towards its goal) *Thyy.*, **zi cing-tu** (C. the same as *rtse gzig-tu*. — 4. in philosophy: axiom, proposition *Was.* (58); contents, tenor (299); basis, support (273). — 5. *Sch.*: *enmity*? — 6. also *že* (cf. *gžes*) a definition of time or of relationship: *gzhis-nin, že-nin* two years ago, *gzhis-mes* great-great-grandfather, *gzhis-mes-mo* great-great-grandmother, *gzhis-tsu* great-great-grandchild *Sch.* —

Comp. *gzhis-dyon* monastery of the place, in or near a village, usually very small and harbouring but a few monks. — *gzhis-ji-bzin-pa* a recluse, 'who stays where he is' *Burn.* 1, 310. — *gzhis-bdag* lord of the manor, lord of the soil, may denote a king or nobleman, but gen. it is a local deity, presiding over a certain district, to whom travellers are bound to offer sacrifice, and whom to offend they must carefully avoid.

གཞིག་པ་ *gzhig-pa* 1 to examine, search, try, *rtog-* (or *brtag-*) *gzig legs-par yton-ba* to select and arrange carefully, e.g. books *Pth.*; *lo dan zlu-bar rtog-gzig zib-tu yton-ba* to search minutely as to the day and year *Pth.*; *bsam-gzig yton-ba* = *bsam-bli yton-ba* to weigh, consider *Pth.* — 2. fut. of *gzig-pa*.

གཞིབ་པ་ *gzhib-pa* fut. of *gzig-pa*.

གཞིབས་པ་ *gzhibs-pa* to put or lay in order *Lex.*, **zib-zib čó-čé(s)** *W.*, **toñ-ra** C. id.

གཞིཔ་པ་ *gzhil-pa* fut. of *gzig-ba*, = *gžoms-pa*.

གཞིས་ཀྱི་ *gzhis-ku* native place, native country *Lex.*; *yul-gzhis* house, estate, property *Mil.* = *zin-kün* paternal estate; *pa-gzhis* the father's domicile as inheritance; *gzhis sgril-ba* to change one's abode, to remove to another place *Sch.*; *gzhis-pa* a native *Sch.*; *gzhis-mad* family, household, wife, children and

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གཞིས་ཅེས

domestics; *γṽi-byés* Sch.: native and foreign, at home and abroad.

གཞུ་ *γṽu*, also *γṽu-mo* Mil., resp. *γnam-rü* B. and col., 1. bow, for shooting, *γṽu* bcos he constructed a bow Gtr.; *γṽu gén-ba*, W. 'kái-ḍe', to bend the bow and have it ready, frq.; *ḡén-pa* Pth., and *ḡúgs-pu* Cs., id.; *ḡiud-pa* to unbend (the bow) Cs.; *rdün-ba* (Dzl. 29, 15, 252, 11. *Gyatch.* 237, 10), acc. to explanations given by Lamas: to make the bow-string sound by a sudden pull or jerk, = *γṽu-rygyüd abréi-ba* Dzl., which both as to matter and language seems preferable to other explanations that have been given. — 2. arch, in architecture Cs., *γṽu-lugs-su būb-pa* 'to arch in the form of a bow' Cs.; capital, chapter, v. *ka-ba*. — 3. resp. for 'zum-már-pa' lamp, 'zim-ṽu' id., 'gón-ṽu' lantern C. (spelling uncertain).

Comp. *γṽu-mkan* bow-maker. — *γṽu-rygyüd* bow-string Dzl. — *γṽu-tan*, *γṽu-lđán* furnished with a bow. — *γṽu-mčog* Lex., Sch.: 'the two ends of a bow'; *γṽu-mčog ḡdzugs-pa* to rest one end of the bow on some object(?) Mil. — *γṽu-tóg* an arched roof Cs. — *γṽu-tógs* holding a bow, archer Ld.-Gtr. — *γṽu-brtán* n. of an ancient Indian king Gl. — *γṽu-doms* a cord, fathom, as a standard measure, opp. to any arbitrary measure (so explained by a Lama). — *γṽu-pa* bow-man, archer. — *γṽur-ḡubs*, bow-case Wdn.

གཞུ་ *γṽu-ba* to strike, to lash, *lđag-gis* with a whip.

གཞུ་ *γṽug* 1. = *mjug*, q. v., end, extremity; *γṽug-gu*, *γṽug-ṽun* Med. coecyx; rump or ventile of birds Sch.; *γṽug-rmén* the glands of it Sch.; *gral-γṽug* the end of a row Gtr.; *mgo-γṽug* upper and lower end, e.g. of a stick Gtr.; *lo-γṽug-la* at the end of the year Mil.; *miag-γṽug* household-servants, suite Sch. — 2. v. *ḡug-pa*.

གཞུ་ *γṽui* 1. the middle, midst. — 2. spinal marrow S.g., also *klad-γṽui* Sch., *γṽui-rins* Mil. — 'gyab-ṽui-la zug rag' W. I feel a pain in the middle of my back; *lce-γṽui* the middle of the tongue; *γṽui-nas* in a direct way, opp. to *zúr-nas*.

Comp. 'ṽui-go' C. middle door, principal door or gate. 'ṽui-ḡag' W. partition-wall, 'ḡad-ḡe' to construct one. — *γṽui-pa* a man from the middle part of the country, neither *stod-pa* nor *ḡam-pa* W. — *γṽui-ma* 1. the middle of a thing Cs.; as a proper name: the middle part of Lhasa, containing the royal palace, also *γṽui-sa-dga-lđán*. 2. the back-part of fur Sch. 3. kernel, pith, main substance Sch. 4. the original, the source, text; *γṽui-lugs* id. Tar.

གཞུ་ *γṽui-ba* pf. *γṽuis* Cs.: 'to attend, to be heedful; attention, *γṽuis-pa* heedful'; Sch. has: 'sincere, orderly', and for the current phrase *γṽuis-pa* he gives: 'a quiet and prudent mind or behaviour'. But the way in which the word is used in books, where it frequently occurs in conjunction with *mkan-pa*, as well as in the popular expressions *ṽui-kán* and *ṽui-méi-kán* = *blo-rnó* and *blo-dmán*, would rather suggest the version: acuteness of perception, a good and quick comprehension.

གཞུ་ *γṽud-pa* Sch.: 'to go, to walk, to put into'.

γṽun-po excellent in its kind, *γṽer γṽun-po* the purest gold, *ston-tóg γṽun-po* a capital crop C.

གཞུ་ *γṽur-ba* to shear, shave, cut off, 'ta' the hair C., leaves, branches Cs. (cf. *bḡar-ba*?).

ར་ *γṽé-ra* parsley C.

གཞི་ *γṽen* v. *ḡen*.

གཞི་ *γṽen* the act of remembering or reminding, 'nyiin-la ṽen yón-te jri-la !!' W. in order not to forget it, I have written it down; *γṽen skül-ba* Lex. to remind a person; *γṽen bḡad-pa* or acc. to another reading *bḡab-pa*, i.e. *ḡébs-pa* to admonish, exhort Dzl. 272, 9.

གཞི་ *γṽen-pa* to light, kindle, inflame Sch.; *rdán-byun-gi mes ḡugs-la*, prob. to be set in flames by spontaneous fire(?) Tar. 7, 4.

གཞི་ *γṽes* the second day after to-morrow Lex.; 'to-re nán-la ḡe-la' W. to-

tomorrow, the day after to-morrow, on the fourth day; *γzēs-mγiñ* Cs. = *γzi-niñ*.

གནེས་པ་ *γzēs-pa* (= *bzugs-pa* yet less used), resp. for to sit, stay, wait, *ཅུས་ཅམ་* *γzēs ñig* wait a little! *Dzl.* 222, 12 (another reading: *bzugs ñig*).

གནེ་པ་ *γzō-pa* for *bzō-ba*, v. *γzō-ba*.

གནེལ་པ་ *γzōg-pa* v. *γzōg-pa*.

གནེལ་ས་ *γzogs* the side of the body. = *γlo*; *γzogs γyas γyon* the right and left side *Sch.*; *γzōgs - su* sideways *Sch.*; *γzogs slōñ-ba* *Lex.*, *γzogs-slōñ byéd-pa* Cs. to speak allusively; *γzogs-smōd byéd-pa* to prejudice a person against another insidiously, to create enmity *Thgy.*; it is also used like a verb: *γzōgs-te rtsab-pa* to be insolent with a fair appearance, opp. to *ñor* downright *Thgy.* — *γzogs-γiyéd ná-ba* *Do.* prob. an inaccurate expression for pain in one side.

གནེང་པ་ *γzōñ-pa* wooden basin, trough, tub, washing-tub; *kyi-γzōñ* (col. **kyib-zōñ**) trough for feeding dogs and other animals, also manger *W.*; **fud - zōñ** *W.* prob. id.; **zag-zōñ** *W.* trough for dry horse-meat; **fab - zōñ** winnowing-tray, inst. of a shovel; in books the word is used in a wider sense, in such expressions as *γser-, dñul-, ñkar-, rdo-γzōñ*.

གནེངས་ *γzōñs* *Lex.* = *γjōñs*.

གནེང་པ་ *γzōñ-pa* 1. sbst. v. *bzōñ-pa*. — 2. adj. young, *γzōñ-pa de na-ré* the younger one said *Mil.*; *rgyal-po sku-ná γzōñ-pa* the young king; *bdag γzōñ - pas* as I am still young, I as the younger one, the youngest *Dzl.*; *γzōñ-pa gá-ñig* some young people *Mil.*; *γzōñ-dus bu-méd* who in their younger years had no children; *γzōñ-nu* a youth, frq., *γzōñ-nu-ts* plur. *Mil.*; *γzōñ-nu-ma* or *bü-mo γzōñ-nu* *Dzl.* virgin, maiden, girl; *st-ba γzōñ-nu* a young rose *Wil.*; *γzōñ-nu dan bräl-bar byéd-pa* to deprive a girl of her virginity Cs.; *γzōñ-nu-bräl* a girl that has lost her virginity Cs.; *γzōñ-nu-nas* from a child, from infancy *Mil.*; *γzōñ-grōgs* youthful companion *Mil.*; *γzōñ-ñā-can* with

youthful flesh, *γzōñ-ñā-can-du gyir-ba* *Glr.* to grow young again.

གནེབ་ *γzōb* 1. *me-γzōb* singeing, or what has been singed, wool, hair, feathers etc.; a mark from burning; *γzōb - drī* *Sch.* also *γzōb-rō* smell of singeing; *γzōb-tu gyir-ba* to be singed, seared *Pth.*; **zob gyāb-pa** *C.* to singe off; fig. *ñai lus-sēms*; *γzōb-tu tal* *Glr.* my body and soul were seared, deeply afflicted. — 2. *W.* a crash, e.g. of a tree breaking down.

གནེབ་པ་ *γzōm-pa* 1. v. *γjoms-pa*. — 2. to break in two, to tear *Sch.*; in *W.* used of metal vessels bent or bruised.

གནེཾ་ *γzor* v. *γjor*.

གནེཾ་པ་ *γzōl-ba* 1. to apply one's self diligently Cs., *čōs-la tūys γzōl-ba* *Pth.* id. resp. — 2. to comprehend, to fathom(?) *Sch.* — 3. resp. for *bāb-pa* to alight, light from, dismount, v. *čib*; cf. also *zōl*.

གནེས་ *γzōs* for *bzōs*, v. *γzō-ba*.

བཞུང *bza*, in *Lex.* mentioned as the same with *brlān-pa*.

བཞུག *bzag* 1. large intestine, = *γnyé-ma*; *bzag-sgór-mo* the windings of the intestines *Glr.*, *Mil.* — 2. certain muscles under the arms *Ming*. — 3. *Sch.*: 'flesh of animals that died of disease'.

བཞུག་པ་ *bžag-pa* 1. v. *γjōg-pa*. — 2. to tear, wear, intrs., of cloth etc.; to burst, crack, split *C.*, *W.*

བཞུང *bžad*, also *bžād-pa* *Pth.* swan; *bžād-dkār* *Lex.*; *bžād-lān* *Schr.*: 'a pond with swans on it'.

བཞུང་པ་, **བཞུང་པ་** *bžād-pa*, *γžād-pa* to laugh, smile *Glr.*; *bžād-ka-ma* a girl with a smiling face *Mil.*; *bžād-gād* laughter, *tég-pa* to raise (a laughter) *Mil.*, *bžād-gād-mkan* *Tar.* buffoon, jester; *bžād-mo* smile, laughing, laughter, *bžād-mo bžād-pa* to laugh: *bžād-pa-mo*, *bžād-lān-ma* n. of a goddess, *Ssk.* *Husawati* Cs.

བཞུང་པ་ *bžāb-pa* v. *γjāb-pa*.

བཞུངས་པ་ *bžāms-pa* 1. also *γžāms-pa* *Schr.* to stroke, *γiyāg-gis* resp. with the hand, to coax, caress; hence *bžāms-te* *Dzl.*

22, 5, might perh. be rendered: to appease, to pacify. — 2. *bzams-begö byéd-pa* *Lex.* to remind of, to call to mind.

བཅའ་བ་ *bzar-ba* to scrape, with a knife, to shave or shear, with a razor *Med.*; *skra bzar-ba* the hair.

བཅི *bzi* 1. four; *bzi-pa*, *bzi-po* cf. *dgu*; *bzi-bcu* (col. **zib-cu**) 40, *bzi-bcu-rtsa-yctig* (*W.*zib-cu-ze-ctig*), *ze-yctig* etc. the numbers 41—49; *bzi-brygyä* 400, *bzi-ston* 4000 etc.; *bzi-ča* one fourth, a quarter; *bzi-tsam-gyi-sde-pa pyed-dan-brygyä* the 7½ tetrads (of letters) *Gram.* — 2. often incorr. for *zi* or *yä*.

bzin 1. abst. face, countenance, *rab-tu mi-sdug-pa* (of) a very ugly face *Dzl.*, *legs-pa, mdzäs-pa* *Glr.* (of) a handsome, a pretty face; *bzin-mdzäs-ma* a woman or girl with a pretty face; *bzin zägs-te* the face dripping (from perspiration); *bzin dzüm-pa dan bzas-pa* with a friendly smiling countenance *Mil.*; *bzin-pags ser-po* the skin of the face being yellow (as in bilious complaints) *Ming.*; *bzin-ras* the appearance, *nän-pa* *Med.*; *bzin-bzän*, fem. *bzin-bzän-ma*, a polite address: my dear Sir; *kye bzin-bzän-dag* much respected gentlemen! also in other instances as a word of politeness: *bzin-bzän-ma de-dag lais-te* the ladies rose and ...; it seems to be particularly in favour, when apparitions are addressed *Mil.* — 2. particle, the meaning of which corresponds in part to that of the Greek prep. *κατά* c. acc., gen. used as an adv. *bzin-du* or *bzin*, but also as an adj. with *pa*: a. joined to verbal roots, *bzin* serves to form with them a partic. pres., and *bzin-du* a gerund, *tugs-mnyes-bzin-pai nän-la* in a rejoicing frame of mind, in a joyful mood *Mil.*; *kri-la bzugs-bzin-du* sitting on the chair *Dzl.*; *skrdag-bzin-du* from fear *Dzl.* (cf. *κατ' ὄντρον*); *mdaṅs gyur bzin-du* whilst his colour changes *Dzl.*; *mi ses bzin-du ses-so zes zer* not knowing it he pretends to know it *Stg.*; *däd-bzin-du log son* 'credentes discesserunt', believing they went away *Mil.* b. *bzin(-du)* as postp. c. acc., agreeably, in conformity, according to, very frq.; *čos bzin-du* according to the precepts of religion *Dzl.* (cf. *κατὰ νόμον*), *rgyäl-poṅ bagri-ba bzin-*

du sgrub-pa to execute a thing according to the king's command, to perform his order frq.; *Kyod ji-skad smras-pa bzin-du yändag-la benyäd-de* relating to the others according to what has been said by you, — relating what you have said *Dzl.*; *yid-bzin-du* to heart's content frq.; like, as, *ri gyel-bu* like the breaking down of a mountain *Dzl.*; also with a pleonastic *ltar*: *mkün-po ji-ltar yän-ba bzin Glr.*, or, which would be the same, *ji-bzin yän-ba ltar*, as the very learned gentleman has said, foretold; *de bzin-du so = de-ltar*; *de-de-bzin-no* yes, that is so; *de-bzin-nyid* (མདུན་པོ་), truth, reality, substance, essentiality *Was.* (272), identity (297), in mysticism = *čos-nyid* *Thgy.*, v. *čos*, comp.

c. *pyi-bzin(-du)*, *pyir-bzin(-du)* afterwards, subsequently (cf. *κατόπιν*). — d. distrib. *nyin-ré-bzin(-du)*, daily, per day (*κατ' ἡμέραν*), *nyin-yctig-bzin-du* id.; *re-re-bzin-gyi mdzad-pa* *Glr.* his daily doings.

བཅུག་ *bzu-ba*, v. *zu-ba* II. and *ju-ba*, to melt.

བཅུག་མ་བ་ *bzugs-pa*, resp. for *sdd-pa* and *dzug-pa*, 1. to sit, *bzugs-su yöl B*, *bzugs(-zu)* col., please sit down! — *bzugs-kri* chair; throne. — 2. to dwell, reside, *bzugs-pai po-brän* castle of residence *Dzl.*; *bzugs-pai rten* a small temple in which a deity resides *Dzl.*; *bzugs-grögs* fellow-lodger: — 3. to remain, stay, exist, live, *jig-rten-du bzugs-pa* to be in the world, to live on earth, of Buddha and saints; also, still to remain in the world; *stön-pa bzugs-pai dis-su* during the life-time of the Teacher (Buddha) *Tar.*; *Kyed dir bzugs čos-mdzad ye* devout here present = my devout friends! *Mil.*; **zug yä-dham** C. are you at home? **ku zug naṅ yä-dham** C. are you coming? = welcome! well-met!; transferred to writings, texts etc., to be contained, so in titles of books: *mdzans-blün zes-byä-ba bzugs-so* the so-styled 'Sage and Fool' is contained (in the present volume); *blö-la bzugs-pa dan glegs-bäm-du bzugs-pa tams-čäd yi-ger spel* all that was found in the memories (of individual persons) and in books, was recorded *Tar.*

བུད་པ་ *bzud-pa*, resp. to go away, to depart, B. frq.; *yar bzud* pray, go away! (opp. to *tour-byon*).

བུན་ *bzun* v. *zun*.

བུན་པ་ *bzur-pa* 1. = *yzur-ba*, *bzur-ba* C's. — 2. to strain, filter, Sch.

བུས་པ་ *bzus-pa* v. *zu-ba*.

བཞེས་པ་ *bžén-pa*, pf. and imp. *bženis* Glr., resp. for *slón-ba*, to raise, erect, set up, an image, temple; to manufacture, compose, sacred things, e.g. pictures, books; to draw up, frame, write, print, or cause it to be done; to found, endow, give, books to monasteries etc.

བཞེས་པ་ *bžén-pa* 1. pf. of *bžén-ba*. — 2. resp. for *lún-ba* to rise, get up, intrs. to *bžén-ba*; also with *yür(-la)* Glr.; **nyi-rin žāns(-sa)* W. are you risen? **žan(s)* please to get up!

བཞེད་པ་ *bžéd-pa* I. vb., resp. for *dód-pa*, to wish, desire, *rgyál-po yzigs bžéd-dam* does your Reverence wish to see the king? Dzl.; *rgyál-po nán-du byón-par-bžéd-pu-la* as the king wished to enter Glr.; *rta mi bžéd-na* if your Reverence does not wish to have the horse Mil.; in science: to accept, *mkán-pa ſyi-ma-dag mi bžéd-pa legs* it is well that learned men of later times do not accept it, approve of it Gram.; to assert, maintain, *so-sóis bžéd-tsul mán-na yan* although many different propositions are to be met with Wdk.; *sán-mas bžed* earlier writers are of opinion, insist on Gram.; of letters: *ga-pul bžed* certain letters require

ལ། for a prefix *Zam*. — II. supposition, view, opinion *Tor*. 113, 21. — *bžed-don* resp. wish, desire C's., *bžed-don gnyu* it happens according to one's wish, as one could wish C's.

བཞེས་པ་ *bžés-pa* I. vb., resp. for *lén-pa* to take, receive, accept; to seize, confiscate, B., C. (W. **nám-čé* synonym.); *káb-tu bžés-pa* and *žal-gyis bžés-pa* v. *kab* and *žal*; esp. at meals, to take, to eat, *ji bžéd-pa bžes žig* Dzl. please take whatever you like, *bžés-na* if he would take it, if it should be to his liking Mil.; instead of *lón-pa* in: *džún-lo bču-ynyis bžés-pa* he got twelve years old. — II. subst. food, meat, *bžés-pa drén-pa* to offer, to serve up meat Mil., Pth. — Comp. **žé-ſho* C. food, sweet-meats (cf. *gro*) *bžes-tán* food (?) Sch. — **žé-ſhún* (?) Th. beer. — **žé-bhág* C. bread — **žé-rág* W. brandy. — **žé-hór* C., hookah, oriental tobacco-pipe, the smoke of which passes through water.

བཞོབ་, བཞོས་པ་ *bžó-ba*, *bžós-pa* to milk.

བཞོག་པ་ *bžog-pa* v. *žog-pa*.

བཞོགས་ *bžogs* = *žogs*.

བཞོན་ *bžon* = *žon*.

བཞོན་པ་ *bžón-pa* (sometimes incorr. *žón-pa*) vehiculum, riding-beast, carriage, vehicle; *bžón-pa žóm-pa* to order the horses to be put to Dzl.; *bžón-pas brós-pa* to take to flight in a vehicle or on horseback Dzl.; *mi-erun bžón-pa* a not gentle riding-beast Sg. བཞོན་མ་ *bžón-ma* milking cow C's, *bžón-pyugs* milking cattle Glr.

ཨ

ཨ་ *za* 1. the letter *z*, originally, and in the frontier-provinces to the present-day, sounding like the English *z*, in C. differing from ཨ་, *s*, only by the following vowel being deep-toned. — 2. numer. figure: 22.

ཨ་, ཨས་ *za*, *zas*, *Ld.* any thing small, neat, elegant, of a miniature size, **pé-ža za žig* a little book, pocket-edition, **nod-čad za žig* a little pot or can, **čan za žig* a drop of beer.

𑖦 zwa, nettle, stinging nettle, gen. zwa-tōd, being, when young, eaten as greens (v. tōd-ma); zwa(i)-piyi(mo), 'a-ya-zwa-tōd, Wdn., blind or dead nettle; zwa-lēdgy scourge made of stinging nettles, zwa-lēdgy brgyāb-pa to flog with it Cs.; zwa-ber, the smart produced by the stinging of nettles Cs.; zwa-brūm Wdn. (?).

𑖦 za-ku Med., e.g. bad-kan za-kur gyur Mng. prob. the same word which Sch. spells za-gu, explaining it by gonorrhoea, morbid discharge of seminal fluid, semen pruriens.

𑖦 za-ba, bza-ba I. vb., perf. zos, bzas, fut. bza, imp. zo, zos (C. *zē*) 1. to eat, both of men and animals, zā-bya, zā-rgyu what may or must be eaten, zā-čig-pa Dzl. (perh. better bza-yčig-pa) one that takes only one meal a day, or perh.: one that takes a solitary meal; zōs-pas having eaten Dzl.; zōs-pai 'ōg-tu after he had eaten Dzl.; zōs-grogs 'immediately after dinner' (??) Sch.; mā-lūs-par zā-ba Dzl., 'dag-mo za-čē' W., to eat up, consume, to clear the plate, the manger; bzdā-ru rūn-ba or mī-rūn-ba what may or may not be eaten; Dzl. 𑖦, 16 has also a supine zōs-su: bu zos-su on she will even be constrained to eat her own young (s.l.c.); zīm-du zo Zam. may you enjoy your dinner! ni f.; zā-kar at dinner-time Sch.; za-zā-ba 'to eat often, to be a glutton' Cs. — 2. to live upon, to live by, gla zā-ba to gain one's subsistence as a day-labourer Dzl. — 3. to itch, za prūg-pa v. prūg-pa. — 4. fig. for to steal, 'kūn-ma, gōn-mo zos soñ' Ld., a thief, a witch, has made away with it. — 5. fig. of affections of the mind: to entertain, to give way to, kōn-kro, tsig-pa, tē-tōm zā-ba to give way to resentment, anger, doubts. — II. sbst. food, meat, victuals, za ču zīm good eating and drinking Mil.; 'zā-čē zā-čē, čō-čē' W. to eat food, to prepare food. — za-rkōn v. rkōn. — za-kan dining-room; eating-house, cook's shop C. — za-ku v. the preceding article. — zā-mkan one that is eating, an eater. — 'zā-čōg' W. what may be eaten, 'za-mi-čōg' what may not be eaten. — 'za-fūr' C. chop-sticks. —

zā-ma food, victuals, zā-ma mī ster rūi though you do not give me any food Mil. — za-yōn meat-offering to saints etc. Mil. — For more refer to bza.

𑖦 zā-ma 1. v. above. — 2. also zā-mu-tog Sek. 𑖦𑖦, basket, in Tibetan only fig., mostly as a title of books, but also used in connection with mysticism.

𑖦 za - zi trouble, noise Cs., troublesome chatting Sch.; troubled, bewildered, perplexed Schr.; in the passage rmi-lam za-zi mān Med. it seems to signify troubled dreams.

𑖦 zā-zōm a fine cotton fabric Sch.

𑖦 zā-ra? *zā-ra pī-mo* W. the later part of the afternoon, v. rdzā-ra.

𑖦 zā-ru v. yzār-bu.

𑖦 zā-ōg heavy silk cloth, za-ōg-gi gos a garment made of it Glr.; za-ōg dgu brāegs k'ri a seat formed of nine silk quilts. — za-bāb id.

𑖦 zā-hor n. of a town or district, acc. to Cs. in Bengal, acc. to Pth. in the north-west of India, by the statements of lamas the present Mandi, a small principality under British protection, in the Punjab, between the rivers Byās and Ravi, where there is a sacred lake, celebrated as a place of pilgrimage, from which the Brahmins residing there derive a considerable income.

𑖦 zāg-pa 1. sometimes for yzāg-pa, from dzāgs - pa. — 2. sbst., Sek.

𑖦 misery, affliction, sorrow, esp. as a consequence of sin, hence frq. = sin, zāg-pa zad the woe of this world is over, frq.; zāg-pa-med-pai las works spotless or without sin Thgy.; zag-mēd-kyi bde-ba untroubled happiness Glr.; zag-bēds burdened with misery and sin, zag-bēds-kyi las yrum the three sinful works Thgy.; zag-bēas-kyi mion (-par)-des(-pa) Glr. and Thgr.?

𑖦 zan? Sch.: zan-tāl-du penetrating.

𑖦 zan-zān 1. v. dmār-po extr. — 2. also zan-zīn, zīn-zīn, yzīn-bu, v. dzīn-pu; W. also: muddled, rather tipsy.

𑖦 zan-zīn 1. sbst. matter, object, goods, — rdzas, zan-zīn čūn-zad tadm-gyi

yigir even for the most trifling matter *Sgy.*; *iyi-rol-gyi zai-zin* external goods, earthly possessions, (opp. to internal, spiritual gifts) *Dzl.*: also *zai-zin* by itself: what is earthly, pertaining to this world *Mil.* — 2. adj., confused in mind, stupefied *Sch.*, v. the preceding article.

མཚན་ *zans* 1. copper, *ysér-zans* gilt copper, *zans-kyi btsu* prob. verdigris. — 2. kettle *B., C.*, v. *pan-dil*; *zans-su skól-ba* to boil in a kettle *Dzl.*; *zans kól-pa* a boiling kettle *Dzl.*; *kdr-zans* bronze or brass kettle, *laga-zans* iron kettle. — *zans-rkyán* copper can or jug. — *zans-skyógs* copper ladle. — *zans-én* a large, *zans-éün* a small kettle. — *zans-tig* a small species of gentian. — *zans-tib* copper tea-pot. — **ziin-ton-sa** *W.* copper-mine. — *zans-tál* copper slacks *Glr.* — *zans-mdóg* copper colour. — *zans-sdér* copper plate or dish *Sch.* — *zans-snod* copper vessel. — **zán-bu** *C., W.*, = *zans* 2; **zán-bu* *é* *éün nys** two copper kettles, a large one and a little one. — *zans-ma* = *zans-bu*? *Ming.* — *zans-gya* (s.: 'copper-green', prob. verdigris. — *zans-sa* copper-ore *Cs.*

མཚན་ཁུར་ *zans-dkur* south-western province of Ladak, *zans-dkar-pa*, -*ma* man or woman of that province.

མཚན་ *zad-pa* v. *dzad-pa*.

མན་ *zan*, *C.* **zen**, I. resp. *bsán-ma*, also *Kam-zán* *Mil.* 1. pap, porridge, of flour and water, thick, boiled or not boiled, warm or cold, also called *báy-zan*, esp. as dough for baking; in *C.* porridge is gen. made of *rtadm-pa*, and if possible of tea; *brás-zan* rice-p., *ó-zan*, milk-p.; porridge being the daily food, as bread is with us, the word is used also 2. for food in gen : *zan zú-ba* to take food, to eat, *bdug dan zan mi zú-na* if you will not eat with me *Dzl.*; *zan-drán* cold, *zan-drón* warm food, *zan-čan* meat and drink, *S.g.*; *zan btsos-pa* boiled food; **zan-kón** dearth *W.*; *zan zos* 1. he was eating porridge. 2. as one word: *Bal.* wife, cf. *bsa*; fig. *lkog-zán zú-ba* to take unlawful interest *Sch.* — 3. fodder, provender, v. *bzan.* —

II. inst. of *za* eater, as second part of a compound: *ba-zán* meat-eater; carnivorous animal *Glr.*; *nya-zán* fish-eater, ichthyophagist; *pag-zén* pork-eater.

མན་པོ་ *zán-po* v. *yzán-po*.

མན་ *zab* silk, fine or heavy silk, v. *dar-záb*; *zab-én* costly silk cloth *Sch.*; *zab-skúd* *Lt.*, *Mil.* silk-cord; *zab-ból* silk covering for a seat, bolster *Pth.*

མན་པ་ *záb-pa*, vb., adj. and sbst, to be deep, deep, depth, *záb-po*, gen. *záb-mo*, adj., deep, frq.; often fig., *blo-záb* *Cs.*: a profound mind or understanding; *zab-záb byan kyan záb-mo ran mi dug* although people call it deep, it is not deep *Sch.*; *zab-lám*, *záb-moi sgom-k'rid* a term of Buddhist mysticism, doctrine of witchcraft, = *dbú-mai lam*, or *pyág-rgya éen-po*. — *zab-kyád* depth, = *zabs*, *Dzl.*, *Mil.*

མན་པ་ *zabs* depth, *zabs-su dom* *béui don* a pit ten fathoms in depth.

མན་པ་ *zám-pa* bridge, *grú-zam* bridge of boats *Cs.*; *ledgs-zam* iron bridge, wire-bridge; *lóg-zam* suspension-bridge, by means of cables of twisted birch-tree branches; *drén-zam* draw-bridge *Cs.*; *rdó-zum* 1. stone-bridge. 2. natural rock-bridge; *rtacá-zam* common expression for *lóg-zam* and *tsár-zam*; the latter: suspension-bridge by cables formed of thin split cane; *tsín-zam* wooden bridge; *zám-pa dzúgs-pa* to throw a bridge *Cs.*; *zám-pai ká-ba* or *rkán-pa* the piers or foundations, *span-léb*, *span-ogó* the boards or planks, *mda-yáb* or *lag-rtén* parapet, *yzu-lóg* arch, *zam-ydún* beam of a bridge, *Cs.*; *zum-én* a large bridge, *zam-éün* a little one *Cs.*, *zám-bu* id.

མར་ *zar* 1. supine of *zá-ba*; *zar yug-pa* to give to eat. — 2. pitch-fork, for shaking up the corn, hay-fork, dung-fork; forks at dinner are not yet used in Tibet, spoons and knives, and in Lhasa chop-sticks, answering their end sufficiently.

མར་བཅས་ *zar-babs* *Sch.*: tassel; acc. to our authorities: gold-brocade.

མར་བུ་ *zár-bu* *Glr.*, *Mil.* seems to be tassel.

རུ་མ་ zur-ma *Dzl.*, *Med.* sesame-seed; *zar-mai me-tog* flower of sesame, *Sch.*; *zar-ma-ču* is mentioned in *Plh.* as *Aphrodisiacum*; yet *zar-mai ras* is stated to be a fabric, manufactured from *zra-tsód*, muslin?

ཟལ་ *zal Ld.* a small and uninhabited river-island.

ཟལ་མོ་ *zál-mo* 1. young cow, heifer, *bri-zál yak-heifer*. — 2. a fabulous bird *Sch.*

ཟས་ *zas* food, nourishment, for men and animals, also in a wider fig. sense; *zas-béud smyün-ynas* fasting, abstaining from or withholding food *Lex.*; *zas-bzán(-po)* 1. dainty food *Dzl.* 2. nourishing fare, *Wdñ.*, *zas-nán(-pa)* the contrary; *zas-ni* as to diet . . . *Med.*; *zas-su ci za* what does it feed on? *Dzl.*; *zas-sukray ftün-ba* to drink blood for nourishment *Do.*; *zas tsól-ba* to seek to obtain a livelihood *Ma.*; *tsó-ba zas, Mil.* a pleon. expression = *zas*; *ka-zas* (resp. *zal-zas B.*, *sól-wa* col.) food, meat, for human beings; *dkár-zas* v. *dkár-ba*; *dmár-zas Sch.*: 'festival dishes', perh. more corr. flesh-meat, animal food? *gró-zas Sch.*: 'dry traveller's fare'; *ján-zas*, wholesome nutritive food *Med.* —

Comp. **ze-kín** *C.* dearth, scarcity. — *zas-skom* meat and drink, solid and liquid food *Med.*; *zas-čán*, id., as travelling-provisions *Glr.* — *zas-spyod* food and exercise, diet, in a wider sense *Med.* — *zas-tsód* the due measure of food, *zas-tsód ma zin* the portion or share was not full, it was not the full allowance, *Sg.* — *zas-ytsáni-ma* (clean food), n.p. ལཱ་མེད་པའི་མཁའ་ལྷན་, the father of Buddha; *béud-rtsi-zas, bré-bo-zas, zas-dkár* the names of his three brothers, *zas-ytsáni-srás* appellation of Buddha himself.

ཟི་ *zi*, I. num. figure: 52. — II. *W.* 1. something of a very small size or quantity, **zi-yañ mi dug** not an atom is left, **zi-med-kan do** eat it up to the last crumb! **mé-zi** a spark in the ashes ever so small. — 2. the black mark in a target. (cf. *ža*).

ཟི་ཁི་ *zi-níl v. zi-lín.*

ཟི་བ་ *zi-ba* v. *yzt-ba*.

ཟི་མ་ *zi-ma, Sch.*: green slime on standing water, *zi-ma-can* what is covered with such a slime.

ཟི་ར་ *zi-ra, Sak.* and *Hindi* जीरा, the Asiatic caraway, *Cuminum Cuminum*, exported from Tibet to India, of a powerful aroma, which to the taste of Europeans is often disagreeable; two kinds are distinguished, *zi-ra dkár-po*, and *nág-po*.

ཟི་རི་རི་ *zi-ri-ri* the humming of bees, the singing of a kettle *W.*

ཟི་རུ་ *zi-ru* col. for *yzér-bu*.

ཟི་ལིང་ *zi-lín* I. also **zi-níl*, *zi-lón** *W.* noise, bustle, tumult. —

II. from the Chinese 1. also *zi-lín*, *zi-lán* a composition metal, similar to German silver, *zi-lín-pun-tse* or *ban-tse C.* a basin of that metal. — 2. n. p., province, adjoining the Kokonor, *zi-lúi-ja* tea from thence.

ཟི་ཟི་ *ziñ-zin* v. *zan-zin*.

ཟི་རེལ་ *ziñ-rél W.*, prob. for *dzin-sbrél*, with **čó-čé**, to prepare for battle, or to begin fighting.

ཟིན་པ་ *zin-pa* 1. v. *dzin-pa*. — 2. = *dzád-pa*, esp. in the pf. tense, to draw near to an end, to be at an end, to be finished, exhausted, consumed; *zin-pai pün-po* the perishable, mortal body *Thgy.*; to be finished, terminated, *nam yañ mi zin-to Dzl.* it will never be finished; to finish, to get done with, building a wall *Glr.*, **zin čüg-čé** *W.* id.; *tsuñ ma zin dōgs-pas* fearing not to be able to drink it all *Glr.*; *rtse-ba zin-pas* as the playing has ceased, or, as he has done playing *Dzl.*; *zin(-pa) mēd(-pai) lus* endless working, unceasing labour *Mil.*; hence = *tsar-ba*, to denote an action that is perfectly past, esp. in *B.*, *pri-gu skyés-su zin kyañ* although the child is already born *Do.*; *yañ-poi tsé-na ju-čag-gis de spyad zin* we had enjoyed it during our life-time; *zin-bris C.*: 1. abridgment, general view, synopsis. 2. lecture, so *Schf. Tar.* 210, 22. 3. receipt, quitlance; bond (of obligation), bill of debt.

ཟི་མ་མ་ *zim-bu* fine, thin, slender, *čar zim-bu mi drug-po zig bab* a fine, drizzling

rain was falling *Dzl.*, *Mñl.*; *čar zim-zim dāi-gyis bāb-pa Mil.*, id.; *zim-zim* or *zin-zin* fine, hair-shaped, capillary, e.g. the leaves of some plants.

ཇིང་བ་ *zir-ba*, (*ʼzir-baʼ*), gen. **zir tān-čē** *W.*, to aim, *zir-po*, *zir-dan* a good aimer, marksman *W.*; *zir-sa* aim, dispart, **ne-zir** sight (of a gun) *W.*

ཇིང་མོ་ *zir-mo*, **zir-mo gyün-čē** *W.* to slide down a snow-hill on the coat spread under, a winter-diversion of children.

ཇིལ་ *zil* 1. (*ʼs. zil-ma*), brightness, splendour, brilliancy, glory, *rje-btsün-gyi tūga-rjei zil ma bzōd-par* not being able to bear the brightness of his Reverence's grace, (the adversary fell down the mountain) *Mñl.*; *zil-cun* brilliant, resplendent; *zil-gyis nōn-pa* to overcome, vanquish, *koi zil-gyis nōn-te* overpowered by him *Pth.*; *zil-bar grō-ba* to increase, multiply, spread *Sch.* — 2. in botany: *ston-zil*, *Corydalis meifolia*; *ʼner-zil*, *dniul-zil?* *Sg.*

ཇིལ་དང་ *zil-diār* v. *dñar*.

ཇིལ་པ་ *zil pa* dew, *zil-pa Krom-mé* a sparkling dew-drop *Pth.*; *zil-dkār* hoarfrost *Sch.*; *zil-mñar* (*ʼs. = mlūd-rtsi* nectar).

ཇིལ་བྱུང་བ་ *zil-būn-pa* a slight shuddering from fear.

ཇུ་ *zu*, num. figure: 82.

ཇུག་ *zug* 1. also *ʼzug*, pain, torment, physical and mental; distemper, illness, complaint, esp. *W.* **zug rag** I feel a pain, I am ill, **gō-lu zug rāg-ga** have you the head-ache? **zug čō dug** he is ill, he is suffering from pain; **šō-zug** toothache; *zug-rñu*, *zug-ʼyčir*, resp. *snýñ* or *snýñ-zug*, *B.* and col. = *zug*, *mya-nān-gyi zug-rñus sliug-baṅal-zin* weighed down by the grief of misery, *nyon-mōñis-kyi zug-rñu Mil.*, of the like import. — 2. also *ʼzug*, the principal or main pieces in cutting up an animal, quarters, *zug-tu ʼpāḍ-bu* to cut into such pieces *Mñl.*; 1 *zug* = 3 *lhu* = 6 *dum* = 12 *rgyu-ri*. — 3. v. *tnug*.

ཇུག་ཏུ་ *zug-rñu* v. *zug* 1.

ཇུག་པ་ *zug-pa* 1. vb. 1. v. **dzugs-pa*. — 2. to bark *Dzl.*

II. subst. building, erection, **zug-pa gyāb-pa** *Ts.* to build (cf. **dzugs-pa* 3).

ཇུང་ *zuñ* 1. earlier literat. and *W.* a pair, couple, *zuñ-du ma mčis* not occurring in pairs *Wñ.*; **čā-bu zuñ čig**, *Ld.* a pair of pendants (for the ears); *nyi-zā zuñ ʼyčig btsōn-du bzui* sun and moon are both shut up (covered by clouds) *Mñl.*; *zuñ-mčōg* the model-pair, the two principal disciples of Buddha, Sariibu and Maudgalgyibu, *Köpp.* I, 101; *zuñ-ldān* agreeing in sound, rhyming *Cs.*; *zuñ-bröl* connection, junction, union, *zuñ-bröl dōd-na* if one wishes both things to be united *Glr.*; *zuñ-bröl-du* one after the other, or one with the other *Pth.*; *zuñ adēbs-pa* to join, connect, unite *Mñl.*; *zuñ-yā* one half of a pair, a single one, e.g. shoe etc. *Cs.* — 2. a single, separate piece *C.* and sometimes in later literat.; *Ka-drōd zuñ čig* a bit or mouthful of food *Thgy.*; *čar re zuñ re blās-pas* when he had seen a single piece but once, (he knew it immediately) *Tar.* — 3. symb. num.: 2; *zuñ-pyōgs* id. — *zuñ-ʼjug* a technical term of practical mysticism, the forcing the mind (*sems*) into the principal artery, in order to prevent distraction (of mind) (!) *Mñl.* (v. *ʼyñm-mo*).

ཇུང་མཁར་ *zuñ-mkār* ñ. of a royal castle *Glr.*

ཇུང་བ་ *zuñ-ba* v. *dzin-pa*.

ཇུངས་ *zuñis* v. *ʼyzuñis*.

ཇུབ་པ་ *zūb-pa* inst. of *bsūbs-pa*, pf. of *sub-pa* *Glr.*

ཇུམ་པ་ *zūm-pa* 1. v. **dzūm-pa*. — 2. *W.* for *bzūn-ba*, v. *dzin-pa*; hence *zum-kāb pin*, brooch.

ཇུར་ *zur* 1. edge, gail-zūr edge of a steep river-bank or precipice consisting of conglomerate *Cs.*; *ču-zūr* edge of the water, border, brink, bank, *ču-zūr-pa* one that lives on the bank of a river; *zūr-na* at the border (of the place where one happens to be) *Mñl.* **zūn-zūr-nē lam yod** *W.* the road leads along the field; board, of a ship. — 2. edge, corner, *kū-ba zur-bryāḍ-pa*

octangular pillar *Stg.*, (v. *zur-dan* and *zúl-ma* below); *zur bzi* the four corners *Sch.* — 3. *side*, **zur-du* (or *lóg-su*) *zag-pa* *C.* to lay aside; *zur(-du) bköl-ba Lex.*, *Sch.*: to lay up, put by, spare, save; *zur-du bñid-pa* to take aside, apart, for a private conversation; so also *zur yin-pa Stg.*; *zur-du, zur-gyis B.*, **zur-na* *W.*, indirectly, by the way, by the by, incidentally, *zur-du smra-ba* to speak indirectly, by hints *Cs.*; *zur-gyis mtsón-pa Tar.* to note, point out only by hints or insinuations *Schf.*; hence perh. *tsig zur* invective speech, **tsig-zur ma zer* *W.* no invectives! don't be personal! *zur zá-ba* is prob. the same, where *Sch.* has: to address harshly; **zur-ne lib-če* *W.* to learn or study privately (out of school-time, or, not with the appointed master); *zur bzugs-pa Cs.* (prob. for *zur-du*) to lead a private life (cf. *zur-pa*); *zur mig ltá-ba* to look sideways, askance, to leer, squint *Sch.* — 4. outline, *kyod dan zur dra tsam yañ sa steñ med* none on earth is like you, or can be compared to you, even in a general outline *Lth.*; *di dag zur tsam bsdü-ba yin-gyis* this is merely a brief outline, extract, sketch *Glr.* and elsewh., frq., also *zur tsam yin-gyis Glr.* —

Comp. *zur-bkód, zur-débs, Sch.*: 'founded for a special purpose'. — *zur-dan* cornered, angular, *yi-ge Glr.* p. 31, a sort of type or printing-letter, = *ktui yi-ge*, v. also no. 2 above. — *zur-čág Sch.*: prop., having a broken edge, damaged by being knocked about; gen. fig., of words and grammatical forms: faulty, corrupted, misapplied; *Lia.* and elsewh., *Ssk.* རྩེ་མཚོ་ the most vitiated Prakrit-dialect *Was.* (267). — *zur-débs* = *zur-bkód-zur-nór* private goods *Cs.* — *zur-pa* one out of office, a private individual *Cs.* *zur-ma* = *zur* prov. — *zur-yaós* educated by strangers *Sch.*

ཐུང་མོ་ *zur-mo* pain, = *zug*, vulg.

ཐུང་མུད་ *zur-phul Glr.* hair-knot, dressed hair *Sch.*

ཐུང་མ་ *zúl-ma W.* cornered, angular, = *zur-dan*; **ph'-zúl* lotus-edged, of bowls,

dishes, plates, that are of a polygonal or radiated shape.

ཐེ་ཅེ I. num. figure: 112.

II., also *zé-ba B., W., zen Cs.* 1. hump of a camel, zebu etc. *Cs.* — 2. crest, of birds, dragons etc. *Glr., Sg.*; also *ze-próg Lex.* — *zé-ka Cs.*: 1. 'hump'. 2. decorated pad or cushion'. — *ze-rnóg Cs.* = *zé-ba*. — *ze-brú, zeu-brú Glr., Mñg.* the anthers of a flower.

ཐེང་བ་ *ze-bug W.* the maw or fourth stomach of ruminating animals.

ཐེམ་ *zé-ma W.* elastic spring.

ཐེ་ལྷ་ *zé-tsoa saltpetre Sg.*; *zé-tsoa-dan* containing saltpetre, nitrous; *zé-tsañ skyür-rtsi* nitric acid *Cs.*

ཐེག་མ་ *zégs-ma* impurity, smut, dirt *Sch.*

ཐེ་ *zen, tú-ba gyás-zen gyón-zen byás-pa* the skirts of the coat on the right and left side folded back, tucked up *Mñl.*

ཐེ་ *zed I. sbst.* 1. brush, *pag-zéd* brush of hog's bristles; *byab-zéd* clothes-brush, dust-brush *Cs.*; *so-zéd* tooth-brush *Cs.* — 2. edge *C.* — II. adj *Sch.*: 'broken off, damaged, injured; *zéd-lans* chink, crack, rent; *zéd-dug-pa* to crumble at the top' (?)

ཐེམ་ *zem I. cask, barrel, tun*, often consisting merely of an excavated piece of a willow-tree, the Tibetans knowing but little of coopers *C., W.* — 2. box, chest *W.* — *zem-sññ* the body or wood of a vessel, *zem-mñl* the bottom of a vessel *Cs.*

ཐེར་ *zer I. v. yzer.* — 2. talk, cf. *brjod.* — 3. n of a small animal *Med.*

ཐེར་བ་ *zer-ba* 1. (seldom *džér-ba*) to say, esp. later literat. and vulg.; *kyod zér-ba bdén-mo* you say rightly *Dzl.* (where at other times always *smra-ba* is used inst. of it); *he he zer bgád-pas* they laughed he, he! *Glr.*; *řos dar zer rgyai yig-tsañ-na dug* then the doctrine was diffused, say the Chinese records *Glr.*; after words quoted: ... *zér-bar dug-pas* thus having been spoken, read, heard *Glr.*; 'yin' *zer bñayon byás-so* saying 'it is he', she told a lie *Glr.*, and so frq. *zer*, where in earlier literat. *žes* is used; *zér-na* 1. if one says, esp. for the older *žer-*

na, frq. 2. If I may say so, so to speak, as it were; **dí-la òi zer** what is this called? frq., also without *la*; to make a noise, e.g. **sag zér-wa** C. to foam with a hissing noise, to sparkle, of wine, beer; *zér-mkun* 1. he that is saying. 2. W., said, called, mentioned, esp. for the older *žes byá-ba*. — **zér-ke** C. rumour, report. — **zér-pog-can** W. speaking in an uncivil or offensive manner. — *zer-ri* C. rumour. — 2 to drive in, nails, v. *yzér-ba*.

ཇེལ་མ་ zél-ma small chip, *šin-zél* wood-shavings W.

ཇོ zo I. num. figure: 142.

II. imp. of *zá-ba*.

III. sbst. resp. *sku-zó*, = *lus-kyi kams* physical constitution, *sku-zo ndog légs-la* as the appearance of your majesty's bodily constitution is so excellent *Glr.*; *zo bzán-ba* a good complexion C.s. — 2. figure, delineation, representation, perh. better to be spelt *bzo* (?) — 3. mould, *zo-žags* showing mouldy spots *Sch.* (?); *zo-már* old, mouldy butter, so prob. *S.g.*; *zo-ša* *Lt.* mouldy meat

ཇོ་བ་ zo - ba 1. sbst., pail, bucket, *šin - zo* wooden pail, *ču-zo* water-pail. — 2. vb. v. *bzò-ba*.

ཇོག zog 1. deceit, fraud, falsehood (*Lex.* = *rdzab*), *zóg-can* 1. lying, deceitful; liar W. 2. adulterate, counterfeit W.; *zog-lán*, *zóg-po* C.s. id., *zog-méd* the opp.; *sgyu-zóg* (religious) hypocrisy *Pth.*; *žos-zóg* priestcraft *Mil.*; **zol-zóg** = *zog* W. — 2. vulg. pronunciation in C. and W., inst. of the following.

ཇོན zón (vulgo zog) 1. ware, merchandise, goods, *zón - min - emár* not goods but ready money *Lex.*; *rgyágs-zón* goods taken by travellers along with them to be bartered for provisions; *smán-zón* drugs; *tsón-zón* merchandise C.s.; *zón-rnams rnám-pa ena-žogs* goods of all kinds; **zóg-gi dag-po** T.s. owner of the goods, master of the estate, heir, = *nór-bdag*. — 2. *Sch.* worth, price(?). — 3. *Sch.* doubt(?). — 4. *Sch.* lie(?).

ཇོན་མོན་ zón attention, heed, care, gen. *zon byéd-pa* to pay attention, to take heed, to beware, *dyrú-la* of an enemy *Pth.*; also c.

accus. *Mil.*; *zon sdig-pa spon mi žes* seems to mean: not knowing the attention needful for renouncing sin *Thgy.*; *zon-méd* heedless; *zon - grábs* provision, precaution, preventive measure *Sch.*

ཇོན་པ་ zón-pu T.s., stuff- or woolen shoes; **bob-zin** id., covered with leather.

ཇོབ zób T.s., **zob-zób jhé-ju** to shake thoroughly, = *dzól-bu*.

ཇོབ་མོ་ zóm 1. point, top, *rdor-je* of the *dor-je* Dom; summit, of the Kirab and some other mountains S.O. and elsewh.; *zom-kóg* dull, simple, stupid, *Sch.* — 2. cave *Sch.*, *brag-zóm* rock-cavern.

ཇོར་ zor, 1. sup. of *zò-ba*, *bzò-bu* *Sch.* — 2. sbst. the weapons employed in combating the evil spirits in the *ytór-ma*, such as knife, sword, sling, bow and arrows etc.; *zor-ku* the fore- or front-part, the edge, of the weapons directed against the demons, *zór-ku jén-pa* C.s.: to fling those weapons a gainst the spirits.

ཇོར་པ་ zór-ba sickle, *zór-bas rñá-ba* *Mil.*, *γδδ-pa* C.s. to cut with a sickle, *zór-lie* sickle-blade; *zor-čán* small, *zor-čen* large sickle, scythe, though in Tibet as yet hardly known; *zor-rtül* blunt, dull, *zor-rñón* sharp sickle; *zór-bu* = *zor-čán*.

ཇོར་ཡང་ zor-yan *Sch.*: small, short (?).

ཇོར་ཚོ་ zól-tso v. *dzól-ba*.

ཇོར་ཇོག་ zol-zóg deceit, fraud, imposture, falsehood, *zol-zóg byéd-pa*, W. **ro-rè**, to deceive, impose on, e.g. in traffic *Thgy.*, *zol-zog-can* deceitful, fraudulent, *zol-(zog)-méd* without deceit, free from guile, artless *Mil.*

ཇོས་ zos v. *zá-ba*.

ཇོ་ལྷ་ zla 1. for *zlá-ba*. — 2. for *zlá-bo*.

ཇོ་ལྷ་པ་ zlá-ba I. sbst. 1. prov. *zla*, moon, frq.; *nikui zlá - bu* celestial moon *Lex.*, to distinguish it from 2. *dús-kyi zlá-ba* temporal moon or month, *zlá-ba jéig*, B, W., **du čig** C., one month; **zlá-ba ma žor žoy** come before the end of the month *Sch.*; *zlá-ba tsáni-du nyé-bas* towards the expi-

ration of the months (of pregnancy) *Dzl.*; *zla-dús tēm-pa dan* at the expiration of those months *Glr.*; cf. also *no* 5. — 3. symb. num.: 1. — **Combinations and comp.** *zlá-bai dkyil-kor*, *zla-dkyil*, **da kyi-mo** *W.* disk of the moon; **da gan son** *W.* the moon is full; **da gan-po* or *son-te** *W.* *zlá-ba rgyas-pa Pth.*, *nya-rgyas zlá-ba Pth.* full moon; *nya* day of full moon; *zla(-ba) kám(-pa)*, *zla-gám*, *W.* **da-piéd** half moon, i.e. the first and last quarter; **semicircle**, *zlá-ba kám-pa lá-bur bzág-go* they are placed round in a semicircle *Do.*; *dbyibs zla-gám lá-bur yod* it is semicircular in shape *Glr.*; *zlá-bai no* v. *no*; *zla-téb* = *zla-dól*; *zla-nág* new moon *Sch.* (?); *zla-pógs* monthly wages: *zla-tsés* 1. = *zlá-ba tsés-pa*, *tses-ysum-zlá-ba Mil.* the moon on the first two or three evenings of her being visible; **crescent**, *zla-tsés lá-bu* in the shape of a crescent, *S.g.*; it is also used as an image of speedy decay. — 2. **date** *Schr.* (?) — *zla-mtsán* the monthly courses; also the discharges of them, *zlu-mtsán dzag* the catamenial discharges flow *Cs.*; *zla-mtsán-can Sty.*, *zla-mtsán dan láin-pa S.g.* having the monthly courses; *zla(-ba)-dól*, *-téb*, *zla-lhiig*, *W.* **da-ŋ-ül** **intercalary month**; the separate months of the year are usually counted from *zlá-ba dan-po* to *bcu-jnyis-pa*, yet there are also particular names for them, viz. acc. to *Cs.*:

1. *brüg-zla*, *ŋui zlá-ba*, *rtá-pa zlá-ba*,

མཇམ

2. *sbrül-zla*, *krá-zla*, *dbó-zla*, འཕྲུལ་པ་

འཁྱུག་

3. *rtá(i) zla(-ba)*, *nág-zla*, རེལ་

4. *lúg-zla*, *sá-ga-zla-ba*, རྒྱལ་པ་

5. *spré-zla*, *snrón-zla*, སྤྲེལ་པ་

6. *byá-zla*, *ču-smód-zla-ba*, བྱ་མཐའ་

7. *Kyi-zla*, *gró-bzin-zla-ba*, རྩེ་མཚན་པ་

8. *päd-zla*, *Krüm-zla*, མཐུ་པ་

9. *byi-zla*, *fa-akár-zlá-ba*, བཞི་མཚན་པ་

10. *glan-zla*, *emin-drüg-zla-ba*, ལམ་མཚན་པ་

11. *stág-zla*, *mgó-zla*, མུག་མཚན་པ་

12. *yis-zla*, *rgyál-zla*, རྒྱལ་པ་

II. vb., also *zló-ba*, *zlós-pa*, pf. *bzlas*, *bzlos*, fut. *bzlo*, imp. *zlos*, 1. to say, tell, express. *zloam mi zlo* shall you tell it or not?

Pth.; *yzán-la zló-ba Lex.* to tell others; *yid-ma-rans-pu-nyid piyr zlös-par byéd-pa* to express one's dissatisfaction *Stg.* (?). — 2. to murmur or mutter over, to recite softly or quite silently, prayers, spells etc., also *zúb-bus zlá-ba Zam.*; *yi-ge-drüg-pa lan-čig bzlas-pai bsd-nams Glr.* the merit of saying once the six-syllable prayer, and as such saying generally is done repeatedly, it is synon. with to repeat. — 3. to answer, reply *Cs.*; *Mil.* nif. — 4. undoubtedly a less correct spelling for *da-bu* (for which reason the secondary forms with *o* are wanting), to pass, to get beyond, *la zlá-ba* to cross a mountain-pass, *nád-kyi la zlá-ba* to be past hope of recovery *Cs.*; also trs., *mya-nán-las zlá-ba* to deliver from pain, to help to eternal happiness.

ལྷོ་བ་ zlá-bo 1. = *grogs*, *W.* **yá-do**, companion, associate, *zlá-bo byéd-pa* to accompany, attend, assist, *rkün-zla* a thief's accomplice *Dzl.*; *grán-zla* rival, competitor (v. *grán-pa* extr.); *jnyén-zla*, v. *jnyen*; *bzá-zla* spouse, consort (male or female) *Lex.* — *arid-zla Mil.* partner for life; *zla-yzán* a woman whose husband is dead ('who has eaten him'). — 2. friend, acquaintance *B.* and col. — 3. lover, bridegroom; spouse in *C.* To *zla* standing for *zlá-ba*, may be referred *zlas-dbyé Zam.*, expl. by རྒྱལ་པ་, pair, couple, combination, viz. of a thing and its reverse, hence *zlas-pyé-ba* reverse, contrary, e.g. *yód-pai zlas-pyé-ba mēd-pa Sch.*

ལྷོ་བ་པ་ zliúg(s)-pa, pf. *bzlug*, fut. *bzlug*, to give notice, send word, inform *Sch.*, *prin-yig-yis bzlug-s-pa* he informed him by a letter *Stg.*, not frq.; in *Lex.* explained by *yzán-la snyül-pa*, and *gó-bar byed jüg-pa*. —

ལྷོ་བ་ zliám-pa 1. adj., more frq. *zliám-po*, (= **kor-kór** *C.*, **kyir-kyir** *W.*) round, circular, *dbyibs* in shape *Glr.*; roundish, rounded, obtuse, *zliám-por rtzig-pa* to erect a round, cylindrical wall, e.g. for a monument; clubby, clumsy, e.g. of a short and thick tobacco-pipe; *rkán-pa zliám-pa* club-footed *Stg.*; globular, spherical, e.g. cavities in the human body *S.g.*; *dku-zliám Zam.*

(acc. to the *Ssk.*) the interior rounding of the abdomen. — 2. vb. 1. to mix together *Sch.*; to put together, collect, *tsogs* merit *Lex.* 2. for *btám-pa* *Pth.*: *dgé-dán dbu-zlóm zabs-ryén* clerics with their heads wrapt up and barefooted. 3. for *dlóm-pu*. — *zlum - ril* globular *Cs.* — **zlóm-bu* *W.* host, swarm, troop, crowd.

ལྷོ་ལྷོ་ལྷོ་ *zlóm-pu-se* (or *rtse*?) a mole-like animal *Ld.* (whether the same as *rdza-bra*?).

ལྷོ་ལྷོ་ *zló-ba* v. *zlá-ba*, II.

ལྷོ་ལྷོ་ *zlóg-pa*, pf *zlog*s, fut. *bzlog*, trs. to *zlóg-pu*, to cause to return: 1. to drive back, repulse, an army *Dzl.*; to dispel, expel, evil spirits *Dom.*; to send back. — 2. in a gen. sense: to send, dispatch, people to fetch something *Dzl.* frq. — 3. to turn off, divert, *bedm-pa-las* from an intention *Dzl.*; with *blo* to divert the mind from, to dismiss a thought, to give up, to banish from one's thoughts *Thy.*, *nyén-gyi ydun-séms zlog dka* it is hard to give up the love of kindred altogether *Mil.*; *dei tugs slar zlóg-tu ysol* we beg you to dismiss the thought of it *Dzl.*; to dissuade from *Tar.* 40, 5; to avert, injury, evil consequences, frq.; to prevent, *nad-sél* the healing of a disease *Sg.* — *zlog-túbs* antidote *Ma.* — 4 to subvert, overthrow (?). 5. *mü* to resist, to be unyielding, uncompliant *Dzl.*

ལྷོ་ལྷོ་ལྷོ་ *zlós-gar*, *zlód-gar* *Stg.* a dance, *zlós-gar byéd-pa* to dance, *zlób-pa* to teach or learn dancing; *zlós-gar-mkan* a dancer.

ལྷོ་ལྷོ་ *zlós-pu* v. *zlá-ba*.

གཟུང་ *yzu* I. ཡུ 1. planet, *yzu bdun* the well-known seven heavenly bodies called in ancient times planets, viz. Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn; sometimes the ascending knot (རྟུ་) is added to the number, sometimes also the descending knot (བྱུ་), and then there are *yzu bryad* or *yzu dyu*, eight or nine planets. The former seven denote also the days of the week: *yzu-nyi-ma* Sunday. *yzu-zlá-bu*

Monday, *yzu-mig-dmár* Tuesday, *yzu-lhág-ma* Wednesday, *yzu-jár-bu* Thursday, *yzu-pa* (or *-wa*)-*sán*s Friday, *yzu-spén-pa* Saturday, and the signs for them in the calendar are ༡, ༢, ༣, ༤, ༥, ༦, ༧; *yzai ynod-pa* hurtful influence of the planets. — 2. *yzu-zén-po*, and often *yzu* alone, = *rii-hu*, hence *nyi-zla-yzas-dzin* or *yzas-bzun* eclipses of the sun or moon, v. *agra-yčan*; acc. to *Pth.* every uncommon or alarming sidereal phenomenon seems to be personified as *yzu*. — 3. symb. num.: 9. — 4. vulgo: rainbow. — *yzu-skár*, 1. planets and fixed stars, *nyi-zla-yza-skár* the sun, moon, planets, and stars. — 2. constellation, *yzu-skur-nán* an adverse configuration *Sg.* — *yzu-kyim* *Cs.* 'the place', more corr. 'the house' of a planet, the constellation in which the planet stands. — *yzu-nád* *Cs.* and *Sch.*: apoplexy; in *W.* it seems to be used only for epilepsy; *yzu-jóg-pu* id.; *yzu-jóg-mkan*, *yzu-bryyab-pa* epileptic. — *blii-yzu*, *sróy-yza*, *yäd-yza*, *má-yza* *grógs-yza*, *bü-yzu*, *dgrá-yzu*, *klün-si-dar-yzu* *Wlk.* and several more, are astrological terms, not to be clearly defined. — II. sometimes for *bzu*, q.v. — III. *W.*, rubble-stones, bowlders, detritus, *yzu-rón* ravine filled with detritus; a better spelling seems to be *rdza*.

གཟུང་པ་ *yzáy pa* v. *tsáy-pa*, *dzáy-pu*.

གཟུང་པ་པ་ *yzágs-pa* 1. v. *yzábs-pa*. — 2. to magnify, multiply *Sch.*

གཟུང་ *yzan* 1. v. *bzan* and *yzan-pa*; *yčan-yčan*, q.v. — 2. esp. *W.*, commonly *yzan-gós* plaid, = *bla-gós* v. *bla*. *yzan-stán* *Zam.* id.? *riul-yzán* napkin, nif. *Lex.*

གཟུང་པ་ *yzán-pa* 1. to eat, devour *Cs.* — 2. to gnaw, mostly fig.: *tsér-ma zäbs-la yzán* the thorn hurts, annoys, the foot *Mil.*; of clothes: to wear out *C.*; adj. *yzán-pa* and *yzán-po* worn-out, threadbare; *séms-la yzan* it gnaws at the heart *Mil.*, *sróy-la* it preys upon life *Mil.*, **nd-wa-la* *C.* it deafens the ears, = *sün-byin-pa*; *yzán-du skyür-ba* (lit. to give to devour, e.g. a body to demons), to scorn, slight, despise *Mil.*; to throw away, squander, waste, lavish, gen. in the forms (*čud*)-*yzón-pa*, *són-pa*. v. *čud*.

གཙལ་པ་ *yzab-pa*

གཙལ་པ་ *yzab-pa* I. C's. 'clean', *Sch.* also 'clear, careful'; *bzab-pa* C's. 'fine, elegant'. In books I met with neither form; in col. language, however, are used: **zab-mo** 1. dressed up, smart, — *mčör-po*. 2. fond of dress, vain. — **zab-če** *W.* to dress one's self up. — **zab-gos** *W.* festival raiment, holiday-clothes (opp. to *rgyün-gos*). — **zab-töd** *W.*, **zab-ldo** *C.* (lit.: *sprod*) **tan son** he is dressed up, very smart. — *Sch.*: *yzab-yig*, 'elegant writing', the Tibetan printed letters, *dbü-can*. —

II. v. *yzabs-pa*.

གཙལ་མ་ *yzab-ma* bundle, bunch, of grapes *C.*

གཙལ་ས་པ་ *yzabs-pa*, also *yzab-pa*, *yzabs-pa* *Lex.*; imp. *yzabs*, to use care, diligence, to *zig zas-spyod* *yzabs-pas* by a careful diet continued for a year *Mng.*; to take care, to beware, *dé-las yzabs* beware of it, be on your guard against it *Sch.*

གཙར་ *yar* *Lex.*, peg, hook, wooden nail, for hanging up things; *zar-slün* a *puu* that may be hung up.

གཙར་བུ་ *yzär-bu* (col. *zä-ru*) ladle, gen. of wood, *zär-bu* *pyar* she wields the ladle, she swings it for a blow *Mil.*; *dgän-yzar* and *blugs-yzar* two spoons or ladles, with long handles, used at burnt-offerings *Schl.* 249.

གཙར་པ་ *yzär-ba* 1. adj. *yzär-po*, steep, rugged, precipitous, *brag mtö-la yzär-ba-lu* near a high, precipitous rock *Mil.*; *ri yzär-po*, *brag yzär-po* slope, declivity, of a hill or rock; *brag-pyan-yzär* *Mng.* id.; *ri yzär-gyi* nos steep declivity, cliff *Thgy.*; *ri-yzar-čü* waterfall, cataract *Glr.*; *yzar-Kyöm-pa* to get dizzy on a steep height *Sch.* — 2. vb. v. *dsär-ba*.

གཙར་པ་ *yzäs-pa* to be about, to be on the point, to prepare, *mčöns-par*, *bsäd-par yzäs-pa-las* when he was on the point of leaping, of killing *Dzl.*; *rko-bar yzäs-so* he prepared, began, to dig out.

གཙི་ *yi* 1. shine, brightness, clearness, splendour; **tän-zi** *W.* looming, mirage. — 2. n. of a half-precious stone, variously co-

གཙིངས་ *yzins*

loured, brown, gray, streaked *Glr.*, *Pth.* — 3. v. sub *yzir-ba*. — 4. v. *bzi*. —

Comp. *yzī-can* shining, bright, e.g. a star *W.* — *yzī-brjid* 1. brightness, beauty, a fair, healthy complexion, — *mdaṅs*, or joined with it, frq; majesty, e.g. of deities etc. *Dzl.* 2. honour, esteem, celebrity; *yzī-brjid-can* 1. bright, beautiful, majestic. 2. celebrated, famous, distinguished. — *yzī-mddiṅs* 1. healthy appearance *S.g.* 2. vulgar also evening-red, evening-sky, *ni f.* — *yzī-byin* = *yzī-brjid* 1; *yzī-byin nyāms-pa* looking poor, emaciated, worn out, from hunger, sufferings *Stg.*; *yzī-byin-can* bright, shining; *yzī-öd* bright gloss or lustre *Lex.*

གཙི་རུ་ *zi-ru* col. for *zär-bu* a little nail *W.*

གཙིག་ *yzig* leopard; *yzig-ris* its colour.

གཙིག་མོ་ *yzig-mo* porcupine *Sek.*, *yzig-mön* id.?

གཙིགས་པ་ *yzigs-pa*, resp. for *mtön-ba* and *ltä-ba* 1. to see, *öns-par* seeing that he had come *Dzl.*; in indirect questions, to see whether? — what sort of? — etc.; to see through, to get an insight *Tar.* 94, 6, *Schf.*; to look, *ädr-la* towards the east *Glr.*; to look (for), *yzigs-pas mi djug* when he looked (for it), there was nothing to be seen; to look at, to regard, mind, esteem, *sku-tä-lu mi yzigs-pa* not regarding your Honour's life *Dzl.* — 2. equivalent to: to give, grant, *sä-bon zig tugs-rje yzigs dgos* have the goodness to give me some seed, prob. only breviloquence for *sä-bon zig yndän-bar tugs-brtsä-bar yzigs zig*. — *yzigs-rten* resp. present, gift, *yzigs-rten-du skür-ba* to charge a person with the delivery of a present *Pth.* — **zig-dod-can** *W.* vain. — **zig-po** *W.* neat, well dressed, resp. for *mčör-po*. — *yzigs-mo* resp. for *ltäd-mo*, *mé-tog dé-la yzigs-mor byön-pa-las* as he came in order to look at the flower *Pth.*

གཙིང་བ་ *yzin-ba* for *dzins-pa* *Glr.*

གཙིངས་པ་ *yzins* vessel, ship, float, ferry, also fig.; *gyu-yzins* id., frq.; *yzins čén-po zig hyin-te* equipping a large vessel *Glr.*;

yzins-ñā a small vessel *Cs.*; *yzins-pa* ship-master, captain.

གཟིང་པ་ *yzim-pa*, also with *mnal*, resp. for *ryid-log-pa*, 1. to fall asleep *Dzl.* — 2. to sleep, *rgyid-po yzim-pa-las* whilst the king was sleeping *Glr.* — 3. to expire, to die *Tar.* 4, 20. —

Comp. **zim-kyon** *W.*, resp. for *rkyōn-rtsē*, candle, lamp. — *yzim-kañ* 1. sleeping-room. 2. dwelling, habitation. — *yzim-kels* quilt. — *yzins-kom* cloak-bag, portmanteau. — *yzim-kir* bedstead. — *yzim-gur* sleeping-tent. — **zim-gug** *C.* porter, door-keeper. — *yzim-ča* bedding, bed-clothes *Gyatch.* — **zim-tiñ*, *zim-ter** *W.* lamp. — **zim-tiñ** (lit. *-btñ*) *Sik.* bedstead? — *yzim-fül* sheepskins for night-quarters. — *yzim-dpon* body-servant, valet-de-chambre, = *sku-mdin-pa*; *yzim-jirug* his subordinate servants or pages. — *yzim-mül* bed-linen. — *yzim-yöl* bed-curtain.

གཟིང་གཟིང་ *yzim-ym W., C.*, **mig zim-zim ča dug** *W.* the eyes are dazzled, by a glaring light.

གཟིང་བ་ *yzir-ba* (acc. to *Cs.* fut. of *tsir-ba*, certainly related to it, but chiefly used in an intellectual sense), to be pressed, harassed, troubled, to suffer, to be pressed by necessity, to suffer from hunger, disease etc. *B., C.* — *Sch.* also *ysi yzir-ba* a stinging pain in the chest.

གཟིའ་ *yzil*, *yzil-bun-pa C.* = *spu-zin byed-pa*.

གཟུང་ *yzü-ba* a lever, bar; = *yäd-mo Cs.*; *yzu-rids* a prop *Cs.*

གཟུང་པོ་ *yzü-bo Cs.*: 1. straight, right. — 2. upright, honest. *Lecc.*: *tugs yzü-bo*, from which it appears to be a word of civility, but little known. *Sch.* has besides: *yzu-dpän*, which he renders by 'witness, mediator'.

གཟུང་ལུས་(ས)་ *yzu-lüm(s) Lecc.* = *bab-čol* and རམ་མཐ་, hence signifying rashness, impetuosity, so *Cs.*, and therefore *yzu-lüm-čan* inconsiderate; *yzu-lüm byed-pu* to act rashly; *Sch.* also: disobedience, pride, haughtiness.

གཟུག་ *yzug* 1. v. *zug.* — 2. top, lai of a mountain-pass *Mil.*

གཟུག་གེ་བ་ *yzug-ge-ba* hurting, giving pain, *žes yzug-ge-ba žus-nas* as she spoke words that gave so much pain *Mil. nt.*

གཟུག་པ་ *yzug-pa* to be able to bear, to sustain, v. sub *tsog.*

གཟུག་ས་ *yzugs, Skt.* चक्षुः, 1. figure, form, shape, *phyi-rol-gyi yzugs-rnams* the forms of the sensible world, the impressions that are made on the eye *Wdn.*; *mit-gis yzugs-rnams mton* the forms (of things) are seen with the eyes; *rāb-tu-byun-bai yzugs* the (painted) figure of a priest *Glr.*; sim. *klui yzugs yär-las byäs-pa Tar.*; *lus-zyugs* shape of body, stature, frq.; *erim-moi yzugs-su byed-pa* to transform one's self into a Rākṣasi *Glr.*; *rnal-byor-pai yzugs byed-pa* to assume the outward appearance of a hermit *Mil.*; in metaphysics: form, body, as one of the five Skandhas, v. *pün-po*. — 2. resp. *sku-zyugs, W* **zug-po** = *lus, body*, **zug-po tū-če** *W.* to wash the body, to bathe; **zug-po zän-wa mi dug, mi-dé-wa dug** *C.*, **dé-mo mi dug** *W.* euphem. for: she has just her courses. — *yzugs-nān* ill-formed, too short in stature *S.g.*; *yzugs kün-pa* to bend, twist one's body, and *yzugs-kyin, tsō-ba, quæstum corpore facere*, are given by *Sch.*; *yzugs rin-mo* long-stalked *Glr.* — 3. in physics: body, matter, substance, *yzugs-čan, yzugs-su snān-ba* composed of matter, material, substantial; *yzugs-čan ma yin-pa, yzugs-su mi snān-ba, yzugs-mel* immaterial, unsubstantial; *yzugs-med-pai* (or *-kyi*) *skad* a ghostlike voice *Mil.*; *yzugs-kāms* the rung of the material world — *yzugs-brnyān* v. *brnyan*.

གཟུག་ས་པ་ *yzugs-pa* v. *dzug-pa*.

གཟུང་བ་ *yzün-ba* v. *dzin-pa; yzuñ-dzin Mil.* frq., interest, inclination, bias, *yzuñ-dzin-brd* being free from interest, unbiased, apathetic, which always is praised as an indispensable quality and the true happiness of an ascetic, and the literal equivalent to which in *Skt.* may be regarded to be अहङ्कार; yet *Was.* p. 304 renders it

by 'idea and reason'. — *yzuñ-yrér* peg on a wall, = *rtaiḡ-júr*; a hold, support, rail, balustrade (?) *Stg.*

གཞུངས་ *yzuñs*, frq. spelt *zuñs*, yet properly only in compounds, lit. a hold, i.e. 1. power, strength *Schr.*; *yzuñs-zán Sch.*: loose, weak, without a hold, untenable; *yzuñs-zád* weakened, debilitated, esp. of women by loss of blood *Cs.*; *yzuñs-rtén* prop, support. — 2. *lus-zuñs* the seven constituents necessary for healthy life, ༡༩, chyle, blood, fat, muscle, bone, marrow, semen *Med.* — 3. ༡༩༧༧, also *yzuñs-sñd,ys*, spells, magic sentences, first used in the doctrine of Mahāyāna, from which the mysticism of later times originated, v. *Was.* (142, 177); they are for the most part but short, and always end in a string of Sanskrit syllables, that are devoid of any meaning. Whole volumes are filled with them.

གཞུང་པ་ *yzud-pa*, fut. of *dzud-pa*.

གཞུས་པ་, གཞུར་པ་, གཞུལ་པ་ *yzum-pa, yzúr-ba, yzül-ba* v. *dzum-pa* etc.

གཞེ་བ་ *yzé-ba Sch.* 1. pannier, dossier *Dzl. 204*, 14. — 2. home, habitation, nest. — 3. swift, in running *Thgy.*, quick, in comprehending *Sch.*

གཞེ་མ་ *yzé-ma Med.*; (*Cs.*: 'a horned aquatic plant'; *yzé-mai čan Med.* beer made of it.

གཞེ་རུ་ *yzé-ru*, for *yzér-bu* a little nail.

གཞེ་རེ་ *yzé-ré* looking poorly *Sch.*; *yzé-ré byéd-pa* to be poorly, ailing, ill *Sch.*

གཞེག་ས་ *yzeg(s)*, ༡༩༧, a little grain, atom; *yzeg ču čuñ* a small particle *Lee.*; *yzég-ma* prob. id. (*Cs.* also: filth?) *yzeg-zán* ༡༩༧༧, 'atom-eater', n. of the founder of the Vaiseshika-philosophy, also called Kūsyapa; *yzeg-zán-pa* its professors *Wdñ.*

གཞེག་མོ་བྱི་ *yzég-mo-byi* hedgehog *Sch.*

གཞེངས་ *yzen's* height, loftiness, sublimity, gloriousness, esp. in *yzen's stód-pa*, also *yar yzen's stód-pa Pth.*; to praise, extol, glorify *Mil.* (cf. *sen*).

གཞོན་པ་ *yzéd-pa* 1. vb. 1. v. *dzéd-pa*. — 2. to hit *Sch.* — II. sbst. *Sch.*: 'a long spike'.

གཞོན་མ་ *yzéd-ma Cs.*, gen. *yzéb-ma*, also *yzébs Sch.* 1. pannier, with lid *Kun.*; a box-shaped basket with lid *C.* — 2. cage, aviary *Lee.*; prison *Sch.* — 3. net, snare *Sch.*

གཞོན་པ་ *yzém-pa*, 1. *Cs.* = *dzém-pa*. — 2. to do a thing gently, **zém-te* ༡༩༧༧ *C.* to walk softly, **zág-pa** *C.* to put down softly.

གཞོན་པ་ *yzér*, also *zer*, 1. nail, tack, *ññ-yrzer* wooden nail, *lōḡs - yzer* iron nail; *yzdm-yrzer* 'plug or bolt for fastening a door (at the top)' *Cs.*; **gyáb-čé** *W.*, **gyág-pa** *C.*, *yzér-ba Glr.*, *dzúḡ-pa Lee.*, *débs-pa* and more frq. *yzér-gyis* *débs-pa B.* to knock in, drive in, nails; *lag-zér gyág-pa* driving red-hot tacks into the finger-ends, a kind of torture in *C.*; *yzér-bu*, vulgo **zé-ru, zī-ru** a little nail. — 2. a help to memory, for retaining a lesson or doctrine, mnemonic verse *Mil.* — 3. ray, beam, *nyí-yrzer* sun-beam, *od-yrzer* ray of light; *tsa-yrzer* 'a hot beam', *bsil-yrzer* 'a cool beam' (?) *Cs.* — 4. pain, ache, illness, (*y*) *zug-yrzer* id., *mgo-yrzer* headache, *rgyu-yrzer* gripes, colic, *pó-yrzer* stomach-ache, *rtaiḡ-yrzer* pleurisy, *so-yrzer* toothache *Cs.*; **zer-kyññ ná-la gyáb-ba rag*, or *tán-ña ráḡ** *W.* I feel the pains of labour; **zer-lán** *W.* spasms in the stomach or something similar; *yzér-ḡrig-pa* to writhe with pain; *yzér ḡjo* the pain passes from one part of the body to another *Sy.*

གཞོན་པ་ *yzér-ba* 1. to bore into, drive or knock into, *zer C.* nails, **ná - du** *C.* an arrow through the ear, Chinese punishment. — 2. to feel pain, to be suffering (= *yzir-ba?*); *čañ-čún yzer* beer-tipping produces pain *Med.*

གཞོན་པུ་ *yzér-bu*, v. *yzér* 1, extr.

གཞོན་པ་ *yzó-ba* 1. v. *bzó-ba*. — 2. to remember, keep in mind, own, acknowledge, esp. *drin* a favour, also *hyás-pa*, as much as to be grateful; *dñ-dug-gi byas-pa yzó-bai pyir* from gratefulness for their kindness *Dzl.*; *byas mi yzo* they are ungrateful; *drin yzó-*

ba, *drin yzō-bai* seems gratitude, *drin mi yzō-ba* ingratitude; *drin-yzō-can* grateful.

གཞི་, གཞི་བྱ་ *gzon*, *yzōn-bu* chisel, graving-tool, punchoon.

གཞི་ *gzod* 1. now, this moment, (opp. to *dā* *ci*, before, a little time ago) *Mil.*; at least just now, *Mil.*; *da-yzod* (-*ci*g), id.; *da-yzōd bu ytn-par* *ča yod* now I know that it is my son; not until now, then for the first time (in narratives with preterite tenses) *Pth.*; then at length *Pth.* — *yzōd-tsor-ba*, *tos-pa*, *-rdog-pa* *Dzl.* to hear, to receive information, to be informed, to be told, *yzōgs-pa* that he was gone *Dzl.* — 3. *yzōd-ma* beginning, commencement v. *yzōd-ma*.

གཞི་བྱ་ *yzon-pa*, *yzōn-pa* with *čud*, v. *čud* and *yzōn-pa* extr.; *begō-ba rnar yzōn-pa* the precept was wasted in the ear, it entered at one ear and left at the other; one *Lez.* gives the explanation: *belāb-byala mi nyān-pai don*.

གཞི་བྱ་ *yzōb-pa* 1. *Sch.* quick, sharp, clever; caution, circumspection. — 2. v.

yzāb-pa.

བཟ་ *bzan* 1. n. of a medicinal plant in Tibet *Wdi.* — 2. whatever is good, v. *bzān-ba*. — 3. agreement, treaty, v. *sgrig-pa*.

བཟ་བྱ་ *bzān-ba* adj. and sbst., *bzān-pa* adj. 1. good, (མཁྱེན་) in every respect, answering its purpose, excellent, suited, morally good; *bsam-pa bzān-po* a good resolution *Mil.*; *bday bzān-na* if I behave well, keep myself free from blame, *Do.* (cf. *lgs-pa*). — 2. fair, beautiful, as to the body, frq.; *nags-tsal bzān-po* a beautiful wood *Mil.*; *yzugs-bzān* of a fine, tall stature. — sbst.: *bzan* the good, that which is good in the abstract; *bzān-nas byun* 'it came from good' i.e. from a good heart; *dei yzān-lan-du* as an acknowledgment of his goodness *Glr.* —

Comp. *bzān-kyi* a species of large dogs *Cs.* — *bzān-sgrig* treaty of peace, **jhe-pa* *C.*, **čō-čē* *W.* to make peace, to come to an agreement, to conclude a treaty, frq.; *bzān-sgrig-pa* id. — *bzān-nān* good and bad, good and ill, *bzān-nān-brin ysum* good, bad, and indifferent; *bzān-nān byed-pa* to

discern between good and evil, to choose one or the other *Schr.*; *bzān-nān rtdgs-pai sems* is an attempt to find an adequate expression for the word 'conscience' *Chr. P.* — *bzān-tāl* a good exit out of the *čōr-ba* (the cycle of transmigrations), a happy departure *Thgr.* — *bzān-drug* 'the six good things' (nutmeg, cloves, saffron, cardamom, camphor, sandal-wood) *C.*; used by *Mil.* also in a fig. sense; in *W.* simply: cloves. — *bzān-dōd* self-complacency. — *bzān-spyōd* 1. *Cs.* good action. 2. n. of a prayer of particular efficacy *Glr.*, also called *smōn-lam-gyi rgyāl-po*. — *bzān-btān* v. *btān*. — **zan-lug* *W.* good behaviour, good treatment, **mi žig-ne tōb-čē* to experience such from a person, **mi-la čō-čē* to show it to a person.

བཟས་ *bzān*, only in *Kān* - *bzān*, which

Wdi. explains by *kān-pa brtāgs-pa* a large house of several stories, applied only to the abodes of gods; in *W.* also the cubical part of the Chodten is called so.

བཟད་ *bzād-pa* rarely for *bzod-pa*; *mi-bzād-pa* 1. intolerable *Dzl.*, *Do.* — 2. irresistible *Do.*

བཟན་ *bzan*, sometimes for *zan*, esp. food of animals, *bzan tsol-ba* to seek food *Mil.*; pasture, pasturage, *bzān-la skyēl-ba* to place in pasture, to let feed *Glr.*; *bzām-pa Ts.* id.

བཟབ་བྱ་ *bzāb-pa* v. *yzāb-pa*.

བཟ་ *bza*, I. vb., fut. of *zā-ba*, to eat, *bza* this is to be eaten, in dietetic prescriptions; v. also *zā-ba*. — II. sbst. 1. (rarely *ya*) seems to denote the members of a family, they being conceived as eaters or fellow-boarders; *bzā-tso mān-poi pa-mā* parents that have a large family *Mil.*; *bza mān nān-na* among a numerous household *Mil.*; *bza-drug* a family, a company at table, of six persons, *ni f. C.*; in certain combinations: wife, spouse, *rgyā-mo bza* the Chinese spouse, *bāl-mo bza* the Nepalese spouse (of the king), *Glr.* frq. — 2. meat, food, *bzā-ba dan btūn-ba* meat and drink, specially the quality and quantity of food, *zā-*

ma btud zo-la bza zo-ba nutritive and substantial food *Mil. nt.*

Comp. *bza-ytda*, *bza-bai ytda*-so store of provisions, *bza-ytda-méd-pa* not having such a store *Mil.* — *bza-mi* 1. = *Kyo-ñug* husband and wife, *byéd-pa* to become husband and wife, to marry each other, *Kyod dañ na ynyis bza-mi byuo* we will marry each other *Glr.*; *bza-gñir byin-gyis rlob-pa* to give the nuptial benediction, to unite in wedlock, to marry *Glr.*; *dlul-po bza-mi ynyis* a poor married couple *Glr.* 2. in a wider sense: household, *bza-mi nyi-ñu-rtsa-nyis* a household of twenty two persons *Mil.* — *bza-med* ill-fed, lean *Mil.* — *bza-tso* plur. of *bza*. — **za-da** (lit. *za-zlú*) *W.*, C. partner, wife. — *bza-ñi* fruit-tree, *bza-ñi-ra-ba* orchard, *bza-ñi-ra-ba-srñi-pa* watchman or keeper of it *Dzl.* — *bza-ñug* (vulg. **ñub**) = *bza-mi* C.

བཅའ་ bzar sometimes for *zar*; *bzár-ba* v. *dzár-ba*.

བཅའ་བ་ bzás-pa v. *zá-ba* and *yzás-pa*.

བཟི bzi (sometimes *yi*, *zi*), drunken fit, intoxication, stupefaction; *bzi-sñis-te* having become sober again after intoxication *Glr.*; **zi-ñan** *W.* intoxicated, muddled, *bzi-ba* 1. vb. to become intoxicated, to get drunk, *bzi-bar gyir-ba* id.; *bzi-bar byéd-pa* to intoxicate, to make drunk C's. 2. sbst. state of intoxication. 3. adj. drunk, intoxicated C.

བཟུང་ bzün-ba v. *dzin-pa*; it is used as an adv. in the form of *bzüns-te*, e.g. *dei núb-mo-nas bzüns-te* from that evening (prop. beginning with that evening), ever since that evening *Mil.*; *tsabrgyad-nas bzüns-te nyai bar-du* during the time from the 8th. to the 15th. (day of the month).

བཟུར་ bzur v. *dzúr-ba*.

བཟེར་ bze-ré, also *bze* Sch.: pain, *bze-re-ñan* suffering pain, *bze-ré byéd-pa* to inflict pain, to torment. (C's.: 'indignation; angry; to be angry with.')

བཟོ་ bzod 1. in comp.: *piyag-bzéd* (hand-) basin C.; *lham-bzéd* beggar's bowl, alms-pot, frq; *bzod-sñid* silver Sch.; *bzod-zál* Lx.; *lso zgl-bzéd* C's.: 'spitting-box; acc. to oral

expl. a cup into which the higher class of people skim off the superabundant grease swimming on the tea (v. ja); *bzéd-pa* v. *dzéd-pa*. — 2. *bzod-snyoms-pa* wire-drawing Sch.

བོ་ bzo 1. work, labour, *bzoi rnam-gyur* the beauty of a work or workmanship *Glr.*; *bzo rgya-nág-gi lugs* as to the workmanship it is in Chinese style *Glr.* (by some the word is taken in these passages in the signification 3). — *bzod-la sréd-pa* liking labour, laborious, = *lus* Stg.; **zo te-rél, mi-la nu* (s)tan* *W.* the work is not yet finished, do not let people see it yet! *sñai bzo hyed-gin dug-pas* being just occupied with working out the noses *Glr.* — 2. manufacture, art, trade, handicraft, *rin-po-ñei* art of a jeweler, *gos-* trade of a tailor, *diul-* art of a silver-smith, *lñags-* trade of a blacksmith, *tag-* of a rope-maker, *rdo-* of a stone-cutter, *rtsig-* of a mason, *bzan-* of a copper-smith, *ñin-* of a joiner or carpenter, *gyer-* art of a goldsmith, *lha-* of an image-maker, *lham-bzo* trade of a shoemaker. — 3. also *zo*, figure, image, picture, resemblance, = *dyiis*, **a-me zo dug** *W.* he is the exact likeness of his mother; appearance, physical constitution, v. *zo*. — 4. sometimes for *bzi-pa*, *bzod-bo*, so that all the words enumerated sub 2 may also denote the artist or workman. —

Comp. and deriv. *bzod-Kan* workshop. — *bzo-kyád*, *bzoi kyad* *Glr.* work of art, masterpiece, elegant piece of workmanship. — *bzo-kyüd*, *bzo-kyun* C's.: 1. potter's wheel. 2. a hydraulic machine(?). — *bzo-grá* academy of arts, mechanics' institution C's. — *bzo-rgyis* working-materials *Glr.* — **zö-btu*(?), *zöb-sta*, *zö-sta** *W.* form, fashion, e.g. style of a house, its architecture; form, of a bottle, a lamp or candle stick, of any production of art; **zor-dö** anvil-stone *W.* (*bzo-rdo*). — *bzod-pa* artist, mechanic, *diul-bzo-pa*, silver-smith, and so forth. — *bzo-dpön* master, over journey-men or the students of an art. — *bzö-ba*, pf. *bzos*, to make, to manufacture C. (for the *byéd-pa* of *B.*, and **zo-ñe** of *W.*), **par zñ-ira** to print; **wém-kyi zö-wa** C. to frame in one's mind, contrive, invent; **za-*

*pe tsa** manufactured salt, **ep-pe ser** artificial gold *Wdt.* — *bzod-bo* = *bzod-pa*, *bzod-bo mlds-pa* a skilful artist *Mil.*; *bzo-byéd* 1. id. 2. imaginative faculty, imagination, *nif.* — *bzod-las* work *Sch*

བཅོད་པ་ *bzod-pa* (rarely *bzod-pa*) I. vb., བཅོད་པ་, 1. to suffer, bear, endure, c. acc., *mig na-ba na bzod-nas* not being able to bear the pain in his eyes *Dzl.*; *lus dis na mi bzod* with this body pain, disease, cannot be endured *Thgy.*; *sais-rgyas-kyi tugs-rje tsé-bas na bzod-nas* seems to imply: Buddha in his mercy not suffering this, but checking the mischief; — also c. dat.: *jam-po-lu mi bzod* he cannot bear what is soft or smooth *Dzl.*; *ma-bde-bu bag-tsam-la bzod-pa mi byéd-de* getting so fretful through a slight indisposition *Mil.*; *lta-bas mi bzod-de* finding it unbearable for his eyes *Pth.*; *dran-pas mi bzod-de* as much as: so that he almost lost his senses over it *Pth.*; *bzod-tabs* (or *bzod-glags-méd-par*, *byün-ba* or *gyür-ba* not to be able to bear . . . any longer, *frq.*; *mi-bzod-pa* or *-bzod-pa* adj., unbearable, intolerable, also irresistible; *ma bzod-nas* not being able to resist any longer *Dzl.* — 2. to forgive, pardon, *ñan-ñad to-tsam-pa bzod-par ysol* to pardon our former tricks is what we beg *Mil.*; *rtá-la ma skyón-pa bzod-par bzes tsal* that I did not request you to mount, this I beg you to forgive me *Mil.*; *bzod-par ysol-lo byas kyan* although she begged pardon *Pth.*; *skyón-rnamsyé-des-spyan-lan-rnams-la bzod-par ysol* with respect to the deficiencies I pray for the indulgence of the very wise (readers); *bzod-ysol byéd-pa* to ask pardon, forbearance *Pth.* —

II. sbst. 1. patience (*Skt.* धृति), *bzod-pa ygom-pa* to exercise one's self in patience

Dzl. v, 12; but also, to have patience, to show forbearance; *bzod-pa bzod-pa*, id. resp. (v. also above I, 2); *bzod-pa-can* patient; *bzod-erán* unwearied patience; *bzod-pa-ñu* impatient *Mil.*; *bzod-med* Cs. id. — 2. in asceticism: perseverance, steadfast adherence to the four truths, constancy in pursuing the path that has been entered upon, *mi skye-bai tsos-la bzod-pa* acc. to *Was.* id., being at the same time no longer subject to rebirths, p. (140). —

Observ. So far as 'to forgive' implies patience, forbearance, it may be rendered by *bzod-pa*; but as the Scriptural view of 'forgiveness of sin' involves more than that, other expressions, such as *bá-lon sel-ba*, must be resorted to with reference to the latter.

བཅོད་པ་ *bzod-pa* *Sch.* = *yrob-pa*.

བཅོད་པ་ *bzom* tub, carried on the back, to convey water, v. *ñu-bzom* sub *ñu*.

བཅོད་པ་ *bzla-ba* v. *zla-ba*.

བཅོད་པ་ *bzlas-brjod* (cf. *zla-ba* II, 2); *zla-ba* in a strict sense, is stated to be the silent, *brjod-pa* the soft, yet audible pronouncing of spells etc., *bzlas-brjod* signifying both together; *bzlas-brjod byéd-pa* to mutter over *Glr.*; *mú-stags-pai bzlas-brjod* Brahmanical spell-murmuring *Thgy.*

བཅོད་པ་ *bzlum-pa* v. *zlum-pa*.

བཅོད་པ་ *bzlo-ba* v. *zlo-ba*.

བཅོད་པ་ *bzlog* the contrary, the reverse, *prá-ba-las bzlog sbóm-po* the contrary of thin is thick *Lex.*

བཅོད་པ་ *bzlos*, v. *zla-ba*.

Q

Q a, 1. a letter peculiar to the Tibetan language, which, contrary to ཨ (q.v.) denotes the pure vowel, without any admix-

ture of a consonant sound. The difficulty which attaches to the articulation of this vowel, requiring an opening of the glottis

before it is sounded, has occasioned a great variety of pronunciation in the different provincial dialects. Vide Phonetic Table with its explications. — 2. numerical figure: 23.

འཕྲ་ཅག་ *a-tag*, Cs. we, v. *འཕྲ་ཅག་*.

འཕྲ་ཅི་ *a-ti* n. of a country *Gltr.*

འཕྲ་ཅི་ *a-ti-wa*, with *lóg-pa*, *Sch.*: to perform somersets, to tumble over, to roll.

འཕྲ་ཅི་ *a-na-yañ* although, *Sch.*; *a-na-na Sch.*; perfectly alike, having a striking resemblance (?).

འཕྲ་ཅི་ *a-ma* but, e.g. *a-ma na rjed cig* but do not forget! *Cs.*

འཕྲ་ཅི་ *a-úr* *Sch.*: 'shaking or rattling sounds' cf. *ur-úr*.

འཕྲ་ཅི་ 1. like *yañ*, attached to conjunctions, and corresponding to the English *ever*, *soever*, after vowels, col. also after consonants, e.g. *nam-añ*. — 2. *án-sgra*, *bón-bui* *Cs.* the braying of an ass.

འཕྲ་ཅི་ *án-ke* (not ident. with *án-yi* number), a mystical character, frq. occurring in certain finical ornaments or flourishes called *sbrúl-mgo*, occasionally also in written words.

འཕྲ་ཅི་ *ab-pa* *Ts.* to bark.

འཕྲ་ཅི་, འཕྲ་ཅི་ *ár-po*, *ár-can* *Ts.* angry — *ytüm-po*.

འཕྲ་ཅི་ *ár-ba* *C.* lot, *rgyab-pa* to cast, — *rgyan rgyab-pa*.

འཕྲ་ཅི་ *ar-úr* v. *ur-úr*.

འཕྲ་ཅི་ *ar-yañ* also, too, likewise *Sch.*

འཕྲ་ཅི་ 1. num. figure: 53. — 2. *W.* demonstr. pron. inst. of *di*, this, also *'t-po*.

འཕྲ་ཅི་ 1. num. figure: 83. — 2. sbst. kiss, v. *o*. — 3. also *o*, *Cs.*: demonstr. pron., this, *ú-mi-ru*, *ú-nir*, *ó-nir*, hither; *Ts.* "wú-ohi" this.

འཕྲ་ཅི་ *ú-sgra* *Gltr.* noise of many foot-steps, prob. = *úr-sgra*.

འཕྲ་ཅི་ *ú-čag* 1. also *ó-čag* *Gltr.*, *ó-čog* *Thgy.*, *ú-bu-čag* *Dzl.* pers. pron. we. — 2. chimney *W.* (?).

འཕྲ་ཅི་ *u-tüg* *Sch.*: 'Lüderlichkeit, auch

འཕྲ་ཅི་ *'u-tügs'*; but in *W.* *'un-fug čó-čó'* means to break out into a violent passion, and *'un-fug-kan* or *-čan* angry; in *C.* *'mi-fug-pa* and *'dug-fug-pa* to be at a loss; so also in *Mil.*

འཕྲ་ཅི་ *ú-bu* v. *ú-čag*.

འཕྲ་ཅི་ *u-ru-rú* *Sch.* = *ur*.

འཕྲ་ཅི་ *u-lág* compulsory post-service, the gratuitous forwarding of letters, luggage and persons, the supply of the requisite porters and beasts of burden (also more immediately these themselves), — originally a socage-service rendered to lords and proprietors, government officers and priests; in more recent times remunerated and legally regulated in those parts that are visited by European travellers; *mi-la* *u-lág skúl-ba* to impose such services, by exacting porters etc. *Pth.*, *gd-ba* id.; *skyl-ba* prob. to forward by Ulag; (*Cs.* limits the signification too much).

འཕྲ་ཅི་ *ú-su* *Lt.* coriander seed.

འཕྲ་ཅི་ *úg-pa*, owl, *Lt.*; *úg-rgán* *Sch.* the great horn-owl, *úg(-gu)-čün* the little owl; *úg-mig* owl's eyes (*Cs.* 'large languishing eyes', *Sch.*: 'large protruding eyes'); *úg-mig-can* having such eyes, *úg mig-pa* or *-ma* a goggle-eyed man or woman *Cs.* — 2. *Ld.* also for *yug-po* oats.

འཕྲ་ཅི་ *ug-siis* v. *siis-po*.

འཕྲ་ཅི་ 1. *Cs.* swaggering, bragging, boasting, fustian; *ud čer smra-ba* to swagger, brag, gen. *'icur é-pa*, *C.* — 2. = *yud* *Thgy.*, *ud-kysis*, in a moment, instantly, suddenly. — 3. command, order (?), *Sch.*: *ud-sgrog-pa* to make known an order.

འཕྲ་ཅི་ *ub-pa* to sweep or rake together with one's hands, *pañ-pas ub-kysis* *bedus-te* *Pth.* with the arms gathering all into one heap.

འཕྲ་ཅི་ *um-bu-glan-mkar* n. of the palace of the ancient Tibetan king *Thothori*, *Gltr.*

འཕྲ་ཅི་ 1. noise, din, clashing, cracking, roar of a tempest etc., but also and not less.

a low, humming noise, *rna-bai bu-ga bkag-pai* the *ur-ur zsa-pai agra* the humming in the ears produced by stopping them *Wdn.*, *ur-ur-po-yi agra* id. *Wdn.*; *rna-ba ur-la krog* there is a buzzing in my ear *S.g.*; *ur ldan* or *byun* a noise is heard; *Cs.* more particularly: talk, babbling, chit-chat, *ur yton-ba* to talk, to chat; **ton-ur** *C.* (lit. *ston*) bragging, humbug; *ur - agra* = *ur* noise caused by many voices, many footsteps, cf. *u-agra*; of the howling of a tempest, *ur-agra tse* although it (the thunder) makes a great noise *Mil.*; *ur-tiin* a brass basin, used to make a noise by striking it *Sch.*; *ur-ba* sbst. a humming insect, beetle *Sch.*; vb. to be noisy, chattering, *Cs.*; *lga-grags ur-te* shouting, rejoicing *Mil.*; **ur do-ce** to set a dog on a person *W.*; **ur baid-pa, ur-brdab btan-ba** *C.* *W.* to exaggerate, brag, boast. — 2. *bag-drö ur-ur Pth.* seems to describe the feeling of a genial warmth pervading the body. — 3. **ur gyag-pa** *C.*, **ur gyab-ce, tan-ce** *W.* to smooth, v. *dbur-ba*. — 4. *ur-rdo* a sling *Sch.*, *ur-rdo pen-pa* to throw with a sling. *འུ་* num. figure: 113.

འུ་ I. num. figure: 143. —

II. sbst. 1. provinc. *u* kiss (ཁུ་), *o byed-pa* to kiss *Lt.*, *ka-la* on the mouth *Pth.*; *pyag, zabs* resp. on the hand, the foot *Cs.*; *o yton-ba* (*u*, **u lün-ce** *W.* = *o byed-pa*. — 2. v. *o-ma*. —

III. pron. 1. pers. pron. *we*, v. *u-cag*. — 2. dem. pron. this (*u* v. *u* III. — IV. interj. (*o do*) 1. like *oh, yes!* as a reply: *o lags-so* oh very well! *Mil.*; **o yon-nog, 'o litig-gog, 'o gyäl-log* *W.*, **o yon-ne** *C.* well! it's all right to me! well, do so! — *o-o, do-do*, so! well! very well! in *W.* it is a common reply, indicating nothing more, than that attention has been paid to the words spoken, like the English well! indeed! — 2. as a positive affirmative, *yes!* *W.*, cf. *o-na*.

འུ་མ་ *o-skol*, also with *rnams* and *cag*, (*Cs.* also *u-skol*), *Ld.* *a-xo, we, Mil.*, *Tar.*, *Thgy.*, e.g. (if all men must die), *o-skol lta ci smos* of course also *we Thgy.*; it

is very often used as a reciprocal pronoun: *o-skol ma si jrd-d - va* the fact, that we have seen each other once more before we die *Mil.*

འུ་བརྒྱུད་ *o-brgyäl*, resp. fatigue, weariness, want, any kind of hardship, **peb-lam-la ob-gyäl ma kyöd-da** *W.* has not your walk hither fatigued you? *o-brgyäl yon-lugs* the getting into difficulties *Mil.*; more frq. as vb.: *o-brgyäl-ba, kyöd-cag-rnams o ma brgyäl-lam* are you perhaps fatigued? *Glr.*; *zabs-tög o nu brgyäl-ba* but a short expression for: everything shall be at your service, so that you shall not want anything *Mil.*; *o-re-brgyäl* = *o-brgyäl* 1. trouble, drudgery, annoyance *Mil.* 2. decay, decline, ruin, of religion, usages etc.

འུ་སྙིག་ *o-snyig* sour cream *Sch.*

འུ་སྙིགས་ *o-snyigs* birch-tree *Sch.*

འུ་དོད་ *o-dod* lamentation, wailing, cry for help, gen. as vb. *o-dod bód-pa* to lament, to call for help *Glr.*, *Pth.*, *Wdn.*; *o-dod-pa* one that seeks help, support, redress, a client, a plaintiff, more in pop. language.

འུ་ན་ *o-na* (cf. *o, on, on-kyan*), comes nearest to the Greek *ἀλλά*, used esp. to introduce a new thought or proposition in speech: now, what shall you do in that case? *Dzl.*; well, what did he say? *Dzl.*; well, I hope you have at least . . . *Dzl.*; why, ay, *Mil.*; but now *Thgy.*; but, the Latin *autem*, when a new clause is added *Mil.*, *Thgy.*; yea, in a climax, e.g.: I met with a naked man, yea, an insane ascetic *Mil.* — 2. as an answer in the affirmative, *yes* *W.* —

འུ་མ་ *o-mu* milk, *o-ma do-ba* to milk *Glr.*; *snyöl-ba* to let it curdle *Cs.*, *srib-pa* to churn it (*u*); *o-ma cags* the milk thickens, coagulates *Cs.* —

Comp. *o-tün* 'milk-meadow', the plain in which Lhása now stands; of the former lake, *o-tün-gi mtso* *Glr.*, a sedgy moor is said to be still remaining. — *o-tug* milk-soup *Tar.* — *o-tud* cheese, v. *tud*. — *o-tün* suckling-child, baby, = *zo-tün*. — *o-*

snód milk-vessel. — *o-spri*, *o-sri*, cream. — *o-már* 1. milk and butter *Sch.* 2. termin. of *o-ma* into the milk. — *o-zó* milk-pail.

འཇམ་མི་མཚོ་ འo-ma-zī-zi *W.* pater-noster pea, the seed of *Abrus precatorius*, used as beads for rosaries.

འཇམ་པ་ འo-yó, འo-yóg *terrier Sch.*

འཇམ་བྱུང་ འo-re-brygál v. འo-brygál.

འཇམ་ འo-so *W.*, only in **o-so tün-če* or *gyáb-če* to laugh at, deride, to feel a pleasure at the misfortune of others.

འཇམ་ འo-se mulberry, འo-se-tün mulberry-tree; *ba-ös Med.*, perh. strawberry spinach, *Blitum*, which in *W.* is called *ba-o-se*, cow-mulberry.

འོག་ *og*, *W.* **yog**, *Ts.* **icag**, 1. root signifying below, or with reference to time, after, opp. to *gon*; *og-tu*, *W.* **yóg-la** 1. adv. down, below, underneath; afterwards, later; in paging books it denotes the second page of a leaf, v. *gon*; it is used as an expedient to correct errors in numbering, or to make additions, as with us e.g. 'page 24, b'. 2. postp. under, with accus., less frq. with dat., down from; after (as to time, rank, succession). — *og-na*, *W.* **yóg-na**, 1. adv. underneath, below. 2. postp. c. gen. under, after. — *og-nas*, *W.* **yóg-nas** 1. adv. from under, from below. 2. postp. c. genit. forth from below *og-tu jüg-pa* to put underneath, to subject, subdue *Gl.*; *ka-óg Ts.* = *og-tu*, e.g. **tiñ-gi ka-uág** under the tree; sometimes (less corr.) with accus. inst. of genit., also *og* alone, inst. of *og-tu*, *og-na*: **Rutog Gu-lab-siñ 'og mi dug** *W.* Rutog does not stand under, is not subordinate to, *Gulab Singh*; *lāñ-o* the division of soldiers under the *Dingpon*, or a century (division of hundred); *bču-og* a body of ten men under a *bču-dpon* or corporal. — 2. testicles, of animals, *og-dan* not castrated; **wog-čé-pa** (*spyad-pa*) to cover, copulate (').

Comp. and deriv. *og-sgo* the lower orifices of the body for the discharge of the excretions, *og-sgo rnyis S.g.*; more partic. the anus *Pth.* — *og-rdo* anvil *Sch.* — *og-*

pag v. *pag*. — *og-ma* adj. the lower, later, following one, *dei og-ma* the one following after that, the second in turn; **lā-mę san ge-nyén yóg-ma zig dug** *W.* a Genyen is inferior to a Lama. *og-min*, འཇམ་མི་མཚོ་, 'the not inferiors' i.e. the highest, the inmates of a certain heaven inhabited by gods, or also that heaven itself. — *og-rol-tu* = *og-tu Tar.* — *og-rlün* *Lt.* vapour, flatulence. — *og-dál* crop, craw of birds.

འོན་བ་ འon-ba, pf. *ons*, imp. *sog*, *B.* and *Bal.* (**on-čas**), for which in common life almost always, and in more recent literature not seldom, *yón-ba*, *W.* **yón-če**, is used, 1. to come, *ma on-ba mton-nas Dzl.* when he saw his mother coming; *nān-du ons*, *Dzl.* he came in; *yigir on-ba Glr.* to come back; *mi ynyis nai drūn-du on-rgyu yin-pa Glr.* two men that were about to come to me; *on-bai lām-du Pth.* when being on their way; *ti-so-la sgom-du yóns-pa yin Mfil.* we come to the Tise in order to meditate; *ons-pa légs-so* you are welcome *Cs.*; *nias o-dól byas kyan on-mkan med Pth.* although I was crying for help, nobody came; *kyer ons-so Glr.* they came to bring, they brought with them; *krid-sog bring thither! krid ons-so Glr.* they brought thither; with reference to time: *ma-ons-pa* not yet come, i.e. future, *dus* etc. very frq.; also poet.: *ma-ons don-du* for the benefit of those that are to come, i.e. of posterity; *čāñ yón-bai rigs*, *Wdn.*, the kinds (of cerealia) from which beer comes (is made). — 2. to happen, *yód-pa yón-gin dug-pas Mfil.* as it sometimes happens that there are . . . ; more frq. to occur, to be met with, *gréñ-bu on gyúr-na* whenever an e occurs, wherever an e stands *Gram.*; *mii yul-na mi on* such a thing does not occur on earth *Gl.*; **di-ru mi yón(-če)** *W.* that is not to be met with here. — 3. to fall to the lot of, to be given, to come upon, c. dat., *aras on-bai ysol-ba btāb-bo Pth.* she prayed that a son might be given to her; **Ko-la nad yóns** *W.* a disease came upon him; **sod-nyom yon** I receive alms, **sod-nam yon** I acquire merit *W.*; to come in, *yón-sgo* income, revenue *Schr.*, cf. *yón-*

tsi sub *tsi* 2. — 4. to be suitable, practicable, to do, *betān-pa yāig-la stān-pa ynyis mi dān-pas* *Glr.* as two preceptors for one doctrine will not do; *yūl-du lāg-pa mi dān-bas* *Glr.* as a journey home is not practicable; *o-yōn-tog* v. *o*; *lās-la ōn-bai bār-du* as long as he was fit for work; to go on well, to do well *C.* **da yōn-na** *W.* will it do now? — 5. when connected with verbs, it serves to indicate futurity, like the English auxiliaries shall and will, as becomes evident from such expressions as the following: *xi-ba nam yōn ḡa med* *Mil.* when dying comes, i.e. when we shall die, is uncertain; *mdog gyār-ba* *on* *Glr.* a change of colour is coming, i.e. the colour will, or is going to, change; *grō-ba mi yōn-bar dug* *Mil.* I am not likely (*dug-pa*, 4) to go there any more; **fel-tē mi yōn** *W.* he will not be put to shame, not be disappointed; also with the supine: *srog dan brāl-bar gyār-du on* *Dzl.* it will even come to his dying, it will be his death; *zō-su on* *Dzl.* he will even get so far as to eat...; *āi-bar on* he will die; still more free and popular are those turns, in which the gerund or the mere root is used: *ynān-ste on* *Lth.* he will assent to it, allow it; *yāig min kyan yāig yin-te on* *Glr.* if it is not the one, it will be the other; *alab yōn* he will come *Mil.* and in *C.* very common; *yid-tēs mi on* they will not believe it; it is also used to express the passive voice, and the English to become, to grow, to get: *āi-na na yod dān-bas* *Glr.* as I should be killed, if she heard of it; **ser yōn** *C.* so it is said, expressed, i.e. this is the usual way of expressing it; **yēl-te yōn** *W.* it is getting larger, increases; or with a noun: *amān on* *Glr.* it is growing ripe; *rgyāl-po dān-su on* *Ma.* the king becomes a subject.

འོ་མོ་ལ་ འོ་མོ་ལ་ *Ld.* for *ol-mo*.

འོ་མོ་ལ་ *od*, light, shine, brightness, *ār* flames up, shines, *pro* spreads, proceeds from; *od sprō-ba* to emit light, *bkyē-ba* to spread *Sch.*; *od lham-mēr mādād-pa* resp., to shine with a bright light *Sch.*; *od kēn-pa* filled with light *Sch.*; *lās-la od yōd-pa* self-lumi-

nous, a property of primeval man *Glr.*; *nyī-od* sun-light, *zla-od* moon-light, *skar-od* star-light *Cs.*; *ynam-od* brightness of the night-heavens, zodiacal-light *Cs.*; *ma-od* fire-shine *Cs.*; lustre, brightness, of polished metal, *od byān-pa* to elicit a gloss or lustre, to give a bright polish *Sch.*; metaphor. fair complexion, external beauty, **kān-ps** *od yēl-te yōn** the splendour of the house increases, **bud ḡa dug** declines, decays *W.*; *od dan ldān-pa* *B.*, *od-dān* 1. luminous, emitting light; 2. bright, polished. 3. light, **da** *od-dān ḡa yin** *W.* now it will grow light, 4. of a fine colour, of a blooming appearance *Glr.* 5. beautiful, splendid, stately; *od-med*, vulgo *od-med-kān*, the contrary.

Comp. *od-kōr* or *skor* a luminous circle *Lex.* — *od-dkar* 1. white light. 2. symb. num.: 1. — *od-dān*, v. above. — *od-dpag-méd*, འོ་མོ་ལ་, also *snān-ba-mā-yās* the fourth Dhyanī-Buddha, v. *sañs-rgyās*. — *od-spro* (or *pro*) light? — **od-to** *W.*, **od-to tog** hold up the light! **od-to bu** glow-worm, fire-fly; *od-pro* sometimes occurring in the names of gods. — *od-yzēr* ray of light *Dzl.* and elsewh. frq.; *od-yzēr-dān* n. of a god, *od-yzēr-dān-ma* of a goddess *Do.* — *od-srān* n. p. 1. the human Buddha of the preceding period of the world. 2. a king of Tibet, son of Langdarma. — *od-yedl* 1. a bright light or gloss, *od-yedl mdañs dan ldān-pa* very glossy, of leaves. 2. com. of the supernatural enlightening of the saints, *od-yāil-gyi nān-nañs yāig-te* *Mil.* knowing, beholding, by means of prophetic light.

འོ་མོ་ལ་ *od-ma* cane, bamboo, *od-ma tsal*, འོ་མོ་ལ་, cane-grove; such a grove near Jagriha was a favourite retreat of Buddha.

འོ་མོ་ལ་ *on* *W.* but (*sed, autem*); (not so often used as in English).

འོ་མོ་ལ་ *on-kyān* but, yet, notwithstanding *Dzl.* and elsewh. frq. in *B.*; rarely *on-yān* for it *Mil.*; it stands at the beginning of sentences, but is also preceded by a gerund with *-kyi*, in which case it is almost pleonastic; *Lex.* give འོ་མོ་ལ་ as the

Skt. word for it, which however seems not to agree with its use.

འཛིན་པ་ འོང་པ་ = འོང་པ་ཀླུ་ *Lex.*

འཛིན་པ་ འོང་པ་ *B. and C. or if not, or else, or also*, in double-questions after the termination *am* of the first question.

འཛིན་པ་ འོང་པ་ 1. deaf, also to be deaf; འོང་པ་པ་, འོང་པ་པོ་, འོང་པོ་ a deaf man, འོང་པ་མོ་, འོང་མོ་ a deaf woman *Cs.*; འོང་ལོ་ deaf and blind. — 2. to give, to bring, chiefly as imp. འོང་ཅིག་ *Dzl.*

འཛིན་པ་ འོང་པ་, with *byed-pa*, to pay attention, to watch, to spy *Sch.*

འོང་ འོང་ 1. also འོང་ ditch, trench, pit *Dzl.*; *me-འོང་* fiery pit; also fig.: the fire-pool of passions. — 2. v. *yob.*

འོང་པ་ འོང་པ་ 1. tamarisk, *Myricaria Med.* not unfrequent near the rivers of Tibet. — 2. *Sch.*: 'a town, settlement' (?).

འོང་ འོང་ 1. dropsy, viz the species *anasarca*, *nif.*, = *páys-ču*; *dbu-འོང་* or prob. id. *Med.* — 2. eddy, whirlpool *Sch.*

འོང་པ་ འོང་པ་ 1. to put or lay down *Cs.* — 2. to feed, e.g. a little child *W.*

འོང་ འོང་ clover, trefoil, viz. snail-clover, medic, (*Medicago*); འོང་ལོ་ a plain covered with such clover; **ol-kyog* *W.* snail.

འོང་མདུད་ འོང་མདུད་ v. 'ol-mdúd.

འོང་པ་ འོང་པ་ vulture *Sch.*(?)

འོང་པ་ འོང་པ་ in a general way, generally speaking, about, འོང་པ་ལོ་ *Sch.*; འོང་པ་ལོ་འོང་པ་ལོ་ *dus nnyám-mo* they are about contemporaries *Tar.*

འོང་པ་ འོང་པ་ black horse *Mil.*, *Ld.-Glr.* (*Ts.* **uál-ba**).

འོང་པ་ འོང་པ་ *Ld.* **oi-mot** besom, broom, brush, *stag-འོང་* birch-broom, *zed-འོང་* hair-broom *Cs.*

འོང་པ་མོ་ འོང་པ་མོ་ *Wdi.* an officinal plant; *Cs.*: 'ol-ma-sa 1. a certain small berry. — 2. a small weight'.

འོང་ འོང་ 1. v. the following. — 2. v. འོང་པ་.

འོང་པ་ འོང་པ་ 1. vb. and adj. to be worthy, suitable; becoming, appropriate, with termin. inf., in later times and vulgo, with the root, *shyñ-par འོང་* it is becoming, it is meet to give; འོང་པ་ལོ་འོང་པ་ལོ་ *mi འོང་* it is not decent to see this; **ka-lón čá-čé 'os* *W.* he is worthy to be a vizier; **i-sam la tan mi 'os* *W.* he is not worth such high wages; **la nán-te tan 'os* *W.* he deserves extra-pay; *yid-amón འོང་* to be wished, desirable; *pyag byu - bar འོང་-par gyur* he becomes adorable; *stod-འོང་* to be praised, laudable; *bkür-འོང་* deserving honour *Cs.*; *tams-čád-la póg-འོང་-pai čád-pa* the punishment condign to all; rarely with genit.: *kün-gyis bkür-žin mčód-pai འོང་* *Mil.* he is deserving of universal honour and respect, and even: *rjei འོང་ min* he was not worth to be a king, for which more frq. the termin. is used: *ye-ó-mor འོང་-pa žig Glr.* the one that is the most deserving of being mistress, i.e. she that has the genteel appearance, that is most of a gentlewoman; *grigs-su འོང་-pa* he is worthy to be his colleague, *nif. Mil.* — 2. more particularly in colloquial language: right, *W.* **ós-čan, ó-šan**; with a negative **mi-ós-pa, ós-méd, ós-min** *W.*, **mi-í-pa** etc. *C.* wrong (for the *rigs-pa* and *mi-rigs-pa* of earlier lit.); *mi འོང་-pai spyod-pu byed-pu Glr.* to entertain illicit intercourse; *rdzas འོང་-pa* a lawful, *mi འོང་-pa* an unlawful matter *Schr.*; **ñ-nim-ghi ím-gíl** *C.* a wrong, immoral act, sinful transgression; **os mi-ós pít-čé** *W.* to discern between right and wrong; with regard to a man's words, credible, trustworthy, or the contrary. — *Sch.* has besides: *འོང་ čí yol*, 'what other means or way is there?' and: *འོང་ spyi-ba* 'to finish (a thing) for the most part; to be good or tolerably good' (??).

ཡ

ཡ ya 1. the consonant y, pronounced like the English initial y, in yard, yoke etc., in C. deep-toned; *yi-btays*, *yá-ta Glr.* the subscribed y or ཡ. — 2. num. fig.: 24.

ཡ ya I. often with *yicig*, one of two things that belong together as being of one kind, or forming a pair, also one of two opponents; *miy ya-yicig lón-ba Pth.* blind of one eye; *tham ya-yicig Glr.* one of a pair of boots, an odd boot; *lag-pa ya-yicig-tu yær togs*, *lág-pa ya-yicig-tu bú-mo Krid-de Dzl.* in one hand holding the gold, with the other leading his daughter; *stón-pa dan yád-ba ynyis yu ma brúl-bar Thgr.* the empty and the clear (emptiness and clearness) being inseparable from each other; *ya-gyál* one of several, e.g. of three things *Gram.*; of six *Lax*; **yá-do* in *W.* the common word for *grog*s or *zla-bo* associate, companion, assistant, **yá-do cò-cè* to assist; **nyr-ka ya yé** C. they are equal to each other, a match, one as good as the other, **kò-lu ya mé**, or *kò ya jhè-kén mi dug** C. he finds none that is a match to him, **di lí-ke ya nē mi fub** C. I am not equal to the task; *Kai ya v. Ká-ya*; *ya-méd = do-méd*; **túb-yu* adversary, antagonist; *ya-zár* one-eyed; *ya-ma-zún* and *ya-má-brla*, *ya-ya v.* below. —

II. root signifying above, up etc. (opp. to *ma*), cf. *gon*; adj. *yá-gi* (also *yá-ki Mil.*), *pá yá-gi* the upper or highest part of a valley *Glr.*, *ri-bo yá-gi* the hill up yonder *Mil.*; *yá-gi* upper = heavenly *Mil.*, opp. to *má-gi*; *yar* and *yas v.* the respective articles; the word, otherwise, occurs only in compounds: *yá-rkan* palate; *ya-gád* (for *skad*) ladder *Sch.*; *ya-gón* above, over *Sch.*; *ya-mgál*, *ya-méu*, *ya-tém*, *ya-tóg*, *ya-ríbs*, *ya-ré*, *ya-só v. mgal* etc.; *ya-mítá* the upper end, i. e. the beginning e.g. of a word, opp. to *ma-míu* the end *Cs.*; *yá-da* esteem, honour, love, shown to a person *W.* (= *zè-sa B. C.*), **yá-*

*de spó-ra** expressions of respect; **yá-de pí-lu zér-na** if one speaks respectfully; *ya-da-mél-kan* uncivil, regardless, reckless, unfeeling; **yá-da cò-cè** to show love, regard, to treat with tenderness, to fondle, a child, animal etc., opp. to *má-da*, which however is less in use.

ཡམ་ yá-ka mutual revilings *Ma*: *ma smd-la yañ yá-ka sgrags* mother and children abuse one another. *Cs.*: *yá-ga* bad reputation (?).

ཡག་པ་ ya-gyál v. ya I.

ཡང་(ང) yá-na(-ba) C. also **yá-ná-bo** (prob. for *yya ná-n-pa*) shuddering, fright, anguish, with genit. or accus. of that which is the cause of it *Do.*; *yá-ná-bai dmag-tsógs Mil.* a formidable host; *yá-nai gags* terrible danger *Pth.*

ཡན་ yá-ta v. letter ya.

ཡན་ prop. ཡན་ ya - tra (procession and feast, in honour of some idol) *W.*: festivity, revelling, in beer with dumplings and pastry, held in autumn or winter, in memory and for the benefit of the souls of those that died during the last year.

ཡན་ yá-do v. ya I.

ཡན་ yá-po butcher; executioner *Schr.*

ཡན་ yá-ba prob. = *yya-ba*. — *Mil.*?

ཡན་པ་ ya-ba-ká-ra *Ssk.* saltpetre *Med.*

ཡན་ yá-ma 1. the temples. — 2. a severe cold, catarrh. *Med.*; **yá-ma rag** *W.* I have a bad cold. — 3. n. of a goddess, = *brtán-ma*.

ཡན་ཅན་ ya-ma-zún asymmetrical, incongruous, not fitting together, e.g. two unequal shoes; of religions, languages,

customs, that have sprung from heterogeneous elements; of behaviour: inconsistent; unheard of, prodigious, *čö-pirul* magic feats *Tar.*

ཡམ་བརྒྱ་ *ya-ma-brla*, **ya-mä-lu**, Ü: *ya-ma-la-po*, Ts.: **ya-ma-lön-te**, Ld.: = *myin-po-med-pa*, *mi-lön-pa* vain, unstable, fickle, not to be trusted or depended upon.

ཡམ་མཚན་ *ya-mtsan* 1. wonder, miracle, supernatural occurrence, adopted also as the term for the miracles of Scripture *Chr. Prot.*; *las-sum ya-mtsan či byun Dzl.* what signs and wonders have happened? *ya-mtsan-du gyür-ba Dzl.* to happen, to come to pass in a marvelous manner; *ya-mtsan-ste Pth.* being a wonderful man; *kyöd-lu di-tsam rig-pa-mel-pa ni ya-mtsan-čeo* that you are so ignorant is very strange (wonderful); **ya-tsem-po** C. marvelous, miraculous; *ya-tsam-can* id. *Schr.* — 2. wonder, astonishment, amazement, *gyäl-po ya-mtsan čen-po skyes-te Tar* the king greatly wondering; **yám-tsan tsür-čé, čö-čé** W. to wonder; *yá-mtsan-gyi yás-so Tar.* it is a thing to be wondered at; *dé-tsam ya-mtsan-ryñ med Mil.* that is not so very astonishing.

ཡཡ་ *ya-ya* 1. Cs.: differing, diverse, *ya-ya-ba* diversity; *ya-ya-bor gyür-ba Schr.*: a subject of dispute, contrariety of opinion. — 2. *ryá-ya.*

ཡཡོ་ *ya-yó* crooked, wry, col. Cs.

ཡཡར་ *ya-lúd* corselet and helmet, mail, armour, *yer-gyi* of gold; also fig. B.

ཡཤ་ *yá-ša* v. *ya* II.

ཡཤུ་ *ya-hu-dá* Judah, *ya-hu-dá-pa* Jew *Chr. Prot.*

ཡཤཱ་ *ya-ho-wá* Jehovah *Chr. Prot.*

ཡཤཱ་ *yág-pa* a small mattock, hoe, *čig-yag* iron hoe, *šin-yag* wooden hoe Ts.

ཡཤཱ་ *yág-po*, prov. also *yág-po*, seldom in B., but otherwise common in C. and W. good, in all its significations, both as to men and things, — *bzán-po*; **dei pí-la di yág-po** W. for that purpose this is good, fit, serviceable; **yig-po jhé pa** C.,

čö-čé W., c. q. *la*, to caress, to flirt, also in an obscene sense; *yág-po yag-po* well, well!

ཡང་ *yañ* 1. (accented), again, once more: likewise, also, further, frq. *yañ yañ Mil.*, *yañ dan yañ-du Tar.*, *yañ-nas yañ-du Dzl.* again and again; joined to adj. and adv. denoting a higher degree, still: *yañ čün Mil.* still smaller, *di či-yañ-las yañ dyü-ba žig byun Mil.* that was still more pleasing than any thing before; *yañ syos Mil.* still more in detail; **yañ-nön-žag** W. the third day before yesterday. — 2. (unaccented, throwing the accent back on the preceding word), after the final letters g, d, b, s, gen. *kyañ*, after vowels often *añ*, also, too, the Latin *quoque*, *na yañ*, *blag kyāñ* I too; *bu čé-ba yañ Dzl.* my eldest boy too; *bsöd-nams dan yañ lán-pa Dzl.* having also merit; *yañ — yañ —*, both — and —; *di yañ — de yañ* both this and that, *pýi-rol yañ nan yañ* both outside and inside; followed by a negative, neither — nor; *yañ* singly, with a negative: not even, *kar-šá-pa-ni yčig kyāñ mi sbyin-no Dzl.* I shall not even give a cowry for it; *yañ* with a comparative (as above) still, *šnár-bas kyāñ thág-par* still more than formerly; as effect of a preceding cause, so then, *kyu de yañ tse das-so Dzl.* so then the boy died, *bsád-pa yañ grañ-méd-do Dzl.* so then there were people killed without number; emphat., even, *rin-por ma lön-par smra yañ šes-so Dzl.* within a short time he was even able to speak; *šnā-čád kyāñ Dzl.* even before this; *kar-šá-pa-ni bum yañ* even so much as a hundred thousand cowries (I would give); also joined to a verbal root: *tams-čad dus kyāñ* even if all without exception be gathered; although, *bsal kyāñ ma rnyed* although they were seeking, they did not find, or, they were seeking indeed, but did not find; this latter turn is frequently used, where we use but, yet, nevertheless etc.

ཡང་སྐར་ *yañ-skydr* 1. subst. postscript. Cs. — 2. adv. again, afresh, anew C.

ཡང་གི་ *yañ-ge* v. *yañ-po*.

ཡང་མོས་ *yan-mos* v. *yan* 1.

ཡང་ཅན་ *yan-čar* Bhot. and Schr.

ཡང་ལྷི་ *yan-lhi* v. *yan-po*.

ཡང་འཕྲུག་ *yan-jug* the second of two final letters, viz. s after g, n, b, m.

ཡང་དྲི་, ཡང་གིས་ *yan-tri, yan-gi-ka* (spelling uncertain), is said to be the n. of a green stone, which is worked into handles of knives etc. *W.*

ཡང་དག་པ་ *yan-dag-pa* v. *dag-pa*.

ཡང་ན་ *yan-na* or, in *B.*, com. pleon. after the affixed *am* (*gam, nam* etc.), which in itself already expresses the or; it is also preceded by *dai*; further, *Thgy.*; either — or —, *yan-na (ni) — yan-na (ni) —*.

ཡང་སྒྲུབ་ *yan-sprul* v. *sprul-pa*.

ཡང་ཕོ་ *yan-po* Cs., **yan-mo** C. and *W.* **yan-ghe** *Ts.* adj., *yan-ba* adj. and subst., light, lightness, opp. to *lhi-ba*, q. cf.; — fig. *jam-zin yan-ba* what is soft and light, commodious and easy *Dzl.*; of food cf. *lhi-ba* II.; weak, **de san yan - mo yin** *W.* this is a weaker, less emphatic, word than that; **no yan-mo** C., *W.* cheerful, happy.

ཡང་མ་ *yan-ma* early barley, v. *nas* I.

ཡང་མེས་ཕོ་ *yan-mes-po* great-grandfather,
yan-mes-mo great-grandmother
Sch.

ཡང་རྒྱལ་ *yan-rtsal* very high skill, consummate art *Mil.*

ཡང་ཙེ་ *yan-rtsé* the highest point, summit, fig. the height of perfection.

ཡང་ཚ་ *yan-tsa* great-grandson *Sch.*

ཡང་ར་ *yan-ra* *W.* buck, ram, he-goat, — *pa-ra*.

ཡང་ལ་ *yan-la* prob. = *yan-na* *S.g.*

ཡང་སྐྱུ་ *yan-sos* n. of a hell *Thgy.*

ཡང་སྐུ་པ་ *yans-pa* 1. also *-po*, wide, broad, large, *tsa*, *sa-yai* a large or wide field, plain *Gl.*; *yans-tsi* *ryga-čé-ba* large and spacious, of a house *S.O.*; **gü-sa* (or

né-sa) *yan-pa dug** *W.* here is much room; fig. **mg-yän** C., *W.* liberal, generous, bounteous; **yan-méd-la, yan-yän-pa-la** *W.* sudden, unexpected, unawares; **yan-lug čö-čö** *W.* to hang or throw a coat over, without getting into the sleeves; *yan-dam byéd-pa* id., *Sch.*; **yan-klib** C., *W.* wide, of clothes. — 2. v. *gyän-ba*.

ཡང་སྐུ་པ་ཙེ་ *yans-pa-čan*, *Ssk. རྒྱལ་གྱི་*, *Dzl.* and elsewhere, city in ancient India, now Allahabad.

ཡན་ *yan* (= *ya* II, opp. to *man* III q. v.) what is uppermost, *man-yan* below and above Cs.; *yän-na* Cs.: above, in the beginning, in the first part; gen. *yan* stands as adv. or postp with accus., = *yän-la, yan-čad(-la), yan-čod(-la)*, above, in the upper part, *lhi-ba yan stän-la yöd-dé* *Gl.* lit. above the navel standing out of (the water), i.e. standing in (the water) up to the navel; *sta-zür yan-čad* *Dzl.* above the hips; *lobrgyid yan-čad* *Pth.* above eight years old; otherwise when referring to time, always till, to; often preceded by *nas*, from . . . forth, *Gl.*

ཡན་ལྷི་ *yan-ljin* dulcimer, musical instrument in *Ts.*

ཡན་པ་ *yan-pa* adj., free, vacant, unoccupied, having no owner, of places and things that are common property, like the air, rocks and stones etc.; *kyi yan-pa* a dog without a master, vagrant dog; *gral yän - la* *yod* there are yet places unoccupied; of fields: untilled, fallow-ground; *yan kyär-la ma ča*, v. *Kyär-ba*; *yän-gar-ba* separate, apart, by itself *Liä*, *rgyal-rigs yän-gar-ba zig* a separate dynasty, a dynasty of its own; *yän-gar-du* id., adv. *Was.* (281); *rgya-yän* the external world, *rgya-yän(-gyi) ynyén-pa* *Gl.* a helper from the external world; *sem rgya-yän-du ma dör-bar byos* take care that the mind be not distracted by outward things; *yan ča-čö** *W.* to disperse, **lug, nor tsan-ma, sam-pa yan son** *W.*, the sheep have dispersed (or a sheep has strayed), the fortune is gone, the thoughts are lost, wandering; *yän-du jug-pa* to suffer (the sheep) to disperse on the pasture; *nad yän-*

pa wandering (contagious) disease, = *yams* Sch. (*yán-pa* to run about, to wander Sch., is rather doubtful).

ཡན་ལག་ *yán-lag* 1. member, limb, *yán-lag* *lia* arms, legs, and head *Ming*; *yán-lag* *skyón-tan* an injured or defective limb *Lex*; *yán-lag* *nyams-pa* weak in the limbs, decrepit, crazy, = *zu-ba* *Lex*. — 2. fig. branch of a river, branch of a tree; *dyebonyén-gyi yán-lag yzün-bar* *gyi* *Do*. was explained: I wish to be counted a branch, i.e. a member, of the community of novices; appendage, something subordinate to a greater thing, like branch-establishment *Tar* 175, 3; also with reference to books: appendix, supplement *Tar*. — 3. branch, section, separate part of a doctrine or science, frq., a particular head, point, thought, in a treatise.

ཡབ་ *yab*, resp. for *ja*, father, *rgyál-po yab yum ysum* *Glr*. the king and his two consorts; *rgyál-po yab yum* denotes also king and queen as father and mother to the country *Glr*; *yab rgyál-po-la* *rsol-to* *Dzl*. he said to his royal father; *yab-eris* father and son, in a spiritual sense: master and disciple; *yab-mes* 1. father and grandfather. 2. progenitor, ancestors *Glr*.

ཡབ་བ, བཤམ་བ་ *yab-pa, ryab-pa* 1. to lock, lock up, secure, cover over Sch.; *yab-ta* things well secured, under safe keeping; *yab-yob-pa* to hide, conceal Sch.; *ryab* or *ryab-sa* covered place, covert, shelter Sch.; *yab rin-po* portico, veranda, e.g. of the monastery at Tashilhunpo; *yab-ras* awning, tent Sch. — 2. *C.* to skim, to scoop off, from the surface of a fluid. — 3. *W.* to move to and fro, hither and thither, v. *ryob-pa*. —

ཡབ་མོ་, བཤམ་མོ་ *yab-mo, ryab-mo* 1. the act of fanning, waving, *lag-pa yab-mo byéd-tsi*, *xi-ba* dying whilst waving the hand to and fro, considered as a sign of peace *Do*; *gös-kyi yab-mo byéd-pa* *Glr*. to beckon by waving with one's clothes; hence fig. — 2. the bringing on, provoking, *dgra-boi* of an enemy *Mil*, *phui-yäi* a calamity *Mil*; *yab-mo jhe'-pa* or *ryadg-pa* to beckon to come, to bring (something adverse) upon

one's self. — 3. fan, *ria-yab* a. a yak-tail fan *Cs*. b. kettle-drum stick Sch.; *bran-yab* fly-brush *Cs*; *rlun-yab* ventilating- or cooling-fan *Cs*; *bsil-yab* pankah (*Hind*), a large fan suspended from the ceiling and set in motion by means of a string. — 4. sail *Cs*?

ཡབ་བ་ *yám-bu* = *rdo-tsád* v. *rdo* comp.

ཡབ་མེ་བ་ *yám-me-ba* 1. Sch.: coarsely, roughly, of a coarse make, rough-hewn. — 2. *Mil*: *tsü ká-na pár-la yám-me* *rses* he walked softly gliding across the water to the other bank.

ཡབ་ཡོན་ *yam-yóm* *Cs*. also *yam-yim* *Thgr*. tottering, not steady *Cs*. *yam-yóm byéd-pa* to totter.

ཡམ་ *yams, yams-nád* *Cs*., *nad-yims* *Glr*. epidemic or contagious disease, plague, *má-yams* a plague caused by evil spirits, v. *má-mo*.

ཡར་ *yar*, from *ya*, up, upward, also *yár-la*, e.g. *yzigs-pa* to look up *Glr*., *yár-gro már-gro byéd-pa* *Glr*. to travel up and down; *yar mar* *lag-pa* *B*., **kyóó-é* *W*. resp., to walk up and down; *yár-la kyer* *dog* bring or fetch up *Pth*; *yar ma gyugs mar ma* *lón-par* *Pth*. as it would go off neither upward by vomiting, nor downward; *yár-nas már-la* from top to bottom; *yar* *lón-pa* *Thgy*. to come up again, from a depth; **yar mar tsan-ma-ru* *W*. in every direction, all over; in such expressions as *yar lan-ba* to rise, get up, *yar* *pél-ba* to increase, it stands pleon.; *yár-la* also denotes a relation to that which is higher, the intercourse with, the deportment towards, superiors (*már-la* the contrary) *Glr*; esp. with reference to the transmigration of souls and their final deliverance: *yar yód-pa* to cut off the way to the three upper classes of beings, the so-called 'good natures', *yar skyé-ba* to be reborn in the upper classes, the reverse of which is *mar* *grub-pa* to sink down to the lower; *yar* *drén-pa* to draw or lift up to heaven.

ཡར་ཏིན་ *yár-tsen* imitation Sch.

ཡར་བ་ *yár-ba* to disperse, ramble, stray *C.* (= **yan* *zá-čé** *W.*); to spring or leap off *Cs.*; to be scattered *Sch.*

ཡར་ལུང་ *yar-luñ* *Gl.* a large tributary of the Yangtsekyang coming from the north, in western China, east of the town of Bathang; nevertheless Tibetan historians, from a partiality to old legends, describe it as flowing near the mountain of Yarlungampo. *V. Köpp.* II, 50.

ཡར་ལྷ་པོ་མཚོ་ *Yarlungampo*, a snowy mountain, between Lhasa and the frontier of Bhotan, near which according to tradition the first king of Tibet, *ṅnya-kri-ytán-po*, *Nyaftitánpō*, coming from India, first entered the country.

ཡར་གྱུ་ *yál-gu* branch, bough, frq., *yál-gai tsül-du* ramified *S.g.*, *yál-gu-čan* branchy, full of boughs; *yál-prán* *Cs.*, *yál-ga préu* *Sch.* small branch, twig; *yál-dáb* a branch full of leaves *Cs.*

ཡར་བ་ *yál-ba* to dwindle, fail; disappear, vanish, *drod yal* animal heat (in a living being) diminishes, (an inanimate object) cools down, grows cold; *nud yal* it evaporates *Lt.*; of beer: to get stale, dead (*W.*: **yal* *zá-čé**); "(s)*kug*(s) *gyál-Kan-lu yal ča dug** *W.* the stake is lost in going to the winner; *ja yál-ba bžin-du* *Gl.* like the vanishing of the rainbow; *yál-šül* *Wdn.* in a fruit the remnants of the withered blossom; to be obliged to yield, to be dislodged *Gl.* fol. 25, but perb. the signification: to disappear is also here admissible; *tus dan srog yal* *Dzl.* body and soul are trifled away, are lost; **go-yál** (v. *sgó-po*) one who has lost himself by gambling and has thus become the slave of another; *yál-bar dór-ba*, *đór-ba*, 1. *Sch.* to annihilate, annul. 2. *Cs.* to despise, *ṽan* other people. Cf. *yól-ba*.

ཡར་ཡར་ *yál-yál* *Cs.* 100 000 octillions, *yál-yál čén-po* a nonillion; yet cf. *dkriq-pa*.

ཡར་ཡི་གེ་, **ཡར་ཡེ་** *yál-yól*, *-yál* inconstancy, inattention, carelessness *Cs.*, *Sch.*

ཡར་པ་ *yas*, from *yu*, 1. from above, *đab-pa* to come down from above *Cs.*; above,

yás-kyi the one above, the upper one *Do.*; *yás-nas* from above *C.*, *yas mas*, a. from above and from below *Cs.* b. upward and downward *Cs.*; *yas-byón* coming from above *Mil.* — 2. off, away, *yas ytón-ba*, *ṽan-yás ytón-ba*, *ytór-yas byéd-pa* *Gl.* and elsewh., to throw away. — 3. in comp. without, *mfa-yás* without an end, endless, frq.; *byran-yás* numberless *Gram.*

ཡི་ *yi*, 1. num. fig.: 54. — 2. in some combinations inst. of *yid*, so *yi yčód-pa yi(d) čád-pa* 1. to forget, e.g. a benefactor *Gl.* 2. more frq. to give up, to despair *Dzl.*; despondency, despair *Mil.*; *yi-pri-ba* a disliking, hatred *Cs.*; *yi(d)-mug-pa*, *yi-mug-par gyúr-ba* to despair, frq.; *yi-rán-ba* to be glad, to rejoice, v. *rán-ba*; *yi-yád-pa* *Cs.* = *yi-mug-pa*.

ཡི་གེ་ *yi-ga* appetite, *yi-ga gág*, *ldog* the appetite is lost, aversion, disgust is felt, *yi-ga sdan* id. *Sch.*; *čus* id. *Med.*; *yi-gar on* it is grateful to the taste, it tastes well *Meal.*

ཡི་གེ་ *yi-ge* in comp. *yig*, 1. letter, *yi-ge dbu-čan* (*W.* **róm-yig**) the Tibetan printed letters, *dbu-méd* (*W.* **l a-yig**) current handwriting, of which there are again different kinds: *dpé-yig* the more distinct and careful, used in copying books, *kyüg-yig* the cursory and often rather illegible writing in letters, and *đam-yig*, the very large and regular style invented for the use of elementary writing-schools (v. specimens of all of them in the lithogr. supplement to *Cs.*'s grammar). — *yi-ge-drug-pa* the six-syllable (prayer), the Ommanipadmehum *Gl.* and elsewh.; *yi-ge-báin-pa* and *brygd-pa* *Mil.*? *yi-ge bláb-pa* to learn reading and writing, *yig-rtsis* reading, writing, and cyphering; *ká-yig* the letter k. — 2. anything that is written, note, card, bill, document; inscription, title (more accurately *kü-yig*), esp. letter, epistle; *yi-ge bžág-pa* a deposited document, bond *C.*; *dge-sdyi-gi yi-ge* register of virtues and iniquities; *yi-gei lan* a written answer *Gl.*; *yi-gei žubs* a. envelope, b. letter-case, pocket-book; *yi-ge bri-ba* to write a letter, *sprín-ba* *W.* **kül-čé** to send off, *to-*

pa to receive a letter; *yi-ge uleb* a letter arrives; *yi-ger bri-ba Dzl.*, *god-pa* to compose, to pen down; *yi-ger brir jug-pa* to get copied; *yi-ger bris jug-pa literis mandatum deponere*; *skü-yig* letter, circular epistle; *kü-yig* v. above; *čad-yig* contract, bargain; *čams-yig* dancing-book, rules relating to religious dances; *čöl-yig* letter of recommendation *Ca.*; *rtägs-yig* 1. stamp, signature *Ca.* 2. certificate, credentials *W.*; *ynäs-yig* description of a place; *spräs-* or *prün-yig* = *skür-yig*; *bü-yig* 1. copy. 2. commentary, opp. to *mü-yig* 1. original, first copy; 2. text *Ca.*; *dzin-yig* = *rtägs-yig* 2 *W.*; *žü-yig* memorial, petition; *län-yig* letter in answer, reply; *lüm-yig* 1. hand-book, road-book, guide, *šam-bha-lui lam-yig* description of the road to Sambhala (a fantastical book). 2. Itinerary, travelling-journal(?). 3. pass-port *Ca.*

ཡི་དྭགས་ *yi-dwaags* (from etymol. subtlety written also *yid-tags* or *yid-btags*), རྒྱུ་, the fifth class of beings of Buddhist cosmography, condemned in a fore-hell to suffer perpetual hunger and thirst. a grade of punishment preceding the final and full torments of hell; they are represented as giants with huge bellies, and very narrow throats, inhabiting the air *Köpp.* I, 245.

ཡི་དམ་ *yi-dam*, less frq. *yid-dam* (= *dam-bca*) resp. *tügs-dam* 1. oath, vow, asseveration, promise, *yi-dam-la brten-pas* because he firmly adhered to his word *Dzl.* — 2. a 'wishing prayer' (v. *smön-lam*), *yi-dam bca-ba* to make a vow *Dzl.*, to pronounce a wishing prayer *Dzl.* — 3. meditation (this signification rests only on the analogy with *tügs-dam*, and has yet to be confirmed by quotations from literature). — 4. also *yi-dam-lhä* tutelär god, a deity whom a person chooses to be his patron, whether for his whole life, or only for some particular undertaking, and with whom he enters into an intimate union by meditation: frequently also it is a defunct saint or teacher (so e.g. the *yi-dam* of Milaraspa was *řlor-je-čän*); sometimes such a connection subsists from infancy through life, or the deity

makes advances to the respective person by special revelations, so in the case of king *Sron-btsan-rgam-po Gtr.* — 5. acc. to *Ca.*'s proposition: sacrament; yet our Christian converts preferred the more popular *dam-bca*.

ཡིག་ *yig* = *yi-ge* as an affix, v. *yi-ge*.

ཡིག་བསྐྱར་ *yig-bakür*, also *yig-mgö*, epistolary guide, containing the different addresses and customary phrases used in writing letters *W.* — *yig-Kän* library *Ca.*, chancery *Schr.* — *yig-mkän* secretary, book-keeper, clerk *Gtr.* and elsewh. — *yig-ča* *Gtr.*, Tar. written accounts, records, books of history. — *yig-dpon* a 'master-writer' *Ca.* — *yig-prén* line, written or printed. — *yig-brü* a single letter. — *yig-tsun* 1. archives, records, documents *Gtr.* 2. book-case *Gtr.* — *yig-dzin* written contract, *bžag-pa* to indent (articles of agreement).

ཡིད་ *yid*, resp. *tügs*, I. 1. soul, mind, esp. the powers of perception, volition and imagination, cf. *blo*; *yid bžin-du* as one would wish, to heart's content, frq.; *yid-bžin-gyi nör-bu* a jewel or talisman that grants every wish; *yid-du on-ba* adj., rarely *yid-on-po Mil.* engaging, winning, pleasing, *skye-bo män-poi yid-du öri-ba Do.* beloved with many; nice, pretty, of girls, houses etc., frq.; also *yid-kyi* inst. of it, e.g. *yid-kyi mto* a pretty lake *Sbh.*; *nai-yid on* my dearest! my darling! *Pth.*; *yid-du-mi on-bai tsig smrä-ba Wdn.* to say some unpleasant word; whereas *W.*: **da yid-la yon* or *jun** now it comes into my mind; *na yid-du mi rag* I do not recollect; *C.*: **yi-la ma son** it would not go down with him, he had no mind for it; *nai yid-la 'mi bab Tar.* it does not please me, I do not like it; *yid-la šar kyaü ro mi myon Mil.* though you may fancy it in your mind, yet you do not perceive the taste; *yid-la byöd-pa, dzin-pa W.*: **ču-če, bór-če**, to comprehend, perceive, remember, mind, take to heart, frq.; *yid-kyis byöd-pa* to do a thing in one's mind, fancy, e.g. sacrificing, like *dmigs-lu Thgr.*; *yid-kyis byün-pa* fancied, imaginary. ideal *Ca.*; **yi-*

*kyi lóg-pa** C. to read mentally, softly, inaudibly; before many verbs *yid* stands almost pleon.: **yid kul-dé** W. to exhort; *yid kul-ba* Sch. 'mental suffering', perh. better: to be uneasy, troubled, harassed; *yid krul-ba* to be mistaken; *yid-lad-pa* v. *yi-y'od-pa*; *yid-las-pa* to believe, with the accus. or dat. of the thing which one believes, with the dat. of the person whom one believes, . . . par, that . . . (cf. *dád-pa*); *Kyód-la* *čui big* *yid ma* *čé-pas* Mil. having become a little distrustful towards you; **yid* (or *dén*)-*čé-čei* *spé-ča** W. credible words; *yid-brtan-dká-ba* Tar. not to be depended upon, hardly to be believed; *yid-nyis* doubt; *té-tsom* *dan yid-nyis* *ma byed čig* Mil.; *yid yám-pa* Mil. to be cast down, dejected, depressed; *yid próg-pa* Mil. to prepossess, to infatuate; *yid bloi-ba* to be afraid, full of anxiety (?) Sch.; *yid byun-ba*, resp. *fugs-byun-ba* Mil. to be sad, unhappy, discontented, la, on account of; *nia kor-bai* *čos-la yid-byun-nas* Mil. I was wearied of the way of (constantly moving in) the orb of transmigration; *yid-byin-pa* to make discontented or weary; *yid-mug-pa* v. *yi-mug-pa*; *yid tsim-pa* *gyir-ba* Dzl. to become satisfied, contented; **yid tsim co-ce** W. to satisfy; *yid-log-pa* to be tired or weary of Sch.; *yid-tün* Dzl. forward, rash, overhasty; *yid-dün* v. *dün*; *yid-myé* fuddled, tipsy; *yid-smón* v. *smón-pa*; *yid-yžün* v. *yžün*; *yid-srubs* Leaz., Sch.: 'a refractory, stubborn mind', which however does not suit the connection. — 2. symb. num.: 14. — II. — *yud*, *yid-tsam* for *yud-tsam*, Wdi frq.

ཡིད་ཀྱིས་ *yid-tags* v. *yi-dags*.

ཡིད་ཀྱིས་ *yin-pa*, resp. and eleg. *lugs-pa* I. to be, with neg. *ma yin* or *min*, W. **man**; *Kyod su yin* who are you? *bea de-ka* *nia yin* Mil. I was the leopard (you saw); with genit., *šai yin* that is mine, belongs to me; **dí-rin za-nyi-ma yin** W. to-day is Sunday; *gán-nas yin* Mil. whence are you? *di med-pas yin* Pth. it is because this is not here . . .; *nia bú-moi dús-na yin-te* Gtr. when I was still a girl; **yin kyan** C., **yin-*

*na yin** W., C. for *on kyan yet*, less, notwithstanding; *yin-gran(-na)* v. *grán-ba* extr.; *yin* for optat or imp.: *de yin* 1. so it is, yes. 2. that may be, *mi dód rin de yin* Mil. if you feel no inclination, never mind, let it be so! *dgrá-bo yin-na-ān yin* Mil. if he is an enemy, let him be so! *yin-na* stands also pleon. with adverbs etc.: *šiar yin-na* = *šiar* Mil.; *yin*, so it is! yes! *min*, W. **man**, no! *yin-min* truth in a relative sense, *yin-min-gyi té-tsom* *baal* Gtr. it removes all doubts as to the truth, e.g. the historical truth; *ma yin-pa*, *min-pa* 1. vb. not to be a thing. 2. adj. not being a certain thing, *ma yin-par*, adv.; *čos ma yin-par* 'not being law', i.e. contrary to the law of religion, wrong, unjust, — *mi rigs-par*; *yul, dua, thod, rigs-pa ma yin-par spyód-pa* Thgy. to do a thing at a wrong time or place, without observing due measure, in an improper or unnatural manner; hence also *ma-yin-pa* alone: wrong, unjust; **ma-yim-pa* *čé-pa* *jdé-ken-la ten-tig zer** C. whoever commits an improper action is called **ten-tig**; hence also *yin-min* right and 'wrong'. — 3. v. *min*. Cf. moreover *yód-pa* and *dug-pa*, which may be used for *yin-pa*, but not inversely. Sometimes it implies to mean, to signify: *rāa de čí yin* Gtr. what does this drumming mean? *ryyal-po kon-rán yin dgon* the king thought (the prophecy) meant him, referred to himself; *tóg-ma néd-kyi pyir ma yin-pas* Dzl. as from the very beginning it was not aimed at me, had no reference to me; also in other instances, where we have to use words of a more precise character: *Kyód-kyi lo gañ yin-pa-la kó-wo dgú-gis* Tar. whilst the sensibility that was with you, i.e. the discretion shown by you, gives me much pleasure. — II. *yin* is joined to a partic. pres., quite analogous to our English construction: *gró-ba yin* I am going Mil., C.; *Kyód-la lám-méan yód-pa čí yin?* Mil. (are you having) have you a guide? *dei ndā-na su yód-pa yin?* Gtr. who is within? it is also joined to a partic. pf., when referring to the past: *nia-rán-la skyé-pa yin* Gtr. I have born him; *čád-pa yin-pas* Gtr.

because he is descended from . . . ; *ci byün-ba yin*, *Glr.* what has become of him? *de-due ci byas-pa yin Mil.* what were you doing just then? so esp. *W.*: **zen-pa yin, zer-pen** he has said it, **käl-pen** it has been sent off; joined to the partic. fut., (or to the partic. pros. or pf., in as far as these are sometimes used also for the fut.) it expresses futurity: *ti-ba yin Pth.* I shall die; *no su ñes-pa-la bekür-ba yin Glr.* she shall be given to him, that will know her, find her out from amongst the rest; *gró-ba yin mod Glr.* indeed you will have to go now. When joined to a root, it is only in *W.* that it denotes the future: **léb yin, léb-lin** he will come, **tái yin** he will give.

Comp. **yin-tog-can** *W.* thinking one's self to be something (great), proud, conceited. — *yin-tul Mil.* property, attribute, n f. — *yin-lugs* 1. circumstances, condition (= *ynis - lugs?*); *Kön-rnam-s-kyi yin - lugs brjod Mil.* she related to him her circumstances. 2. nature or essence of things *Mil.* *ཡིབ་ yib*, v. *čar-yib* eaves, shed *Mil. nt.*, yet cf. the following.

ཡིབ་པ་ yib-pa to hide one's self *C.*, *W.*; *čar yib byéd-pa Pth.* to take shelter from the rain; **yib-te bór-čə** *W.* to hide, conceal; *yib-ma* something hidden *Sch.*; *yib-sa* place of concealment, hiding-corner.

ཡིས་ yis, termination of the instrum. case after vowels, po.

ཡུ་ yu 1. subst.? *yu byéd-pa* to calumniate *Sch.* (?); *yu-na* if it is true *Sch.* (??) — 2. num. figure: 84.

ཡུ་གུ་, རྩ་ yu-gu, -ku oats, or a similar kind of grain, which, in case of need, may serve for food *C.*

ཡུ་གུ་ཁྱི་ yu-gu-šin officinal tree, yielding a remedy for wounds and sores *S.g.*; also fig. *Wdā.*

ཡུ་གུ་ར་, ཡུ་གུ་ར་ yu-gür, yu-gé-ra, n. of a country and people, *Cs.*, which *Sch.* gratuitously identifies with *Tai-gúd*; however *Glr.* p. 32 is stated, that Tibet derived mathematical science and works of art from the east, viz. China and Min-yang (i.e. *Tai-yüd*), laws and specimens

of workmanship from the north, viz. *Hor* and *Yugera* (which are frequently mentioned together *Ma.*) — a passage which *Sch.* (*History of the Eastern Monguls*, 328) translated, but owing to an obscurity in the Mongul text, he failed to recognize *Yugera*, instead of which he has the word 'Gugi', questionable even to himself. (*Sch.* on the 'Phantom of the Turkish Uigures', v. Preface to *Dzl. IX.*)

ཡུ་བ་ yü-ba handle, hilt, shaft, *gri-yu* haft of a knife; *stär-yu* helve of an axe; *debs-yu* handle of an awl; *lām-yu* leg of a boot *Cs.*; *yü(-ba)-čän* provided with a handle, *yu-méd* without a handle *Cs.*; *yu-bèdä* 'shoes, slippers' *Sch.* (?).

ཡུ་བུ་ཅག་ yü-bu-čag Cs. = *ü-bu-čag.*

ཡུ་བོ་, ཡུ་མོ་ yü-bo, yü-mo ox, cow, having no horns *Cs.*; for *yü-mo* *Sch.* has 'hind, female of a stag'; it seems to be little known. *yü-mo svol-gön* and *yü-mo mdeu-byin* names of plants *Wdā.*

ཡུག་ yug (= *bube*) 1. piece of cloth or stuff; *gös-su ras-yüg yög-las mi bdög-ste Dzl.* as they had but one cotton cloth for their clothing. Cotton cloth is generally of very small width, but the silk fabric, designated by *dar-yüg*, seems not to exceed much the breadth of ribbons *Glr.* — 2. for *yud Mil.*

ཡུག་པོ་ yüg-po, Ld. üg-pa oats, prob. the same as *yü-lu*.

ཡུག་(ས་)མ་, ཡུག་(ས་)ཟ་ yüg(s)-sa, yüg(s)-za mourning for a deceased husband or wife, and the state of uncleanness consequent to it, the duration of which varies according to circumstances, whether the first or second spouse has died, and also with respect to the different countries; *yüg(s)-sa-pa*, also *yüg(s)-sa* widower, *yüg(s)-sa-mo* widow; *yüg(s)-sa pög-pa* being unclean in consequence of mourning; *säns-pa* cleansed, viz. by the expiration of the time of mourning *Cs.*

ཡུང་པ་ yün-ba Med., **yün-pé** *W.*, turmeric.

ཡུང་མ་ yün-ma, for *nyün-mu*, turnip *Glr.*

ཡུཤ (དྲུག) *yuis-(d)kār* white mustard, *yuis-nag* black mustard; *yuis-bru* grain of mustard-seed, *yuis-bru tsam* as small as a grain of mustard-seed *S.g.*; *yuis-mār* oil of mustard.

ཡུད *yud* 1. rarely *yug*, a very small portion of time, moment, acc. to *S.g.*

stated to be a space of time varying from 8 seconds to 2½ minutes; *yud tsam* (zig), *yul ré* but one moment, *yud-tsam-pu* Do. of a moment's duration; *the di yud tsam yin pyi-ma-la mta-méd* this life is but like a moment, the future without end; *yud-kyis*, *yud-du* in a moment, e.g. *ynās-su pyin-pa* to get to a place *S.g.*; for a moment, *nám-mka-la ltā-ba* looking up to heaven *Wdñ.* — 2. acc. to *Stg. Ku*, fol. 53, *yud* is a space of time of longer duration, 48 minutes; acc. to *Schr.* in *Bhot.* — *ču-tsod* 24 minutes. — 3. a black or coloured stripe on woven fabrics, *yud-can* striped, black or white *W.*

ཡུད་བུ *yud-bu* = *yü-bu*, *ü-bu* *Cs.* (?)

ཡུད་ཡུད *yud-yud* *Sch.*: *yul-yud* *brid-pa* a dim and indistinct glimmering before one's eyes.

ཡུན *yun* time, when denoting a certain space or length of time, *klog kyüg-pai yun tsam ma lön-par der pyin-nas* *Mil.* in no longer time than a flash of lightning takes he arrived there; *yun rin-po*, *W.* "mo", a long time, *yun rin-por*, *yun rin-du* during a long time, *yun rin-po-nas* a long time since or past; "yun mán-po bud ču dug" *W.* a long time passes; "yun rin-ni ká-na" *W.* by degrees, gradually; *yün-du Glr.* for a long time to come; *yun či srid-du* how long? *yun tün-ba* a short time.

ཡུམ *yum*, resp. for *ma*, 1. mother, *btsün-mo yum*, *yum btsün-mo* the queen mother. — 2. *Ssk.* རྒྱལ་མཁའ་. title of the third and latest part of the sacred writings, which contains the Abhidharma, or metaphysical portion (*Köpp.* 1, 595. *Burn.* 1, 48): *Sch.* mentions also an extract of it, *yum-čün*.

ཡུམ་པ *yum-pa*, only *W.* to strew, salt on food, ashes on the snow.

ཡུམ་བ *yür-ba* I. vb. 1. to slumber, *W.* also "tom *yur-če*". — 2. v. *yür-ma*.

II. sbst. aqueduct, conduit, water-course, ditch *Glr.*; *yür-po* *re* a large trench, channel, canal, *yur-jirān* a small one; *stube-yur* a covered, subterranean canal *Cs.*; *yur(-ba)* *ču* water conveyed by a canal.

ཡུམ་མ *yür-ma* the act of weeding *C.*; *W.*; "yur-ma *yur-ica*", *C.*, *W.* also "čo-če" to pull out weeds; metaph. to purify the mind, cleanse the heart, e.g. by disburdening one's conscience.

ཡུལ *yul* 1. place, a. an inhabited place, as opp. to desolation, *tan ston-pa mi dan yul med-čün* *Pth.* a desert in which there are neither men nor dwelling-places; b. place, with reference to a sacred community (college, monastery etc.) near it, e.g. some of the students live in the college, others in the place: so *yul-dgön* village and monastery, *yui-dgön-rnams* *Mil.* for *yül-mi dan dgön - pa - pa - rnams* laymen and clerics. c. place, province, country, in a gen. sense, *yül-(gyi)* *skad* provincial dialect, provincialism; *yul-(gyi)* *mtil*, *mčog* chief place, capital; *yul čen-po brygad* chief places; as such are enumerated in *Pth.*, without any regard to geography, Singhala, Thogar, Li, Balpo, Kashmir, Zahor, Urgyan, Magata; *rgyu-gar-(gyi)* *yul* India; *rgyā-yul*, *bod-yul*, *sog-yul* India (or China), Tibet, Mongolia; whenever *yul* precedes a word, as in "yul *ica-ra-na-sér*", it is to be understood in this way: as to the place (situation), in Banāras; *skyl-yul* a lucky place, *sdug-yul* an unlucky one; *pi - yul* fatherland, native country, home; *rai-yul* one's own country, *yzān-yul* a foreign country; *brög-yul* country consisting of steppes, *rön-yul* country full of ravines; *lha(s)-yul* land of gods, abode of the *lha* also fig., a particularly pleasant country or scenery; *mi(s)-yul* abode of men, (ἐοικυμένην) the inhabited world, earth, yet in the Tibetan sense always as opp. to the abodes of good or evil deities; *mi yül-na mi lo Glr.* in the world such a thing is not to be found; *rnām-šes dbān-poi yül-las* *glu-pa* *Wdñ.* the soul that has left the ex-

ternal world, (yet cf. no. 2); *spyöd-yul*, q.v. — 2. the object or objects of perception by means of the senses; *yigüi yul drug* the provinces of the six senses, viz. forms (the external appearances of bodies), sounds etc. *Mil.*; so prob. also: *yül-rnams-la löns-spyod-par rmóns-te Wdn.* dead to sensual pleasures; *yul mi dzin-pa*, or *yün-du dzin-pa Thgy.* to perceive things either not at all, or not correctly; *brjöd-pai yül-las däs-pa* is stated to imply: exceeding the limits of speech, unspeakable, unutterable; *bsdm-byai yül-las däs-pa = bsdm-gyis mi kydb-pa* frq. unimaginable, inconceivable, which term, however, does not seem to be fully adequate; also *Was.* (311) translates *yul* with *object*; cf. *ynas*, 5. — 3. weather, or rather in a more gen. sense, climatic state of a country, and condition of the beings in it, v. below *yül-nän*, *yül-bzän*.

Comp. and deriv. *yül-käms* kingdom, e.g. of Nepal, China, *Glr.* — *yül-kör* country, province *Glr.* — *yül-gru* id. *Glr.* — *yül-dgön* v. above. — *yül-nän* C. tempest, *yül-nän-gyi tsüb-ma* the turmoil of the tempest *Glr.*; also public calamities, such as famine, murrain etc, *Glr.* — *yül-can* 1. suited, proper, being in its place, fulfilling its purpose, (s. (?) 2. that which is treated 'objectively' *Was* 311, cf. no. 2 above. — *yül-čos* characteristic properties, manners etc. of a country. — *yül-lyóns* district, tract of country. — **yul tum-tüm** *Ld.* the separate villages of a whole cluster bearing one common name. — *yül-sde* 1. district C. *W.* 2. village magistrate. — *yül-pa* inhabitant, native, *gañ yül-pa yin* whence are you? what is your country? — citizen, burgher *Mil.*; *yül-pa-rnams* the people, the public *Mil.* — *yül-po* gen. with *če*, a large country, *Mil.* — *yül-dpon* village magistrate, district judge. — *yül-pyögs* region, neighbourhood *Mil.* — *yül-ma* a native woman. — *yül-mi* 1. = *yül-pa*. 2. countryman, compatriot *Do.* — *yül-méd* 1. improper, not in its place C. 2. *räi-snañ yül-méd btän-du ysol Glr.* was explained: what has no place in my mind, what I do not know or understand, I beg

you to teach me. — *yül-tso* village, borough, = *grön-tso*. — **yul-tso-d-zum-Kan** *W.* land-surveyor, engineer. — *yul-yzu* v. *žis*. — *yül-bzän* fair weather (s., yet cf. *yül-nän*. — *yül-yod-pa = yül-can* C. — *yül-len* the mode of forwarding letters from village to village, instead of expediting them in longer and regular stages. — *yül-bäd* geography or topography. — *yül-sä* dwelling-place, habitation *W.* — *yül-srid* government of a country *Schr.* — *yül-sred = yül-la död-pa* attachment to one's native place, the love of country and of home, *Mil.*

ཡུལ་ཏ་ yül-ba, less corr. spelling for *nyül-ba Tar.*

ཡུལ་ yus 1. boasting, bragging, puff, *yus če don čuñ Mil.* much bragging, and nothing in it, *yus če des čuñ Mil.* one that boasts much, and knows very little; *yus brjöd-pa, byed-pa* to boast C. — 2. pride, *koñ yus ma če žig* do not take too much pride in your heart *Mil.*; *lās-la byas yus čé-na nā-so čuñ* the more a man is pleased with himself after his deed, the less (real) happiness. — 3. blame, charge, accusation *Schr.* (?), false accusation *Sch.* (?), *yus byed - pa* to charge, accuse *Schr.* — 4. ardour, fervour, transport, *dād-pai yūs-kyis* in the fervour of devotion, e.g. to shed tears, to fall down on the ground *Ph.* — 5. *yus čud - pa* to fasten one cord to another, to knit or join things together *Sch.*

ཡེ་ ye, 1. C. s.: 'yé-ma beginning and eternity, ye-lān eternal'. This word is known to me only as an adv., completely, perfectly, highly, quite; *yé-nas* id.; *ye-dag* quite clean, *ye-rdeds* quite perfect, *yé-nas bzäi-po* altogether good; with a negative following, not at all, *ye ma död* I felt no inclination at all, *ye ma žig-par dug Mil.* he was not hurt at all, *yé-nas mi byed dgos* that is not to be done by any means; *ye-šes* (vulgo *Ld.* "i-šes") རྒྱལ་, the perfect, absolute, heavenly, divine wisdom; less frq. resp. *ye-mkyén*; *ye-šes lia* the five kinds of divine wisdom, of which, acc. to some, every Buddha is possessed, acc. to others, only Adibuddha; *ye-ān*, in a great measure at least, is inherent

to all great saints and divine beings; it will suddenly break forth from the bodies of the terrifying gods in the shape of fire, which puts the demons to flight *Glr.*; *rañ-byññ ye-dés* the self-originated wisdom occasionally is personified in a similar manner, as Wisdom is in the Proverbs of Solomon; in later times this conception coincides in the popular mind also with *stoni-pa-nyid*. — 2. province. for *yin Glr.* 75. — 3. province. for ... am, *Kiyed bla-ma-can gró-ye Mil.* are you going to the Lama? — 4. in comp. for *ye-dés*, v. *ye-tig*. — 5. num. figure: 114.

ཡ་ཏིག་ *ye-tig Sch.*: 'the trace, line, or manifestation of divine wisdom'.

ཡེངས་ *ye-dāns Bal.* for *nyid-rān*, you, the pronoun of polite address.

ཡེངས་ཁྲོག་ *ye-bróg* a contagious disease *Cs.*; acc. to oral explanation: injury inflicted on the soul, harm done to the mind, which may take place in 360 different ways *Mil.* —

ཡེངས་ *ye-rān* n. of a city, next to Khobom (Katmandu), the first in Nepal *Mil.*

ཡེར་ *ye-ré* v. *yér-re-ba*.

ཡེ་ཤུ་ *ye-shu* Jesus *Chr. Prot.*

ཡེགས་པ་ *yégs-pa* rough, shaggy, hairy *Cs.*

ཡེན་པ་ *yén-ba* v. *nyén-ba*.

ཡེད་པོ་ *yéd-po* province. for *yág-po*.

ཡེན་ *yen*, prob. only in *yén-la* joined to *ytón-ba* and synonyms, to bestow liberally, amply, plentifully; *zas dan spyód-lam yen-la rtad-par bya* food and exercise should be amply provided for *Lt.*

ཡེར་ *yer Lt.* = *nyid-yer* q.v.

ཡེར་པ་ *yér-pa* *ryág-tu yér-pa zig mdzād-nas* to raise one's hand with the palm turned upward, as a gesture of (willingly or respectfully) offering, *Mil.nt.* (This term might perh. be applied to the 'waving' of the wave-offerings, ordained by the Mo-saic law.)

ཡེར་པ་ *yér-ba* sprinkled, sputtered, spouted(?) *Sch.*

ཡེར་པ་ *yér-re-ba* pure, clear, genuine, unadulterated *Mil.*; *sño ye-ré* a pure blue, *dkar ye-ré* a pure white *C.*

ཡེལ་ཡེལ་ *yel-yel, Pth.* frq., e.g. *mdāns yel-yel, sems-dgā yel-yel* clear, light, bright or something like it(?).

ཡེས་མས་ *yes-més* ancestor *Sch.*

ཡོ་ *yo* numerical figure: 144.

ཡོ་ག་ *yó-ga Sak.* = *rnal-byór, yó-gi = yó-ga-pa, yó-gi-ni = yó-ga-ma*; more about this word v. *Williams Sak. Dict.*

ཡོ་པ་ *yó-ba* 1. adj. and sbst., oblique, sloping, slanting, awry, crooked; obliquity, slope, slant; *ñuñ - yó - ba* a little slanting, crooked *Glr.*; *ka yo* the mouth awry *S.g.*; *yón-po*, col. **yón-te*, adj., id.; *yo srón-ba, yón-po berān-ba, Lezz.*, to make the crooked straight; **zām-pa yon-yón cō dug* W. the bridge is unsteady, swings to and fro; fig. twisted, distorted, perverted, erroneous; *yon-dpyad* wrong interpretation, false judgment; going crooked ways, deceitful, crafty, and abst. crookedness, deceitful dealings *Cs.*; more frq. *ygo*. — 2. everything, altogether. whole (?) *Sch.*

ཡོ་བླ་ *yo-byād*, tools, implements, chattels, household furniture, necessities, *tsō-bai* necessities of life; *mčod-pai* requisites for sacrificing; *yo-byād sbyór-ba* to procure the needful, to make preparations *Dzl.*; *yo-byād tams-čād-kysis* (or *bzān-pos*) *stōb-pa Tar.* to provide a person with everything necessary, to fit out well; *yo-byād srēl-ba* id. (?) *Sch.*; *yo-byād-kysis brāl-ba* to be in want of the needful; *nor phyugs yo - byād* money, cattle, and furniture, as a specification of property.

ཡོ་འོག་ *yo-bōg Wāñ.* n. of a tree, which by the Lamas of Sikim is stated to grow in Tibet; *Sch.*: elm, and in another place: *rñi yo-bōg* linden-tree, less prob.

ཡོག་ *yog* 1. col. but also sometimes in *B.*, for *og* below, down stairs, *yog - Rāñ* ground-floor; cellar. — 2. v. *ryōg-pa*.

ཡོག་པོ་ yóg-po 1. *Sch.* yóg-mo, *W.* yóg-tii, pole or stick for stirring the fire, poker *Mil. nt.* — 2. *v.* yýóg-po.

ཡོག་པའི་ yóg-pa'i one that is wetting his bed *Sch.*

ཡོང་བ་ yón-ba, pf. yonis, used throughout Tibet (except in Balti, where they say "ón-čas"); not unfreq. also in later literature, for ón-ba to come; *Sch.* has also yón-čad (-tsad?) time and place of coming, and yón-yé ever before, at all times (?).

ཡོང་ན་ yóns, all, whole, ngo-nag yóns-kyi rje *Glr.* lord of all the black-haired (i.e. of all men); yóns-du, tsal-gyi po-brin *Mil.* the palace in which all wish to meet, n f.; yóns-su adv. wholly, completely, altogether, yóns-su dág-pa quite clean, yóns-su wán-ba to give up entirely; yóns-su bsád-de quite lost in perverseness; generally, universally, zes yóns-su grágs-so *Glr.* so he was universally called; yóns-grágs-kyi bu čen bzi *Mil. nt.*, four disciples, followers, of universal fame; sdug-bańál-las yóns - su ma gról-la *Stg.*, seems to mean: he is not yet quite delivered; cf. however yé-nas with a negative. — yóns-gráb the absolute, what is independent and complete in itself *Was.* (202). —

ཡོད་པ་ yód-pa, resp. and eleg. mčis-pa 1. to be, = yin-pa, gygu yod *Dzl.* it is deceit, humbug; often with the termin., like dág-pa, dúd-pa ltá-bur yod *Glr.* it is smoke-coloured; stn-tu mčün-par yod dág-pas *Glr.* as they are very intimate with each other; with a participle joined to it (or a gerund, vulgo, esp. in *W.*), gró-ba yod it is becoming, growing, getting *Pth.*; sár-pyogs-su bstán-pa yod it is pointing towards the east, stál-nas yod he gives, has given; brtaig-nas yod he is building, he was building; *léb(a)-te yod* *W.* he is (has) come; with a root often pleon.: nas bāngs yod Kyod-kyis Kol čig *Mil.* I have been splitting (the tree), do you carry it away now; nian čen-po byas yod *Glr.* he has been committing a great evil; son yód-pas *Pth.* as he was gone. — 2. to be in a certain place, der rdzín-bu čig yód-pai náń-na *Dzl.* in a pond which

is in that place; nai yul-mi-las bú-mo yólp-pa-rnam *Dzl.* the girls that are among my subjects; *de náń-na yód-kan tsuń-ma* *W.* all that is in it; yód-sa, pop. for gáń-na-ba, place of abode. — 3. to exist, to be on hand, bde-ba yod ma yin *Pth.* no happiness exists; čán-zad yod kyań srid-kyis *Dzl.* as possibly a little might still be on hand; 'é yod is, or are there (even now)? *Glr.*; snán-ba yód-pai dus-su *Thgy.* whilst there is day-light. — 4. with genit. or dat. for to have (like the Latin *est mihi* I have): sú-la - an yod ma yin *Pth.* nobody has . . .; rgyál-po-la dúd-pa čen-po yód-par dug the king seems to have yet a great wish; rgyál-moi yýóg-mo čig yód-pa de *Pth.* a maid-servant whom the queen had; so in a like manner without a case: gri čig yód-pa de *Mil.* the knife which he had about (him); yód-pa *Thgy.* the things which one has, tā ἰνὰρχοντα; křón-pa dom bču-dgu yód-pa *Glr.* a well having a depth of 19 fathoms. — 5. yód-par gyur a fut. of yód-pa shall or will be. b. to originate, appear, bdnis-pai čul-du da-rin yari yód-par gyur-nas *Dzl.* as in the place of (the gold-pieces) that were taken away, always new ones appeared. c. to get, receive, kři ydugs kyań yód-par gyur čig *Dzl.* the throne should also receive a canopy! yód-par byéd-pa to beget, produce, effect, frq., bu yód-par gyis čig *Dzl.* get her a child!

Comp. Cs.: yod-pa-nyid existence, yod-min - nyid non-existence; *Sch.*: yod - tdn 'thoroughly clear'; yod-tód yin 'it has the semblance of being' (?); yod-med a. being and not being, yod-méd go-bzlog snari optical illusions, when one imagines to see what is not existing, or the reverse. b. in *W.* yod is also used merely to give force to med, as *yod med* there is not at all . . .

ཡོན་ yon 1. gift, offering, of free will, to priests and mendicant friars, frq., zds-yon a gift consisting in food, yon búl-ba to bestow a gift, to bring an offering; yón-du búl-ba to present as a gift; fee, snuńs-yon physician's fee *Cs.*; yon sńd-ba to bless the gift received, to return a blessing for it. — 2. = yon-tan.

Comp. *yón-mčód* 1. = *yón-bdag* *Glr.* 2 for *yón-bdag* *dan mčód-nyas* *Mil.* dispenser (of gifts) and priest. — *yón-bdag* vulgo and in more recent literature for the *shyín-byag* of earlier writings, dispenser of gifts, entertainer, host, in point of fact identic with house-owner, citizen, farmer, and also at the present time used in that sense without any religious bearing; it is also the title generally used by mendicant friars in their addresses, something like 'your honour'. — *yón-nyas* the receiver of a gift *Cs.*

ཡོན་ཏན་ *yón-tan* ལྷ་ (opp. to *skyon*) 1. good quality, excellence, valuable properties, e.g. the medicinal virtues of plants; also acquirements, accomplishments, attainments, *yón-tan slób-pa* to learn something useful *Pth.* and vulgo; ལྷི་བུའི་ *yón-tun yin Dzl.* for that you are indebted to the boy, this is the boy's merit; property, quality, in gen., e.g. the different tastes and effects of medicines *Med.*; also mystic or fantastic properties *Glr.* — *bdag blus kyañ yón-tan med Glr.*, even if one would ransom me, it would be to no purpose, not worth while; ལྷོད་(པམ་) *yón(-tan)* v. ལྷོད་པམ་; *pan-yon* v. *pan-pa*. — 2. num.: 3.

ཡོན་པོ་ *yón-po* v. *yó-ba*.

ཡོབ་, རོབ་ *yob, ob, stirrup Cs.*; *yob-gón* in-step of the foot *Cs.*; *yob-lèags* 'the iron of the stirrup' *Cs.*; *yob-čén* = *yob Cs.*; *yob-lag* stirrup-leather *Cs.*, *yob-mfil* the footing, *yob-lün* (*Sch.* *yob-lón*) the hoop of the stirrup.

ཡོབ་པ་ *yób-pa* v. *gyób-pa*.

ཡོམ་པ་ *yóm-pa* *Cs.* vb., adj. sbst., to swing, totter, tremble, to be unsteady; swinging etc., the swinging etc.; *yóm-po*, adj., *yom-yóm* *Pth.*, *yóm-me-ba* *Mil.* id.

ཡོར་ཤི་ *yór-po* 1. dull, heavy, blunt *Cs.*; *Tar.*: *yór-yor-ba*; but the expressions *tom-yór* shaking, tottering, trembling, like an old man *Mil.*, and *miy-yór* mirage, seem to indicate that the proper signification is trembling. — 2. oblique, slanting, *C.*

ཡོར་ཤི་, ཡོར་མ་ *yól-go, yól-ma* earthenware, crockery *Schr.*, *Cs.*,

dkur-yól china-ware, porcelain, frq.; *yól-gór* cup, bowl, *Sch.*

ཡོལ་པ་ *yól-ba* I. sbst. curtain, *yól-bas bré-ba Glr.* to stretch a curtain over; *yól-ba ten-pa Glr.* to draw a curtain; *yól-ba yčod-pa* to close the curtain (of a door), *yól-ba byéd-pa* to open it *Cs.*; *dar-yól* silk-curtain, *ras-yól* calico-curtain; *ago-yól* curtain before a door. — II. vb. 1. to be past, *nyi-ma-pyéd yól* mid-day is past, it is afternoon (about 2 o'clock) *Wdk.* (v. *nyin-zdag*); *srod yól son* the evening-twilight is gone, it is complete night (about 11 o'clock) *C.*; *nyi-ma yól-la kad* day is almost over, evening is drawing on, *Dzl.* སྒུལ་, 6; *dus-las yól-ba* to be past, both impers., it is past, it is over, and pers., he is past his prime, old, decrepit *Dzl.*; *rtuñ dan čar dus-las mi yól-bas* wind and rain setting in and ceasing at the proper time *Dzl.* — 2. also *gyól-ba C.*, *byól-ba*, *byól-ba* to evade, shun, to go not to a place, *miy yól-ba* to look away; **li-yól čén-po yin** he is very shy of work, averse to labour *C.*

ཡོར་པ་ *yos*, 1. slightly roasted corn, mostly barley or wheat, which on account of its transportability is generally taken by travellers along with them, as their fare on the road; fresh prepared it is much relished by the people; *brás-yos* rice, thus prepared *S.g.* — 2. hare, but only as an astronomical term, *yós-lo* the hare-year.

གཤམ་ *gyag, gasar*, the yak, *Bos grunniens* (reckoned by the Hindu among the antilopes), fem. v. *brí-mo*; *pa-ryág* male yak; *pa-ryág* uncastrated yak-bull; *gyag-rá* horn of a yak, also n. of a plant, *Morina l.d.*; *gyag-rog-zol-čén* a very long-haired, shaggy yak *Sch.*

གཤམ་ *gyan* 1. *Skt.* शी, synonym. *āpal*, happiness, blessing, prosperity, *gyan čags* blessing comes (from), grows (out of), *nif.* *Mil.*; *čor* it departs, it is gone; *gyan-skyob*, *gyan-gyags* *Schl.* 263, **yan-čug* *W.* a calling forth of blessing, sacrifices and other ceremonies performed, in order to secure happiness and prosperity. — *gyan-škar* propitious stars or aspects; the lunar mansions no. 6

གཡང་ཏི *gyan-ti*གཡས་པ *gya-spa*

to ག་ v. *rgyu-skär*. — *gyan-käg* beggar's bag of the Lamas. — *gyän-can* happy, blessed, prosperous, *gyan-méd* the contrary. — *gyan-yig* a written benediction *Glr.* — *gyan-lhá* a deity of the Shamans, dispensing happiness *Sch.* — 2. gulf, abyss, gen. *gyän-sa* also *gyan-yzän*; *ji-tam méo bzin gyän-sa* *če* so high as you stand, so deep is the gulf; *lus gyän-du ytön-ba* to plunge, to precipitate one's self *Dzl.*; *gyän-du* or *gyän-la ltün-ba* to fall down *Dzl.*; *mčön-ba* to leap *Glr.*; *nän-son-gi gyän-la kor Pth.* he totters on the brink of the abyss of hell; *gyän-sa-las dzin-pa* to snatch from the abyss, to save *Thgy.*; *brag-gyan-yzär* rocky precipice *Mig.*

གཡང་ཏི *gyan-ti* *Sch.*: 'the precious stone chas'.

གཡང་ཆེ *gyan-tsé* *Mil.* nt., *C.* a bowl or cup of clay or wood.

གཡང་ལུགས *gyan-lügs* *C.* also *yan-lüs*, = *yzän-gos* skin of an animal, used for clothing; *Mil.* also fig.: *bzöd-pai gyän-lügs gyon* he wrapped himself in the mantle of patience; *gyän-yzi* *Lex.* འཇིག, skin of an antelope, the customary couch of the members of religious orders; also skin, couch, covering, in general *Pth.*

གཡན་པ *gyän-pa* *Lezz.* w.e. *Sch.*: a cutaneous eruption, akin to the itch, which is said to invade any part of the body, and to be combined with a copious discharge of matter; hereditary, and not contagious.

གཡཔ *gyab*, *gyab-pa*, *gyab-mo* v. *yab* etc.

གཡམ *gyam* *Sch.*: 'the following a good or bad example, with the respective consequences (?)'.

གཡམ་པ *gyäm-pa* *Sch.*: 'a certain stone'; **yam-pän** *W.* a slab of slate, roof-slate, for *gya-spän*.

གཡལ *gya* 1. rust, incorr. verdigris; *l'ags-gyd* id.; *l'ags gya čags* *Lt.* iron rusts; **ya kor*, or *juä*, or *yon** *W.* id.; **ya čäd-č** *W.* to scrape the rust off (from metals), to clean, polish; *gya-däg-pa* freed from rust, clear, polished, e.g. a mirror; *gyä-pa* rusty *Sch.*; fig. for infection, contamination *Mil.*;

gya drül-ba to be mouldy *Sch.* more corr. to get rusty, to get covered with foul extraneous matter; *lčö-lu gya-drül byed* *Lt.* the tongue gets furred. — 2. also *gyä-ma*, vulgo **yā-män**, slate, slab of slate; *gya-spän* 1. id. 2. *Ca.* also off of vitriol, sulphuric acid (?) 3. in *C.* verdigris; *gya-tig* 1. a line drawn with a slate- or lead-pencil. 2. slate-pencil, lead-pencil, also *gya-smüg*. 3. bolt, bar, *gya rgab-pa* to bolt, to bar, *gya pyé-ba* to unbolt, to unbar; *gyä-tir = gya*; **dzän-ya** *C.* pin. — 4. v. *gyä-ba*.

གཡལ་གྱིས་ *gyä-kyi-ma* *Lt.* n. of a plant, in *Lh.* a small high-alpine *Saus-surea*.

གཡལ་བ་ *gyä-ba* 1. to shrink, to start up, in consequence of a sudden irritation, tickling etc., to shudder, *skyt-gya-ba* id. *Mil.*; *W.*: **ya čüg-č** to cause to shrink or start, to tickle, *Ca.* also: *gyä-ba* to feel a horror. — 2. to itch, *dei lus gyä-bas* *Dzl.* because he felt an itching.

གཡལ་ལ་ *gyä-ya* *C.* **yā-ya** yes! in speaking to inferiors.

གཡལ་མི་ *gyä-lä* maple *Sik.*; the dried leaves of it are said to be boiled by the poor instead of tea.

གཡར་དམ་ *yar-däm* *Lex.*, oath (?) *Sch.*

གཡར་བ་ *yar-ba* to borrow, to lend; to hire; with reference to money, only provinc. (*Lh.*, *Ts.*); *po-bran-nas mār-me yār-te* *Glr.* having borrowed a lamp in the castle; *ymas-tün yār-ba* *Tar.*, *C.*, **dän-sa yār-č** *W.* with *la*, to ask for reception, night-quarters; *kän-pa yār-mkan* lessee, tenant, lodger; *yar byed-pa = yār-ba* *Sch.*; **fan-yār čö-č** *W.* to succour a person by an advance of money; *pä-yār* step-father, *ma-yār* step-mother, *bu-yār* adopted child; *gyār-po* credit for what has been lent, advanced; **yār-po tän-č** *W.* to lend, a thing, *Schr.* to let, lodgings.

གཡར་ཚུས་ *gyar-tsus* food, nourishment, victuals *Sch.*

གཡས་པ་ *gyäs-pa* right, *gyäs-ma* the right hand, *gyäs-na* on the right (hand), *gyäs-su* to the right, *gyäs-nas* from the right;

myi-yyds the right eye, *lag-yyds* the right hand, *rkan-yyds* the right foot; *yyas-nos*, *-jyógs*, *-lógs* the right (hand) side: *yyas-yón* right and left; *yyas-yyón-la* *lé-ba* to look all round; *yyas-rú* 1. the right wing. 2. p.n., district in Ts.; **Yé-ru tsán-po** n. of the principal river in Tibet v. *tsán-po*.

གཡི་, དཔྱི་ *ryi, dbyi* lynx (Cs. erron. ermine).

གཡིག(ས)་བ་ *ryig(*)-pa* to be hindered Cs.; *Lex.*: *ryér-mas ryiys-pa?*

གཡུ་ *yyu* turkois, *mdin-yyu* the front-turkois in the head-dress of females; *irú-yyu* little turkois-stones; *yyui* frq. for turkois-blue; **yyu-dán** W. the ril' n on which the turkois-stones of the head-dress are fastened; *yyu-mtso* a blue-glittering lake, po. *Mil.*; **yyu-zún-men-tog** forget-me-not *Sp*; *yyu-rúl* a mane of turkois-colour *Glr.* — *yyu-rúu* for *yyui-druu* *Glr.*

གཡུག་པ་ *yyug-pa*, incorr. spelling for *dbyug-pa*.

གཡུང་རྩུ་ *yyui-druu*, སྐྱུ་མཁའ་ (also *ya-saü*), the cross crampones རྩུ་, the principal symbol of the Bonpos, but also much in favour in Buddhist mysticism and popular superstition: *yyui-druu-pa* = *bón-po*; *yyui-druu dyón-pa* the Buddhist monastery Lama Yurru in Ladak, v. *Cunningham*.

གཡུང་བ་ *yyui-bu* tame, opp. to *rgod*.

གཡུང་མོ་ *yyui-mo* (*Lex.* རིམ་མཁའ་, a libidinous woman), (s. : 'a woman having always the menses'.

གཡུར་ *yyur* 1. sleep *Sch.* — 2. v. *yyul-ka*.

གཡུར་བ་ *yyur-ba* *Lex.*, C. also **yór-ba** to droop, to hang or sink down, of fading flowers etc.; *yyur zá-bu* *Lex.* w.e.; *Sch.*: what has become ripe and eatable.

གཡུལ་ *yyul* *Schr.*: army; Cs.: battle; neither of the two meanings appears to be quite exact (cf. *lmag*); prob. both *yyul* and *yyul - nó* denote an army facing the enemy and ready for battle; *yyul-las rgyál-ba* and *pám-pa* to conquer and to be conquered frq.; *yyul gyül-pa* *Do.*, *spród-pa* *Do.*, *Pth.*, *sáb pa* to fight, strive, struggle, *dan* with;

yyül-du or *yyul-nor zágs-pa* to go to battle *Do.*; *yyul dóm-pa* to prepare for battle *Lex.*; *ang lñai yyül-nó zlog-pa* to repulse the warlike host of the five poisons *Mil.*

གཡུལ་ཁ་, གཡུལ་འབྲུག་ *yyul-ka, yyul-tag* thrashing-floor; both these words appear to be not everywhere current, but provinc., cf. *ko-yyu*; *yyul-ka yógs-pa* *Sch.*, **yi r jhè'-pa** C. to thrash.

གཡེན་བ་ *yyén-ba* less frq. *yén-ba*, pf. (y)*yén*, to move a thing softly to and fro, e.g. an infant on one's arms, to lull it to sleep *Thgy.*; esp. with reference to the water: *čus yyéns-te* moved by the waves to and fro *Dzl.*; fig. to run to and fro, hunted hare *Ma.*; to stream into, to overflow, *yyul-káms-su* a country, to inundate it, of floods, hostile armies etc. *Ma.*; to rummage, turn over, *dpe-rnams* books *Mil.* — 2. to turn off the attention, to disturb the mind, *rgyál-po spyan yyéns-pa dan* *Glr.* the king looking away, directing his attention to something else: *sems bdud-kyis yyéns* *Mil.* the soul is disturbed by the devil; *čos dód-pa-rnams yyéns-par byéd-pa* *Thgy.* to put out or confound those that are seeking religion; *ma-yyéns-par nyón* *čig* now be all attention! *yyén-ba, yyéns-pa sbst.*, inattention, wandering, absence of mind, *yyéns su jüg-pa* *Thgr.* to give one's self to inattention; adj. *rndm-par yyéns-pa* very absent, wandering; *rndm-par mi-yyén-ba* or *-yyéns-pa* quite attentive, not to be disturbed by anything, inexcitable, a character in which Buddha excels, and which every one of his followers must strive to attain. — 3. sbst. *yyéns-pa* diversion, pleasure, recreation, **yán(s)-pa-lu čä-čé*, resp. **fug-yán(s)-la (s)kyód-čé** W. to take a walk, **yán(s)-pa sé-čé** W. to be playful, like children, kittens etc.; jest, joke, **yün-pa man, don-dám yin** W. I am not joking, I am serious; **yán(s)-pa-čan** W. jester, buffoon; *yéns-dod-kyi ka-kram ma yin* *Mil.*, these are no falsehoods spoken in jest. — *yyéns-ma*, a wanton female, prostitute *Sch.*

གཡེན་ཡ་ *yyen? yyen-sbyór-bu* *S.g.* to calumniate *ni f.*

གཤེས་པ་ *gyém-pa*

གཤེས་པ་ *gyém-pa*, *Lex.* **མི་མ་འདོད་པ་**, being untrue in one's dealings, acting wrongfully, which also my referees confirmed to be the general import of the word; in books, however, it is usually joined to *dód-pas*, or *dód-pa-la*, adding *lóg-par*, as: *dód-pa-la lóg-par gyém-pa*, or it stands alone as in *gyém byéd-pa*, signifying 'to commit adultery, fornication' *Dzl.* and elsewh.; *log-gyém* sbst. —

གཤེས་པ་ *gyér-ka* (vulg. **er-ka*), bell, set of bells, or peal *Glr.*

གཤེས་པ་ *gyér-po* wise, prudent, circumspect, thorough-going *Sch.*

གཤེས་པ་གཤེས་པ་ *gyer-bág* *Lex.*, *Sch.*: a light, luminous place.

གཤེས་པ་ *gyér-ma* *Med. frq.*, Guinea pepper, *Capsicum W.* **nyér-ma**; *gyer-tsin-pa* medicinal herb *S.g.*

གཤེས་པ་ *gyél-ba* 1. to be idle, lazy, slothful; idleness, laziness; *gyél-ba-méd-par* incessantly, continually, e.g. to pray, to guard *Mil.*, *S.O.* — 2. *füg* *gyél-ba* resp. to forget *W.*

གཤེས་པ་ *gyo* (rarely *yo*) craft, cunning, deceit, more frq. *gyo-sgyü*, *gyo-zöl*; *gyó-čan* crafty, deceitful, *gyo-méd* honest, *gyo byéd-pa* to deceive.

གཤེས་པ་ *gyó-ba* I. vb., pf. and imp. *gyos*, 1. to move, to cause to change place; to be moved, agitated, shaken, *ynam sa gyós-so* heaven and earth were shaken *Dzl.*; *des ni sa di gyó-bar gyur* thereby the earth may be shaken *Do.*; to bend, incline, tilt, e.g. a vessel; **zúg-po yos ton** *W.* make a bow! *sku gyós-par gyúr-to* the image began to move *Glr.*; *sa-gyós* earthquake; to begin to move or to march *Ma.*; *tugs-rje ytin-nas gyós-pai rtags* it is a sign that his heart is moved by grace *Mil. nt.*; *dgé-bai pyós-la du-tés cün-zad kyan ma gyos* he did not allow the least virtuous impulses to rise (in his heart), he kept down every sense of virtue; *gyó-ba* partic., continually moving, restless, uneasy, of the mind *Mil.*, *mi-gyó-ba* unmoved, immovable, n. of Siva and of other terrifying deities *Glr.* (cf. **ལྷ་མོ་གྲོ་ལོ་** *Will*) — 2. to prepare, victuals for the table *gyós-*

subyéd-pa id.; *gyós-kan* kitchen, bake-house, *gyós-mkan* baker, cook.

II. sbst. moveableness, mobility, *yán-zin gyó-ba-nyid* an easy mobility *Wdi.*

གཤེས་པ་ *gyog* (v. *yog*, *og*) *Tar.* and elsewh., usually occurring in the more definite form *gyóg-po*, servant, man-servant, *gyóg-mo* maid-servant, female servant, waiting-maid; when distinguished from *kól-po*, *kól-mo* and *bran*, it denotes a higher degree, e.g. *gyog-mo nyis* two waiting-maids and besides 500 *kól-mo* maid-servants *Pth.*; *gyóg-po dan yán-pyog dan nyin-pyog* servant, servant's servant, and the servant again of these *Pth.*; *mi gyog byéd-pa* to be in a person's service, to obey a person; *dpon-pyog* master (mistress) and domestics, master and attendants, frq.; *nad-pyóg*, a nurse, one that tends sick persons *Dzl.*; *gyog-kór* attendants, e.g. *gyog-kór bcu-drug* attendants and retinue of 16 persons, *kór dan gyog* id.

གཤེས་པ་ཅན་ *gyog-nañ-zán* a house-servant *C.* —

གཤེས་པ་ *gyóg-pa*, pf. and imp. *gyogs*, rarely *yóg-pa* 1. to cover, *bu gós-kyis gyóg-pa* to cover a child with a garment *Dzl.*, *mgó-la rdzad-ma gyóg-pa* to cover one's head with a pot *Glr.*; also: *rdzad-mai mgó-la drá-bas gyóg-pa* to cover the opening of a pot with a wire grate *Glr.*; *pyis págs-pa gyogs* the external cutaneous covering appears (in the embryo) *S.g.*; *ri-mgo ka-bas gyogs* the hill-tops were covered with snow *Mil.*; to pour over or upon, to cover in pouring, *Krád-gis* with blood *Dzl.*; to overlay, with gold *Dzl.*; to sprinkle over, besprinkle, **sig-pa-la fág** *W.* the wall with blood; to strew over, **ká-la gog-tát** *W.* ashes over the snow. — 2. to pour away, to throw away; so *W.*; the people in *W.* understand the words *Dzl. GG*, 6: **ma gyós-pai lhág-ma** the rest which has not been thrown away, whereas others, e.g. the people of Sikkim explain it: the rest that has not been taken possession or care of.

གཤེས་པ་ *gyogs* 1. cover, covering, *ngo-pyógs* *Lex.* covering for the head, cap; also fig. and po. for self-delusion, self-de-

ception (prop.: a veiling of the head) *Mil.*; *stei-gyögs*, *stod-gyögs* upper-garment, mantle, toga, *smad-gyögs* trousers, breeches *Tar.* — 2. *cover, envelope, gyögs-čan* having a cover.

གཤིང་ *gyod* (. the large intestine, colon.

གཤིན་ཅན་ *gyön-čan Pth.*; *Cs.* = *gyö-čan* crafty; perh. also fornicator, as *gyön-ma*, acc. to *Lex.* and *Sch.*: harlot.

གཤིན་པ་ *gyön-pa* left, *gyön-ma* the left hand, *gyön-na* on the left, to the left, *gyön-du* towards the left, *gyön-nas* from the left; *gyön-lögs* the left side or hand, *gyön-läg-byed-pa* *Pth.* left-handed, *gyon-rü* *Sch.* the left wing, of an army.

གཤིབ་པ་ *gyöb-pa*, pf. *gyöbs* to move about, to swing, brandish, *gyög-pa* the wings; *rkan-läg gyöb-pa* to kick, to strike, with the arms and legs.

གཤིང་མོ་ *györ-mo* 1. sail, *gyor-yöl* id *Cs.*, *gyor-ñi* sail-yard *Cs.*, also mast, in a rather obscure description of a ship in *Zam.*, where the sail is called *dar*, cloth. — 2. wave, billow, *gyä-mtsoi* *Glr.*

Note. Tibetan writers knowing of ships and navigation about as much as a blind man of colours, the obscurity of passages relating to such matters may easily be accounted for.

གཤིང་བ་ *györ-ba* 1. v. *gyür-ba*. — 2. v. *gyär-ba*. — 3. v. *yor*.

གཤོལ་བ་ *gyöl-ba* v. *yöl-ba*.

གཤོས་ *gyos* 1. prov. for *yyas*, in *yyos-ñkor* circumambulation from left to right (so that the right side is towards the person or object that is reverentially to be saluted) *Wdā*. — 2. v. *yyo-ba*.

ར

ར་ 1. the consonant *r*, always pronounced with the tongue. — 2. num. fig.: 25.

ར་ *ra* stands for: 1 *rā-ba*, 2. *rā-ma*, 3. *rā-mda*, 4. *rā-ro*.

ར་ *rwa* (cf. *ru*) 1. horn *W.* **rā-ñö** id. — 2. sting e.g. of the scorpion. — 3. *Sch.*: 'the inward side, the horn-side, of a bow'. — *rwa-čan* horned. — *rwa-snyin* the pith of a horn *Cs.* — *rwa-myüg* 'the first germ of seed that appears after sowing' *Cs.*; *rwā-rtsa* 'the root or bottom of a horn' *Cs.*, *rwā-rtsa* 'the top or point of a horn' *Cs.*, *rwā-tsū* *Sg.* (?).

རབན་ *ri-gan*, in comp. *rag*, brass, *rā-gan-gyi būm-pa*, *rag-būm* brass cup, can, vessel, *rag-dñā* a brass trumpet; *rag-skyā* *Sch.*: white-copper, packfong, German silver.

ར་ལོ་ *rā-yo* hoof, claw *C.*, *W.*

ར་ཉེ་ *rā-nye*, province. for *ñā-nye* lead.

ར་མཉེ་ *rā-mnye* an officinal root *Med.*, *Sch.*: carrot.

ར་དི་ *rā-ti* *Cs.*: 'a small weight, a drachm (60 grains)'; out *ར་ཉི* (not to be found in *Will.*) is prob. the Hindi word for *रुक्मिका*, the seed or grain of *Abrus precatorius*, as a weight about = 2 grains.

ར་མངའ་ *rā-mda* help, assistance (*Cs.* also: companion, assistant), *rā-mda, bōd-pa* to cry out for help *Glr.*, *rā-mdar sbrōn-pa* *Cs.* to call (upon a person) for assistance, *ra dēgs-pa* *W.* **ram tāg-ñe** (cf. *ñabs dēgs-pa*) to help, to assist *Sch.*, *ra drēn-pa* id. *Mil.* nt.; *rā-mda-pa* helper, assistant *Glr.*; *rā-mdai dpuñ-tsōy* auxiliary forces or army *Cs.*

ར་ཐོང་ *ra-sdön* *Sch.* weeping willow.

རྩྭ་ ra-má n. of a medicinal herb *Wdi.* 166, = *agron-ñi* fir-tree.

རྩྭ་ rá-ba 1. enclosure, fence, wall, frq., esp. in *W.*, also the space inclosed by a fence, wall etc., yard, court-yard, pen, fold etc.; *rá-bas skór-ba* to inclose with a fence *Stg.*, *rá-čan*(?), *ra-lán* having an enclosure, fence, wall etc. *Cs.*; *smýug-mai rá-ba* bamboo-hedge, bamboo-fence, *tsér-mai rá-ba* thorn-hedge, thorn-fence, *ñiñ-gi rá-ba* wooden fence, fence of boards, pickets or rails *C.*; *rá-mo* id., *ra-mo-čé* a large pen or fold *Mil.* and *C.*; *kun-dga-rá-ba*, *kün-ra*, v. *kun*; *krims-ra* place of execution; *län-ra* garden with willow-trees; *nyág-ra*(?) wall of stones put loosely together *Ld.*; *rá-ra* stable or pen for horses; *rád-ra* 1. stone-wall. 2. circle of dancers; *rág-ra* v. *rags*. — *bá-ra* cow-house, pen for cows; *rtsig-ra* *Sch.*: wall round a court-yard; *brtsón-ra* v. *brtson*; *lúg-ra* sheepcot, sheepfold; *ñiñ-ra* v. above. — 2. the first of the three (or two) months of a season, *zla ra-ba*.

རྩྭ་ rá-ma (rarely *ra Glr.*) goat, she-goat, frq. — *ra-kyál* bag made of a goat's skin. — *ra-skyés* *Tar.*; *Sch.*: a gelded he-goat. — *rá-gu*, col. *ri-gu*, young goat, kid. — *ra-rgód* wild goat, = *ra-po-čé* *Cunningh.* *Ld.* p. 199. — *ra-túg* *S.g.* and *pá-ra* he-goat. — *ra-tóni* 1. a he-goat of two years *C.* 2. a gelded he-goat *W.* — *ra-dó*(?) thread made of goat's hair *W.* — *ra-lpágs* goat's skin. — *ra-pó* a gelded he-goat. — *ra-lúg* goats and sheep; *ra-ma-lúg* id., when a particular stress is laid on the impropriety of both species of animals being mixed together; also fig. of improper intermixtures. — *ra-sá* goat's flesh. — *ra-slóg* a coat made of goat's skins.

རྩྭ་ ra-méd infallible, certain, sure *Sch.*

རྩྭ་ ra-mo-čé n. of a plain near Lhasa where the Chinese wife of *Sron-btsansgampo* ordered a large Buddhist temple to be built *Glr.*; as a com. noun v. sub *rá-ba*.

རྩྭ་ ra-rí *Sch.*: *ra-rí-méd-pa* neither high nor low.

རྩྭ་ ra-ril treddles, dung of goats.

རྩྭ་ ra-rés = *rés-mos*, **skyid dug ra-rés yon.dug** *Ld.* good fortune and misfortune come by turns.

རྩྭ་ rá-ro 1. intoxication, drunkenness. — 2. intoxicated *B* and col.; *Sch.*: *rá-ro dán-po bag-méd-pa*, v. sub *bag* I. *rá-ro ynyis-pa glan-po-čé smyon-pa dan dra* drunkenness while continued resembles a furious elephant, *rá-ro rsum-pa ñi-ro dra* the end (of it) resembles a corpse; *ra ñi* or *sans*, also *rdans* (?) *W.* the drunken fit is over; *rá-ro-ba B.*, *C.*, *rá-ro(-čan)* *W.* intoxicated, drunk, *rá-ro-bar byéd-pa* to make drunk *Dzl.*, *rá-ro-ba-las sans-te* having come to one's self again after a drunken fit, being sober again *Dzl.*

རྩྭ་ ra-sa-ñjñul-snán n. of a Buddhist temple erected in Lhasa by the Nepalese wife of *Sronbtsansgampo Glr.*

རྩྭ་ rá-si *Hind.* rope, in *Lh.* hempen rope, and as such distinguished from *tág-pa*, rope made of goat's hair, which is the one most in use in Tibet.

རྩྭ་ ra-sid (Pers. رسيد), receipt, **ra-sid* *ñi-ked** money-stamp.

རྩྭ་ and རྩྭ་ rá-hu and *ra-hu-la* v. རྩྭ་ sgra-yčán.

རྩྭ་ rakta *Ssk.* blood, saffron, minium, cinabar *Mil.*

རྩྭ་ rag 1. sbst. v. *ra-gán*. — 2. adj. (*Sek.* *adhina*) subject, subservient, dependent, *rag lās-pa* or *lūs-pa B.*, *C.*, *W.*, **rag-lādom-pa** *W.*, with *la*, to depend on, *de kyód-kyi nūs-pa-la rag-lūs* that depends on your strength *Mil.*; *dbugs ritub-pa sems-la rag-lās-pa yin* breathing depends on the soul *Stg.*; *tsó-ba yčán-la rag-lās-ñiñ* as they depend on others for their lives *Tar.*; *Bhar.* 22 *kyod rgyal-srid byed-la rag-go Schf.*: 'regno operam nava?' — 3. *W.* for *reg*, *grags*, *dregs*, *sbrag*, v. *rag-pa*; *rag-čan W.* for *dregs-pa-čan* proud, haughty; for *grags-čan* famous; glorious, splendid; angry (?).

རྩྭ་ rág-pa 1. vb. *W.* for *rég-pa* to touch, feel, and in a more generalized sense

= *śōtr-ba* to perceive, to scent, taste, hear, see, e.g. **dān-mo rag** I feel cold, **dān-mo rag-ga** do you feel cold? (but **dān-mo dug** it is cold); **gō-la zug rag** (C. **rig**) my head aches; **tōg-ri rag** I feel hungry, **tōg-ri rdg-ga** are you hungry? **ñai miñ dōd-da rag** I hear my name called; **go kād-da rag** I perceive the door sticks; **i lūn-po kyē-ra rag** I see, the wind will carry that away; **go pē-te mi rag** the door seems to be locked. — 2. adj. *dark-russet, brownish, of rocks, horses W.

རྒྱ་མཚོ་ *rdg-ma* 1. *W.* adj. to the gerund **rdg-te** (*śbrdg-ste*): **be-rdg yu-dān** (lit. *yan*) **rdg-te** a fillet together with a strip set with turquoises. — 2. prop. n. of a village *Mil.*

རྒྱ་མཚོ་ *rdg-tse* stone in fruits *W.*

རྒྱ་མཚོ་ *rdg-da* a bead of a rosary, acc. to *Lid.* from རྒྱ་མཚོ་ *Elaeocarpus Janitrus*, the berries of which are used for such beads.

རྒྱ་མཚོ་ *rag-ti* n. of a country.

རྒྱ་མཚོ་ *rags* 1. dam, mole, dike, embankment, also *śu-rags*, *śu-lōn* — 2. any construction of a similar shape: *pāg-rags* (also *pāg-ra*) intrenchment, breast-work; *pūb-raga* stack, rick; *ñi-rags* stack of wood.

རྒྱ་མཚོ་ *rdags-pa* coarse, thick, gross, *lūs-kyi rnām-pa pīra-rdags-rnams Wān.* the more delicate and the coarser component parts of the body; *rags-pai dbān-du byā-na Wān.* reckoning one with another, on an average; rough, as in: *rdags-rtsis-su* by a rough estimate *Tar.*; *rdags-pai mi-rdāg-pa dan pīra-bai mi-rdāg-pa* the perishableness of the whole mass and of the single parts *Thgy.*; *yān-lag rdags-pa* prob.: strong, firm limbs *Pth.*; of Buddhas is said that they appear *rdags-pai tsūl-gyis* i.e. bodily, or substantially; *rags-ris byed-pa Sch.*: to work, mould, form, sketch etc. roughly.

རྒྱ་མཚོ་ *rai* 1. self *B.* and col. (*nyid*, with few exceptions, is, in *W.* at least, colloquially not in use) *na-rān kyod-rān* I myself, thou thyself etc., in col. language also = I,

thou etc.; sometimes the person is only indicated by the context, the pronoun I etc. being omitted; *rai-rag*, *rān-rnams* plur.; *rān-gi* my, thy etc.; *ñān-ma de rān-gi lūs-la dāgs-pas* this wife fond of herself, in love with herself *Dzl.* (yet cf. *de-rān*, below); *des rān-gi ma yīn-par rig-nas* he perceiving that it was his own mother *Pth.*; *rān-la rān-gis skra bād-de* shaving one's own head *Dzl.*; also in a gen. sense: *rān-bas nān-pa* an inferior person than one's self *Thgy.*, in like manner: *rān-las śē-ba Thgr.*; *rān-la bu mēd-na* if a man has no son of his own *Mil.*; *rān-gi srūn-ba* to keep, to guard one's own property *Thgy.*; **rai mi-dōd-pē kyen tsān-ma** C. all the disagreeable things that fall to one's lot; in compounds: *rai-sēms* one's own soul (opp. to *yān-lūs*) *Mil.*; v. also *drē-ba* extr.; *rai-rig rān-yāl rai-bde yūm* self-created knowledge, clearness, and happiness (the three fruits of the spirit) *Mil.*; *rai-srōg rān-gis yōd* you will take your own life *Glr.* — 2. spontaneously, of one's own accord, *zāl-zās rai-ñi-no Dzl.*; *rān-byon-pa*, *rān-byun-ba* originated of itself, v. below; *rai grōl-ba* 1. to get loose, come loose of itself. 2. to become clear or intelligible spontaneously, by intuition. 3. to save one's self; *rān-ār-ba* = *rān-grōl-ba* 2. — 3. just, exactly, precisely, the very, *de rān* the very same; *de rān yīn* so it is! exactly so! just so! **dha-ta rān** C., **dā-ñi rān*, *dāg-sa rān** *W.* just-now, **dī-rin rān* just to-day *W.*; already, *śid -mo rān* already early in the morning *Mil.*; barely, merely, the mere, the very, *ñā dan pīrad-pa rān-gis* by the mere meeting with me *Mil.*; *mi rān* a person travelling all alone, i.e. without baggage, horse or companion *Kun.*; *mo-rān* v. *mo*. — really, indeed, actually, truly (the verb being repeated): *mi-la-rās-pa de yīn rān yīn -nam?* art thou really that same *Milaraspa?* **yōn rān yōn-gyū yīn** C. he will truly or certainly come; even, *śdān-po rān byas* now they even hated him *Mil.*

Comp. *rai-skāl* a person's own share. — *rai skyu* (?) *tsūb-pa Sch.*: to act after one's own mind. — *rai-skyur* vinegar *Ca.* (?)

— *ran-ka* Sch. = *ran-bu*? — *ran-kóns* = *ran-kúl* territory, district C. (?) — *ran-ksé* one's own worth, affairs, necessities Sch. — *ran-grub* not made or produced by men, self-produced. — *ran-dga-ba* free, independent, *ran-dga-pa* an unmarried man Sch. — *ran-rgyál* 1. Stg.: = *ran-saṅs-rgyás*. 2. *ran-rgyál-gyis gró-ba* Sch.: to live after one's own option or pleasure(?) — *ran-rgyü* Sch.: 'die eigene Ursache, Selbstfolge' (?) — *ran-nó* one's own nature, *des-pa* to know Mil. — *ran-nyid* himself, herself etc., one's self Mil., *ran-nyid gról-ba* to deliver one's self Thgy., *bdud ran-nyid* the devil himself in his own person Tar. — *ran-tág* mill, water-mill. — *ran-mtón* pride, self-complacency, self-sufficiency Mil., Glr. — *ran-dón* one's own affairs, one's own profit, *ran-dón byéd-pa* to look to one's own advantage Do., *ran-dód* selfishness, v. *ran-rtsis*. — *ran-snañ* v. sub *snañ-ba*; Sch. also: self-born. — *ran-po* Cs. = *po-ran* an unmarried man. — *ran-bábs* v. *bábs*. — *rán-bu* 1. Cs. single, alone, *rán-bur* adv. singly, alone, without a consort. 2. Cs.: a single life (?). 3. Schr.: one's own child. — *ran-byün*, *ran-byön* self-born, having originated of itself, = *ran-grub* frq. *ran-dban* independence, liberty, *ran-dbán fób-pa* to become free Glr.; *yñs-la ran-dban-méd* they are not master of the place i.e. they are not free to choose the place Thgy., in the same sense, *gar skye ran-dban-méd* Mil.; **ran-wán jüg-pa** to set free C.; *ran-dbán-dan* free W. — *ran-bar* Cs.: 'musket', in W. it is only used for pistol; **ran-bár qhug-rág** W. a revolver. — *ran-mo* Cs. = *mo-rán* an unmarried woman. — *ran-rtsis* the opinion which one has of one's self, *ran-rtsis dan ran-dód ma če žig* think little of your own self! Mil. — *ran-bžin*, स्वभाव, natural disposition, state or constitution, nature, temper, *ran-bžin-las yžán-du gyúr-ba* to change one's natural constitution Wñi, *bab dé-ltar če-bai ran-bžin-gyis* as a natural consequence of so heavy a snow-fall Mil.; *ran-bžin-gyis of itself, by itself*, from its very nature, naturally, spontaneously Dzl., in col. language, *ran-bžin-nas* id., also for self in

the sense: I, he etc. without the aid and independently of others; *byün-ba lñai ran-bžin-dan-gyi lus di* this body participating of the nature of the five elements Wñi.; *dran-poi ran-bžin-dan-gyi pyir* for *ran-bžin-dan yin-pai pyir* Sbl. — **ran-žin jü-pa** C. needless words, where it is a matter of course; also: talk without any serious intent; **de da ran-žin-la zér-če žig yod** W. that is nothing but talk. — *ran-bžó*. 1. L.e.v.: the right, proper form (of a word)? 2. self-determination, opp. to a punctilious adhering to tradition Mil. — *ran-ran* each ... himself, each ... his, her, its etc. (not reciprocally, as Sch. has it), *ran-rán-gi kñi dog-tu sbas* he buried each (idol) under its own seat Glr., *ran-rán-gi leur ysai* each (subject) will be explained in its own chapter Lt. — *ran-ran-lao* each (final consonant) has itself (joined), i.e. is doubled Gram. — *ran-ré* 1. = *ran-rán*: *ran-réi sna-tág ran-rés zuñ* each may lead himself, may be his own guide. 2. *we, ran-réi ago drün-na* at our own door Mil., *ran-ré-rnams* we (the Lamas, opp. to the laymen) Mil. 3. polite way of addressing, for our you or the German 'Sie' Thgr.? -- *ran-šugs-la of itself*, spontaneously W. — *rán-sa, rán-so* one's own place, *rán-sa dzin-pa* to maintain one's place, one's station Mil., prob. like *rán-mgo tón-pa*; *rán-sar, rán-sor* 1. *bžag-pa* to put (a thing) in its place, fig. for: to leave undecided, to let the matter alone, ni f. Mil. 2. of itself, e.g. *rán-sor ži* (a storm) abates of itself. — *ran-saṅs-rgyas* Pratyekabuddha, i.e. a Buddha who has obtained his Buddhahood alone by his own exercises of penance, but who does not promote the welfare of other beings.

རང་བ་ *ran-ga-ba* Cs. coarseness, meanness.

རང་བ་ *rán-ba*, pf. *rañs*, to rejoice, seems *mí-ráñs-par* discontented, *yid-rán-ba* or *yi-rán-ba* id., frq.; **dhé-la ga-rán-dhag-te** highly pleased with it C.; *yid ma ráñs-ñiñ mi myü-bar gyúr-te* being very much dissatisfied Stg.; *ma-rán-bžin-du* unwillingly, reluctantly.

རང་རྩོད་ཅན་ *ran-ron-dan* *Cs.* rough, craggy, uneven.

རངས་པ་ *rans-pa* 1. *v.* *ran-ba*. — 2. *nyin-rāns-par* adv. for *to-rāns-kyi dū-su* early in the morning *Tar.* 111, 17. — 3. in *W.* for *rēns-pa*.

རངས་པོ་ *rāns-po* *Sch.* rough, rude, unpolished.

རྟ་པ་ *rād-pa* *W.* for *bgrād-pa*.

རྟ་རོད་ *rad-rōd* *v.* *rōd-po*.

རྟ་ད་ *rān-da* (*Pers.* رند, رند) a plane *Ld.*

རྟ་པ་ *rān-pa* 1. *vb.* and *adj.* to keep, or keeping, the proper mean, to be proportionate, just right, *adv.* *rān-par* moderately, *rān-par sro* warm yourself moderately (tolerably) *Lt.*, *zas-tōd rān-par zā-ba* to eat moderately *S.g.*; *dī-tsam ni rān-no* this is about the proper measure *Dzl.*; with the root of the *vb.*: *zīn rīd-rān-nas* as it was (the proper) time for harvest *Dzl.*, *gro-rān* it is time to go *Pth.*, *ši ma rān-par ši-ba* to die an untimely death; *bāg-mar ytai-rān-pa dan* when it was time to give her in marriage *Dzl.*; not so often with a *sbst.*: *rtās-ma rān-ta-na* when harvest-time had come *Mil.* — 2. *rtsa rān-pa* *C.* shave-grass, *Equisetum arvense*. — 3. *col.* for *drén-pa* to lead (water); for *bran-pa* *v.* *lags*.

རྟ་ *rab* 1. superior, excellent; the eldest, of three sons, opp. to *brin-po* and *ta-čūn*, *frq.*; *gai-zāg dban-po-rāb-rnams* very able or clever persons (opp. to *brin-po* or *tā-ma* having moderate or very little capacity) *Mil.*, *Thgr.*, inst. of which *rab brin ysum* is often used *Thgy.*; *tēbs-na rab* if rightly understood, that will be the best *Thgr.*, *frq.* for: so it is right, that will do; much, plentiful, *rab-akrāi dg-nas* also with a full head of hair (you may be a holy man) *Mil.*; *rāb-tu* *adv.* very, with adjectives and verbs, *rāb-tu adoms* lock (the door) well *Dzl.*; *rāb-tu krdō-par gyūr-te* *Tar.*; it occurs also in the following phrases: *rāb-tu byin-pa* to receive or admit into a religious order, *rāb-tu byin-ba* to enter into a religious community, to take orders, *alōb-dpon ſra-ma hnis-*

las being with, or being ordained by the teacher Chosbangs; *rgyāḍ-poi rigs-las* (to take orders) as a descendant of the royal family, of the caste of noblemen *Tar.*; *rāb-(tu) byin-(ba)* he that has taken orders, a novice, or in gen.: a clerical person; *rāb-byin* is also the name of the first year of the cycle of sixty years; *rāb-(tu) yndā(-par) byéd-pa*, *mzād-pa* *c. acc.* or *la*, prop. 'to make firm or permanent', to consecrate, to hallow, a new house, esp. a temple, an idol; by this act a house is secured against accidents, and an idol is supposed to acquire life and to become the abode of the respective deity, which occasionally manifests itself by sundry miracles *Ghr.*; *rāb-tu byéd-pa* (also *erron. byéd-pa*) *Cs.* to analyze, but *Tar.* 96 it is equivalent to རྟ་པ་ treatise, dissertation. *rāb-byāms-pa* *v.* *byāms-pa*; *rāb-ḡg* the second in rank, next in value, excellence etc., thus *Dzl.* 22, 5 (as a better reading for *brin-mo*); *rāb-yāis* very wide, very extensive *Sch.*; *rāb-yāḍ* 1. very clear, quite evident. 2. *sbst.* a small balcony or gallery, frequently seen in Tibetan houses. 3. *Sch.* history (?).

II. also *rabs*, *ford*, *rāb-méd* without a ford, *rāb-sō = rabs* *Sch.*

རྟ་རྩོད་ *rab-rib*, *col.* also *hrab-hrib*, mist, dimness, e. g. before the eyes, in consequence of impaired vision; **Ko ſrab-ſrib mān-na mi ton* he sees only a mist before his eyes, *W.*; *skār-ma rab-rib* the faint glimmering of a star.

རབས་ *rabs* 1. lineage, succession of families, race, family, *rgyal-rābs* royal family or lineage, nobility; succession of kings; *mi-rābs* human race; *rābs - čād* a person whose lineage is broken off, i. e. childless, issueless, *rābs-čād bza-mi ymyis* a married couple without children *Mil.*; *yā-rābs* the higher class of people, noblemen; *mā-rābs* the lower class, also: one belonging to the higher or lower class; collectively: *rgān-rābs* old men, aged people, *yžōn-rābs* youth, young persons; *siōn-rābs* the ancients (*vetēres*), *pyi-rābs* men of modern times, descendants, posterity *Ghr.*, *siōn-rābs-egriūi*

an old legend, ancient history *Zam.*, *siñon-gyi rabs bco-brygad the* 18 Puranas *Tar.* 4, 11. — 2. generation *Dzl.*, resp. *ydun-rabs Glt.*, *nd-nas ydun-rabs lñu-pa-na* in the fifth generation after me; with respect to individuals, period of life, viz. one of the many periods, which every person is supposed to pass through, or sometimes pleon. denoting a person as being the representative of his generation: *sans-rygds rabs bñun* the seven Buddhas. — 3. in gen.; *succession, series, development*, e.g. the propagation of the Buddhist doctrine *Tar.* 205, 21; *bkal-rabs* successions of Kalpas, *bkal-rabs-nas bskal-rabs-su*.

རམ་པ་ *ram-pa* 1. *W.* quick-(quitch-)grass. — 2. = *ran-pa?* *Lt.*, *Glt.*

རམ་བུ་ *ram-bu* 1. prob. only in: *ram-bu degs-pa* to join in singing, to take part in a song, to fall in with, *Dzl.* 30, 13 (not: to set up a dismal cry *Sch.*), v. also *zol-ba*. 2. = *na-rám Polygonum viviparum*.

རམ་ས་ *rams* 1. indigo *B.*, col. — 2. *Cs.*: 'degree of doctorship, *snags-* or *go-* or *druñ-ráms-pa* one having such a degree'.

རམ་ *ral* 1. goat's hair. — 2. rent, cleft, *pu ral ynyis* a sloping valley dividing into two parts at its upper end; *rat-yum* n. of Lahoul on account of its consisting of three valleys; cf. *rál-ba*. — 3. v. *rál-pa*.

རམ་ཀ་ *rál-ka* v. *rál-gu*.

རམ་ཀ་ *rál-ka* v. *rál-gri*.

རམ་ག་ *rál-ga* *Sch.* = *yál-ga*.

རམ་གུ་ *rál-gu* 1. *Sch.*: cleft, chink, fissure. — 2. *dar-dkar-gyi rál-gu* and *rál-ka Pth.*

རམ་གྱི་ *ral-gri*, col. **ral-gyi*, *ra-gyt* sword, also for rapier and other thrust-blades *Dzl.*; *ral-grii dáb-ma* or *lñe blade*, so edge, *ñubs* scabbard of a sword *Cs.*; *rál-gri-pa* *Cs.* a sword-man; a fighting man; *rál-ka* = *rál so*; *rál-ka spród-pa* 'to bring the blades together', to fight hand to hand, (*ral-ka sbrad-pa* *Sch.* is prob. a misprint).

རམ་པ་ *rál-pa* long hair, lock, curl; mane (of the lion, not of the horse etc.); *rál-pa-dan* having or wearing long hair, n. of a Tibetan king that distinguished himself by his bigotry and by his servility to the priests; *ral - lñan* a willow planted at the birth of a child, under which a lock of the child's hair is buried, when it is seven years old *Ld.*

རམ་པ་ *rál-ba* = *drál-ba* and *hrál-ba*, pf. of *drál-ba*, torn, of clothes etc., *mtsón-gyis* lacerated, slashed, cut to pieces by the sword *Dzl.*; *ñig-rál-ba* id.; *ñig-rál* breach, destruction, *kán-pa-la ñig-rál byün-na* when the house gives way *Glt.*; *ka-rál*, *rna-rál*, *sna-rál* a lip, ear or nose, that has been lacerated by wearing rings etc.

རས་ *ras* 1. sbst. cotton cloth, cottons, also a piece of cotton cloth, handkerchief etc., *ras sbóm-pa* thick, strong cotton cloth; *lág-ras*, *pyis-ras* *Cs.* handkerchief, napkin; *tód-ras turban* *Cs.*; *prá-ras* a fine sort of cotton stuff, = *ká-ñi-kai ras*.

Comp. *ras-rkyán* cotton cloth. — *ras-skiul* *Cs.* cotton thread. — *ras-kúg* a small bag made of cotton. — *ras-kra* calico, chintz *Cs.* *ras-gós* cotton dress, gown. — *re-gá* a strong cotton fabric brought from *Sik.*, *C.* as *bçós-bu* *Cs.* calico, chintz. — *ras-tág* fillet, bandage. — *rás-pa* a person wearing cotton clothes *Mil.*, frq. — *ras-bál* raw cotton. — *ras - búbs* a whole piece of cotton cloth. — *rás-ma* a small piece, a rag *Les.* **re-zñn* *C.* a long, loose cotton garment, shawl. — *ras-yúg* = *ras-búbs*. — *ras-rú* v. *re-rú*. — *ras-slág* a furred garment covered with cotton cloth *W.* — 2. adj. *ká-rás* (**re**, for *reñs*?) hard snow that will bear a man. *རས་པ་* *rás-pa* 1. vb., *Ld.* **ras-çe** to get or grow hoarse, **skad ras-soñ** the voice has grown hoarse, **skad ras-sa rag** I feel a hoarseness in my throat: — 2. sbst. v. sub *ras*.

རྩ་ *ri*, also *ri-bo* *B.*, **ri-ga** *W.* 1. mountain, hill, *ri pu-ta-la* the mountain (called) *Potala* *Lñ.*; *ri-bo dpal-bár* *Mil.*, *rgyal-gyi-sri ri* *Mil.* the mountain *Pal-bár*, *Gyal-gyisri*; *ri* on the mountain *Mil.*, *ri-la* id.

frq.; *ri-taṅ-mtsams-su* at the foot of the mountains or hills *Med.*; *ri-r-gān-pa* one living in close vicinity to a mountain, *W.*; *gāns-ri* an ice-mountain, snowy mountain, glacier, *ndgs-ri* or *šin-ri* a hill covered with wood, *brág-ri* a rocky mountain, *pyá-ri* a mountain or hill consisting of slate-stone or schist; *span-ri* a hill covered with grass. — 2. *brim* of a hat or cap; *side-leather*, side-piece of a shoe. — 3. *symb. num. : 7. — 4. num. figure : 55. — 5. v. ri-mo.*

Comp. and deriv. *ri-skéd* v. *rkéd-pa*. — *ri-skyegs* *Stg.*, v. *skyegs*. — *ri-kród* chain of mountains, assemblage of hills or mountains, esp. as abode of hermits who, on that account, are called *ri-kród-pa*; also directly = *dgón-pa* hermitage. — *ri-mýd* mountain top. — *ri-ryyál*, *rii ryyál-po* a very high mountain, e.g. Tise *Mil.*, Gandharā *Sbh.*, esp. = *ri-ráb*, q.v. — *ri-rygyd* chain of mountains, ridge of hills. — *ri-čan* mountainous, hilly. — *ri-čen*, *ri-bo-čé* a great mountain. — *ri-nyin* the sunny side, the southern slope of a mountain. — *ri-rnyil* fall of a mountain, land-slip *Sch.* — *ri-stón* v. *stón-pa*. — *ri-deu* (or *rdeu*) *čün Sch.*, **ri-bóg*, *ri-de-bóg* *W.*, a mountain spur abounding in stones. — **ri-dóg* *W.* (perh. to be spelled *ri-kród*) a hermit (living) in the mountains. — *ri-sná* mountain spur. — *ri-pa* an inhabitant of the mountains, mountaineer, from a Tibetan point of view equivalent to the Latin *paganus* and *agrestis* as opp. to *urbanus*, therefore = peasant, poor uncivilized person. — *ri-prán* a little hill or mountain. — *ri-bo* = *ri*, v. above. — *ri-bór-pa* *Tar.*, *Cs.*: *ri-ór-pa*; = *ri-kród-pa*, *ri-bór-gyi grón* mountain village *Tar.* — *ri-brág*, *brág-ri* rocky mountain. — *ri-bóg* spur. — *ri-sbúg* mountain cavern. — *ri-rtáá* foot, *ri-rtáé* top of a mountain, *nyi-ma ri-rtáé-la póg-na* when the rising sun illumines the mountain tops. — *ri-rtáé-kan* *Cs.* n. of a mischievous spirit. — *ri-rdzón* mountain fortress, fort. — *ri-ráb* the centre of the world and king of the mountains, the fabulous Sumeru or Meru, also *ri-rab-lhün-po*, *ri-ryyál*, *ri-bo-mčog-ráb* *Mil.* — *ri-lün*

mountain and valley. — *ri-yab Sch.* — *ri-kród*. — *ri-srib*s the side not exposed to the sun, shadyside, north-side of the mountains.

རྩག་པ་ *ri-gu* young goat, kid *W.*

རྩག་པ་ *ri-rgyt Sch.*: foxes or fox-skins(?).

རྩག་པ་ *ri-dwags* animals of chase, game.

རྩག་པ་ *ri-ba W.* **ri-čé** to be worth, gen. as adj. *worth*, **lug dī nūl cig ri-čé yin** this sheep is worth one rupee *W.*; *dñul brgya ri-bai rta* a horse worth one hundred rupees *Cs.* cf. *vin* and *rib*; *ri-bai rin-tān* the full price *Sch.*

རྩག་པ་ *ri-bón* hare, *ri-bón-mo* *Cs.* female hare; it lives in *Ld.*, but not in the smaller valleys, e.g. not in Lahoul; *ri-bón-gi roa* the horn of a hare, a nonentity, a thing not existing, cf. *mo-sām-gyi bu*.

རྩག་པ་ *ri-mo* 1. figure, picture, painting, drawing, *luh-kān-gi Glr.*; *ri-mo-nūkan* painter; *ri-mo-čan*, *ri-mo-lān* marked with figures; *ri-morbyéd-pa* to represent by means of figures and colours, to paint *Do.*; *markings* (streaks, speckles etc.) *šas* markings of a (tiger's) skin *Tar.*; *ri-krá* having stripes of various colours, spotted, speckled; *ri-mo* also draught, plan, design, and fig. *pattern*, rule of conduct, law written into the heart. — 2. = *rim-gro* reverence, veneration, *ri-mor byéd-pa* to honour, to venerate *Stg.*

རྩག་པ་ *ri-lu* col., but also *Tar.* 63, for *ril-bu*.

རྩག་པ་ *ri-ši*, *ཐམས*, = *drān-srón* q.v.

རྩག་པ་ *ri-šó* n. of a medicinal herb *Med.*

རྩག་པ་ *rig* in *Ld.* col. and provinc. for *zig*: **mañ-nu rig* or **nyuñ-nu rig ton** give much! give little!

རྩག་པ་ *rig-pa* I. vb., 1 to know, to understand, = *šés-pa* with the termin. of a sbst: to know (a person etc.) as, with the termin. of the inf.: to know that, to perceive, observe, *krós-par rig-nas* perceiving that he became angry *Del.*; *pá-la rig-par gyis* let your father know it, inform your father of it *Tar.*; *zlóg-tu rig-par byed* (it

or he) teaches how to avert, prevent etc. — 2. v. *sgrig-pa*.

II. sbst. 1. **knowing, knowledge; prudence, talents, natural gifts** *Glr.*; *rig-pa dan ldan-pa* talented, rich in knowledge, learned *Dzl.*; *rig-pa ysar-ba* new informations, disclosures, knowledge; news, *log-gi rig-pa bagrés-na* if one compares the absurd news *Tar.* 174, *Schf.*; *ma-rig-pa* 1. sbst. **མཁས་པ་** ignorance, mostly used in the specific Buddhist sense, viz. for the innate principal and fundamental error of considering perishable things as permanent and of looking upon the external world as one really existing, with Buddhists in a certain manner the original sin, from which every evil is proceeding, v. *Köpp.* I, 163 (but cf. *yti-mug*). 2. adj. void of reason, unreasonable, irrational, *dud-groma-rig-pa* *Mil.* — 2. **science, learning, literature, nān-gi rig-pa** the orthodox or sacred literature, *phyti rig-pa* the heterodox or profane literature *Cs.*, *fun-moñ-gi rig-pa* literature or science common to both religions (Buddhists and Brahmins) *Cs.*; *rig-pai ynas* and *rig-pa* any single science (philosophy, medicine etc.) v. *rig-ynās*; *rig-poi rôl-tso* or *rig-pai ynas tams-čad* *Cs.* circle of science, encyclopedia. — 3. **soul** (prob. only in later literature), *rig-pa lus dan brāl-ba* the soul separated from the body, *rtan dan brāl-ba* the soul separated from her hold or from her abode *Thgr.*; often opp. to *bem* *Mil.*

Comp. *rig-mkan*, *rig(-pa)-po* *Cs.*, *Sch.* a knowing person, a learned man. — *rig-ryud* character *Mil.* — *rig-snags* a spell, charm, magic formula, *rig-snags-mkan* a person skilled in charms. — *rig-ynās* a science, one of the sciences; *rig-ynās čé-ba lia* the five great sciences or classes of science, frq.; these are: *agrd-rig-pa* science of language, *ytan-tsig-rig-pa* dialectics, *yas-ba-rig-pa* medicine, *bzô-rig-pa* science of mechanical arts, *nan-dôn-rig-pa* religious philosophy; of less consequence are: *rig-ynās čün-ba lia* the five minor sciences; and the *rig-ynās* or *rig-pa bčô-brgyad* (also: *tug-lag* ༧), which need not be particularly enumerated, though they are often mentioned in the *Dzl.*;

they are named by *Cs.* and *Sch.* — *rig(-pa)-po* v. *rig-mkan*. — *rig-byéd* 1. conveying knowledge, instructive, prob. also learned, *na rig-byéd gli-mkan ma yin-te* I am no schooled, accomplished, singer *Mil.* 2. **instruction**, a book conveying knowledge, a scientific work, *bzoi rig-byéd* a technological work *Glr.* 3. **वेद** Veda, the (four) sacred writings of ancient Brahmanism, hence 4. as symb. num.: 4. — *rig-ma*, **वेदमाता** Veda-mother, *Gâyatri*, a certain metre, verse and hymn of the Rigveda, personified as a deity *Mil.* — *rig-dzin*, from *rig-pa dzin-pa* to comprehend a science with ease, to be of quick parts *Dzl.*, as partic.: a man of parts, a clever fellow; but usually *rig-dzin* (like *rig-čän*, of rarer occurrence), *Sak. विद्याधर*, denotes a kind of spirits to whom a high degree of wisdom is attributed, like the *Dākinis*. — *rig-čes* the faculty of reason *Tar.* 90, 2, *Schf.*

འཇགས་པ་ *rig-rig*, *mig rig-rig byéd-pa* or *dug-pa* to look about, esp. in an anxious manner, shyly *Tar.*, *Mil.*

འཇགས་པ་ *rigs* 1. **family, lineage, extraction, birth, descent**, *rigs-ris* lineage and family *Glr.*, *mai rigs-su nyé-ba* or *ytôg-pa* a relation by the mother's side *Dzl.*; emph.: noble birth or extraction: *rigs-kyi bu* or *bü-mo* noble or honoured sir! honoured madam! a respectful address, which is also more generally applied; thus in *Thgr.* it is the regular way of addressing the soul of a deceased person; *mi-rigs* 1. the human race, mankind *Cs.* 2. **nation, tribe** *Glr.*; *sde-rigs* tribe *Cs.* 3. rarely = sex, *mô-rigs* female sex *Wds.* — 2. in a special sense: **caste, class** in society, **rank**. In Tibet five ranks are usually distinguished. viz.: *rgyäl-rigs* royal state, royalty, *brām-ze-rigs* caste of priests (Brahman caste), *rjê-rigs* nobility, aristocracy, *dmdāis-rigs* the citizens, *ydôl-pai rigs* the common people. When speaking of India, the appellations of these classes are applied to the castes of Brahmanism, although they do not correspond to each other in every respect. — 3. **kind, sort, species**, *groi rigs ysum yod* there are three sorts of wheat, *skad-*

rigs gós-rigs mi-drá-ba different languages and costumes; *ñi-rigs* of ev'ry sort, *ñi-rigs-su* in every possible manner, e g. *čos stón-pa* to teach religion; *nyin-moi rigs-kyis* or *rigs-la* by the day, by days, daily *Glr.*; *rigs* is also used for *some, certain, nád-rigs-la mi dzém-na* if one is not on his guard against certain diseases; sometimes pleon.: *yán-lay rigs bzi* the four limbs, viz. hands and feet *Glr.*; *rgyal-čen rigs bzi* the four great spirit-ings *Thgy.*, *rigs ysum myón-po* the three tutelary saints (*spyan-ras-zyigs, pyag-rdór, Jam-abyáns*) *Glr.*; *sañs-rgyás rigs liai zñi-kams Thgr.* — *rigs-pa* vb. to have the way, manner, custom, quality of, *mgo pyir byñi-bai rigs-so* the upper end (of a stick, part of which is in the water) has the way of sticking out, i.e. sticks out; often to be translated: *must necessarily* (according to the laws of nature or to circumstances); as partic. or adj.: *necessary, also proper, suitable, right, suited to its purpose*, in the earlier literature gen. with the genit. of the infin., sometimes with the termin. of the infin., in later times with the root of the verb; thus: *tós-nas ldán-bai rigs-so* you must get up as soon as you hear . . . *Dzl.*; *da ri žig enán-bai rigs* now a mountain must appear *Dzl.*; *bžug-pai rigs-sam* would it not be expedient to appoint . . . ? *Dzl.*; *rigs-kyi dñs-la báb-bo* it is just the right time *Dzl.*; *mi smrá-bai mi rigs-so* it is not right to be silent *Dzl.*; *smád-par mi rigs-so* it is not right to abuse *Glr.*; *ññ-rigs dñg-pas* because (he) might possibly come *Mil. nt.*; *drán-pa mi zin rigs-la* if he should perhaps not retain the recollection of, if there should be any danger of his not remembering *Thgr.*; *ñan-són-du gró-bai rigs-la* as there is a possibility of going to hell *Thgr.*; *ydúl-bai rigs-pa* those fit for conversion *Dzl.*; *thar skyé-ba ni rigs-pa ma lags* his being re-born as a deity is not befitting, or also: not possible, not probable *Dzl.*; *mi-rigs-pa* wrong, not right, unbecoming, improper etc., mostly as adv.: *mi-rigs-par byéd-pa* to act wrong, to do badly, frq. — *rigs-kyi rjes-brán Was.* (274) v. sub *kuñ.*

Comp. *rigs-brgyud* race, lineage, extrac-

tion, family *Cs.*, *rigs-brgyud-dzin* male issue, *rigs-brgyud pñl-bar gyñr-ba* the rising of a numerous progeny *Dom.* — *rigs-ñán* 1. low birth or extraction, **kyod mi rig-ñán-pa dan nyám-po ðé-če man** you must not mingle with people of low extraction, with common people *W.*; *rigs-ñán dpón-du skú-ba* to raise a child of low extraction to the royal dignity *Glr.* 2. hangman *Dzl.* (cf. *ydól-pa*). — *rigs-čan, rigs-lđún* of noble birth. — *rigs-mnyám-pa, mtún-pa, drá-ba* of the same rank etc., of the same species. — *rigs-nyáms degenerated, rigs-nyáms dge-slón* a monk disgracing his profession *Pth.* — *rigs-méd* = *rigs-ñán* no. 1.

རིགས་པ་ rigs-pa 1. v. *rigs*. — 2. often erron. for *rig-pa*. — 3. adj. of *rigs: rgyal-rigs-pa* belonging to the reigning family or caste; *ñi-rigs-pai sgó-nas* in every possible manner *Mil.*; *ñi-rigs-par snyán-pai tsig-gis* with ever so many kind words *Dzl.*; also: in any way, any how, to a certain degree or extent, in part, partly *Tar* 4, 3 etc. — 4. sbst., translation of *ལཱ་ལྷན་ logic, dialectics* *Trigl.* 15; an infallible, not deceptive idea *Was.* (297).

རིང་ཤིང་ rin-ñe-ba continual(?), daily(?) *Ka-tsá rin-ñe-ba Mil. nt.* every day warm meals.

རིང་བ rin-ba I. adj., also *rin-po* *C., B., *rin-mo** *W.* 1. long, high, tall, relating to space; *rin-mo *kur** *W.* carry it lengthwise; it also implies distance, in which case *tag-rin* (q. v.) is the more precise form; *da-dññ yúl-las rin-ste* as he is still at a great distance from the place *Dzl.*; more frq. with *dan: ynas di grón-kyér dan rin-bas* because this place is far from the town *Dzl.*; *mi rin-ba-na* at no great distance. — 2. long, with respect to time, *tsé rin-ba* sbst. a long life, adj. long-lived, *rgyúl-ba dan tsé rin-bar dog čig* may he be victorious and live long! *Dzl.*; *yun rin-po* (or *mo*) a long time; *yun rin-po-nas* from a long time, a long time since, *rin-por ma lón-par*, less accurately: *rin-po ma lón-par* soon afterwards, relating to things past, *rin-por mi togs-par* id. with respect to the future, = after a little while, in a short

time, frq.; *mi-rin-bar* id. *Tar.*; *dé-nas mi rin-bar* not long after that *Tar.*; *rin zig* a long time, *rin zig lón-pa dan* after a long time *Dzl.*; *rin zig-tu* adv. long, a long while, for a long time, *rin zig-tu ma ois-pas* as he did not come for a long time *Dzl.*; *rin zig-na* after or during a long time *Gl.*; *rin-la*, resp. *sku-rin-la* c. genit. during, at, *nyin-gyi rin-la* in the day-time, during the day *Pth.*, *dir bzugs rin* (provinc. for *rin*?) *tsao-čas* or *gyags* provisions for the time of his stay *Mil.*; esp. of kings etc.: under a king; during the reign or life of a king, frq.; *dé-rin B.*, *C.*, **dt-rin** (more correct form, but only in *W.*) to-day. — 3. old, *rin zig-na Sch.* long ago, long since, v. also *rin-lugs*. —

II. length, distance etc., more definite form, but of rare occurrence: *rin-ba-nyid*, *dé-nas mi-rin-ba-nyid-na* a very short time afterwards *Tar.*

Comp. *rin-kyid* length. — **rin-tib** *W.* length, copiousness (of account). — *rin-tsin* 1. long and short. 2. length, relatively. — *rin-gag*, also *stod-gag* jacket or waistcoat of a Lama, without sleeves.

རིང་ལུགས་ *rin-lugs* *Cs.*: 'the sect or followers of a person', *Sch.*: 'old customs'; *Gl.* 92, 2 (P).

རིང་བསྟེན་ *rin-boröl* ('things which are to be preserved for a long time'), བཟུགས་, relics of a Buddha or a saint, viz. small, hard particles, acc. to Burnouf the remnants of burnt bones.

རིངས་ *rius* sometimes for *rin*.

རིངས་པ་ *rius-pa* swift, speedy, *rius-par* *gyag-pa* to run fast, to hasten, hurry; *rius-par yod* I am in a hurry *Mil.*; **rin-pa ton** *W.* be quick! make haste! *rius run* though you be in a hurry *Mil.*; *rius-pai bod-donyoms* alms, gifts of charity (requiring haste), urgently requested, and out of the common course, *Burn.* I, 269. 628 **za-rius*, **tsu-rius**, waiting impatiently for one's meal, **grul-rius** for setting out *W.*; *rius-stabs-su* most speedily *Mil.*

རིད་ *rid-pa* 1. meager, emaciated *Dzl.* and elsewh. — 2. *Sch.* also: rare.

རིད་པ་ *rid-pa* the Neosa pine-tree *Kun.*

རྒྱ་ *rin* 1. price, value, *rin yčod-pa* to fix, to determine the price (*čs.* (cf. *tsu*)), *rin rtog-pa* to ascertain the price, to estimate the value *čs.*; *rin bebs-pa* to abate, to lessen the price *čs.*; *rin bab-pa*, *rin bri-ba* to go down, to sink or fall in value *čs.*; **rin tsam** *W.*, **rin gha-tu** *C.* how dear (is it)? what does it cost? *rin-la mi čog Sch.* to sell under cost-price; *rin-čan* dear, costly; *rin-méd* worthless, also: for nothing, gratis; *rin-gón*, *rin-län*, *rin-tad* *Tar.* ౨౨, 17 = *rin*; *rin-čen-po*, *rin-po-čé* v. the next article. — 2. for *rin*, v. *rin-ba* I, 2.

རྒྱ་ཆེན་པོ་ *rin-čen(-po)*, also *rin-po-čé*, 1. very dear, precious, valuable; usually: 2. sbst., རྒྱ་, a precious thing, treasure, jewel, precious stone, precious metal; metal in general; *Gl.* 7, five jewels of the gods are enumerated, sapphire, indragopa and other three, prob. fabulous, stones, and five jewels as the property of man: gold, silver, pearls, corals, lapis lazuli; in other books other jewels are specified as such. In the Buddha-legends frq. mention is made of the *rin-po-čé sma bdun*, i.e. the extraordinary treasures of a Tshakravartin king, viz. the precious wheel (v. *Kor-lo*), the precious elephant, the precious horse, the precious jewel, the precious wife, the precious minister and the precious general (or inst. of him, the precious citizen) v. *Gyatch. chap.* III. Sometimes *rin-po-čé* may be understood literally: consisting of jewels, of precious stones, at other times it is merely equivalent to: valuable, precious; *rin-po-čé glin Gl.* seems frq. to signify a holy, happy land inhabited by gods. — 3. a title, used not only in *ryga-mtso rin-po-čé* and *pa-čen rin-po-čé* (the honorary titles of the high-priests of Lhasa and of Tashilunpo), but also a title of every Lama of a higher class.

རྒྱ་ཁྱི་ *rin-di W.* (*rin-dri Bun.*) 1. lead. — 2. musket-ball.

རྒྱ་ *rib* = *ri-ba Sch.* (*Dzl.* ྟྟ, 8. 15, and in *Sch.*'s dictionary): worth, costing,

ཇིབ་མ་ *rib-mu*

standing at; to the Tibetans asked by us the word seemed to be unknown, and the MS. of Kyelang has *ri-ba* in the above cited passage.

ཇིབ་མ་ **rib-ma** W., **ḍib-ma** C., fence, hedge, enclosure to protect the fields from cold winds, intruders etc.

ཇིམ་གྱི *rim-gri* resp. for **lōgs-ri** hunger W.

ཇིམ་(འགྲོ་བྱེད་) *rim-gro* or *rim-gro*, resp. *sku-rim* honour, homage, shown more esp. to gods, saints, and priests, offerings and other ceremonies (v. sub *sku*), *rim-gros tar-bar gyur* he will yet be cured by religious ceremonies (if medical advice should prove insufficient) S.g.; *dei rim-gro-la* as a ceremony for him (the sick person) Mil.; *zan-zin-gi rim-gros* by offerings in goods, cattle etc.) Mil.; *rim-gro chen-po byas* he arranged a great sacrificial festival Pth.; *rim-gro-pa* servant, waiting-man, valet de chambre.

ཇིམ་པ་ *rim-pa*, Skt. क्रम, 1. series, succession, *rim-(pa) bzin-(du)* Dzl., *rim-par* Glr., in a row or line, in rows, by turns, successively, one after another, also = by degrees, gradually; *rim-gyis*, *rim-pas* Dzl. id.; *rim-pas dan-po mčog yin pyi-mu ūman* v. sub *dan-pa*; *byā-ba tob-rim bzin byed-pa* to do a business by turns, each taking a certain share of the work Glr. — 2. the place in a row or file, constituent part or member of a series, *dei mi-brgyūd rim-pa lhas rgyūl-sa bzun* five members of his lineage occupied the throne Glr., and in a still more general sense: *ago rim-pa bdun* a sevenfold door Dzl.; *rim-lābs* Sch. and *nyis-rim* S.g. double; *rim-yēig* = *lan-yēig* one time, once. — 3. order, method, *cād-par gyūr-bai rim-pa* dis by this method which will be explained immediately, Shh.; *rim-bral* disorderly, irregular Cs. — *rim nyiis* v. *skyed-rim*.

ཇིམ་མ་(ནད་) *rims(-nad)* contagious disease, epidemic, plague, *nan-rims* id. Glr.; *rims yton-ba* to send, to cause a plague, as demons do Dzl.; *dus ylon nyiis-kyis ma skyed rims mi byun* plagues, epidemics, are caused by nothing but the season or by

ཇིམ་ *ris*

demons; **fu-rim** W. dysentery, diarrhoea, bloody flux; *rims-sd* the 'tooth' of an epidemic, i.e. its contagium, virulency.

ཇིམ་ཁྱི་ *ril-tin* Ld. = *ba-rag*.

ཇིམ་པ་ *ril-ba* I. more freq. *ril-po*, *ril-mo* B., C.; **ril-ril** W. 1. round, globular, in C. also cylindrical; *srin-ma ril-mo* peas are round Wdn.; **ril-ril** W. also subst.: a round, globular object, such as a cabbage-head, a round lump of butter etc.; *ril-bai spyi-blugs Glr.*, Sch.: 'a bottle, narrow in the middle, a gourd-bottle'. — 2. whole, entire; wholly, quite **koi-ril** quite crippled, lamed C.; **nag-ril-ril** W. very black, quite black; *rtāg-pa dan ril-por dzin-pa* to consider a thing lasting and entire (not compounded) Thgy.; *ril-por na dban-na* if it belongs to me entirely Mil.; *ril-po* the whole, the entire thing (opp. to a part), also in arithmetic Wdk.; *ril-poi lhad-ma* the remainder of the whole Wdk.; *bub-ril lus* the whole body S.g.; *ril-gyis rgyōs-pa* entirely, completely, enveloped, or wrapped up Sch.; *ril-mid-pa* Sch.: 'to swallow a thing entire'; *dā-dag dan ril-gyis mčā-am pyed dan mčā-ba bka-stōl cig* tell me whether I am to come with all, or only with one half (of them) Dzl. 252, 5 (acc. to the manuscript of Kyelang); *ril-bu*, col. **ril-lu**, small ball, globule, pill, *ril-bur bagril-ba srin-ma tsam* formed into a pill of the size of a pea Lt.; *ril-ma* globular dung of some animals, *byi-bai ril* mouse-dung Mig. (where Piper longum is compared with it), *glā-bai ril* dung of the musk-deer; *liig-ril* tirdles, sheep-pellots, *ba-ril* 1. dung of the argali Ld. 2. small meat-balls C. — II. 1. W.: **ril-čē** (for *gril-ba*) to fail. — 2. Bal. **ril-cas** (for *agril-ba*) to wrap up.

ཇིམ་ཤི་ *ris* 1. cognate to *ri-mo* and perh. to *gri-ba*: figure, form, design, *pādma-ris* the figure of a lotus-flower Glr., *mig-ma-ris-su bris-pa* Glr. painted like a chess-board; *skya-ris* the blank parts of a picture, *tsen-ris* the painted parts of a picture Cs. — 2. Cs.: part, region, quarter, hence *mfo-ris* heaven, v. *mfo*; *dban-ris* share of power or of territory; *mna-ris* id. and n. of a part of

Tibet; *pyogs-ris* party; *Cs.* has also: *ruñ-ris* one's own party, *yzán-ris* another's party, *ris-dan* partial, prejudiced, *ris-méd* impartial, indifferent, hence also hermit, because he ought to feel indifferent to every thing. — 3. *Sch.*: '*ris-su* difference, *ris-su* *čad-pa* equality'(?). — 4. *ris-ya* symb. num.: 7, derived from the number of the great planets together with sun and moon.

5. ru 1. horn, = *rua*; *rá-ru* goat's horn, *lóg-ru* ram's horn. — 2. parts of vessels etc. resembling a horn, e.g. the handle of a stew-pan *Mil. nt.*; **gó-ru* *C.* door-post. — 3. part, division, *dmág-gi* of an army *Stg.*, wing *Cs.*; of a country, *abu-ytsán-ru-bži* *Mil.*; *yyás-ru* the right side or wing, *yyón-ru* the left side or wing, *yzuñ-ru* the middle part or centre *Cs.* — 4. as num. figure: 85.

Comp. *ru-dár* *Wdk*, *Mil.*, *ru-mtsón* *Sch.* military ensign, banner, colours, *pyár-ba* to display, to hoist (a flag). — *ru-nd* division of an army *Sch.* — *rú-pa* 'troops, advanced posts of the enemy' *Sch.* — *ru-dpón* commander of a regiment, colonel.

5. ru-*ná* hatred, grudge, malice, (of rare occurrence); *ru-ná-dan* spiteful, malicious.

5. ru-*rtá* *Cs.*: 'a kind of spicy root'; in *Lh. Inula Helenium*.

5. ru-*tóg* or *re-ru* *Cs.* n. of a district in Tibet contiguous to Ladak; an extensive plain, east of lake *Panikōn*.

5. ru-*pa* v. *ru*.

5. ru-*po* ram *W.*

5. ru-*ba* or *re-yur* a tent-covering made of yak's hair; *ru-ba-pa* a person living in such a tent; *ru-bai tsogs* a number of such tents, a tent-village.

5. ru-*ma* curdled milk, used as a ferment *C.*, *ó-mar ru-ma blug-dra* as when sweet and curdled milk are put together *Sg.*; as to its effect, it may also stand for leaven.

5. ru-*tsár* fringes *Ld.* = *ka-tsúr*.

5. ru-*rakia* *Med.*; *Cs.*: a sort of berry *P.*

5. ru-*ru* *Stg.*; *Sch.*: a kind of deer; a species of fruit-trees.

5. ru-*lób* 'flat-horn', acc. to *Sch.* the reindeer (*ád-ba ru-lób* the domesticated, and *bróg-gi ru-lób* the wild r.), more prob. the elk, v. *ka-ša*.

5. ru-*gé* appearing (?), *žin enum ru-gé* the field had a luxuriant appearance *Mil. nt.*

5. ru-*pa* 1. *Cs.* a kind of potato. 2. *W.* to collect, gather, pluck, v. *agrúg-pa*.

5. ru-*kan* *Cs.*: bake-house, kitchen.

5. ru-*ba* 1. vb. to be fit, calculated, suitable, right, and adj.: fit etc., gen. with termin., rarely with the root of the verb, *tsy di žig-su ruñ* this word is calculated to terrify, is terrible *Dzl.*; *btsón-du ruñ* it is salable, vendible *Dzl.*; *slob-dpón-du mi ruñ* he is not fit to be a teacher *Dzl.*; *yzán-du mi ruñ* he is good for nothing else, but also in the sense: he is too good for anything else, nothing inferior can be offered to him *Glr.*; *grub ruñ-du yód-pa* one that is able to perform it *Tar.*; *mi rnyed mi ruñ* it must be procured by all means *Dzl.*, *mi byar mi ruñ* it must be done *Dzl.*; *nyál-du mi ruñ* it would not do to sleep *Dzl.*; *med kyan ruñ* I (you etc.) can also do without (him) *Glr.*; *dei tse ytsán-du ruñ-nam mi ruñ* would it not be as well to let him go once more? *Dzl.*; *čit-ltar yid-čes-su ruñ* how can one believe you? *Dzl.*; **kon-čög zun zer mi ruñ* *W.* God cannot tell a lie; *di yan ruñ* this, too, is correct, will do *Gram.*; *tsab ruñ tsam* it may perhaps be used instead *Wdn.*; *ná-la mós-pa ma byas kyan ruñ-ste* that they do not show me any honour is not so great a loss; but ... *Mil.*; *dis ruñ-nam* is that the right thing? will that do? *de-ltar ruñ* (*W.* 'čög') well, let it be so! for aught I care! — 2. several other phrases with *ruñ*: a. *lus di čit ruñ* why should we care so much for this our body? *Dzl.*; esp. *či mu ruñ*, preceded by *na* or (rarely) by *yan*: why should

net...? i.e. o that! would that! *di bdaḡ-gi yin-na ci ma run* would that this were mine! *Thgy.*; *niai bú-mo min-na ci ma run* I only wish, she were not my daughter! would it were not my daughter! *Pth.* b. *run* = *yan* after a verbal root: *de tsam zig badad run* though I have been sitting so long *Mil.*; *mi dgos run* though it is not necessary *Mil.*; *des run mi des-pa ltar byéd-pa* to plead ignorance although one knows the thing *Mil.*; *de-la tug run* whatever may happen to me, — at all events, at any rate; *ci yin run* whatever it may be *Mil.*; *log yin run min run* whether it be an erroneous (opinion) or not *Mil.*; *ti run yon run* whether I live or die, living or dead *Pth.*; *gan yan run*, *ci yan run* whosoever he may be, whatsoever it may be, *frq.*; *sa ču gan yan run-ba-la* on earth, water or whatever it be *Do.* c. *mi-run-ba* illicit, improper, unfit, v. above; *mi-run-bai yi ču ten* illicit actions, differently specified *Tar.* 33, 9, *Köpp.* I, 147, partly moral offences, partly only infractions of discipline; but *ma-run-ba*, *ma-runs-pa* 1. pernicious, dangerous, atrocious, as enemies, beasts of prey, malignant gods and spirits, reckless destroyers etc. 2. spoiled, destroyed, ruined, *ma-run-bar byéd-pa* to destroy etc., *ma-run-bar gyúr-ba* to be destroyed etc. *Dzl.*

རྩ་ལྷན་ *rud* a falling or fallen mass, as: *ka-rud* snow-slip, avalanche, *ču-rud* deluge, inundation, flood (by the rupture of an embankment and the like), *sa-rud* land-slide, descent of a great mass of earth; *rud-zam* a snow-bridge, formed by avalanches.

རྩ་ལྷན་ *rub* - ču prop. n., a district in the south of *Ld.*

རྩ་ལྷན་ *rúb-pa* to rush in upon, to attack, assault, *pyag čabs kün-nas rub-r.* *jús-te* rushing in upon him from every side in order to touch his hands and feet *Mil.*; *bsán-la rúb-pa* to pounce on the prey, to fall upon the food *Glr.*; **do-rub tán-te sád-čé** *W.* to kill with stones, to stone; **čog-čig-la rúb-pa** *W.* to press or crowd together towards one side; *ka-rúb byéd-pa* to outcry, to bear down by a louder crying *Mil.*;

go-rub-rúb dug *C.*, **go-rúb tán dug** *W.* they put their heads together; **brod rub son*, or *mún-ču rub son** *W.* darkness draws on, night is setting in, for which in *C.* **sa rub son** is said to be used, so that it might also be translated by to darken, to obscure.

རྩ་ལྷན་ *rub-só* currant *W.*

རྩ་ལྷན་ *rum* 1. womb, uterus, = *mñal*, but less *frq.*: *rum mi bde-ba* sensations of pain during pregnancy *Dzl.*, *rúm-du jüg-pa* to enter into the womb. — 2. darkness, obscurity, *mún-pai rum Glr.*, gen. *smag-rúm*. — 3. prop. n., Turkey, the Ottoman empire, the site of which is but vaguely known to the Tibetans, though some commodities from thence find their way to Lhasa; *rúm-pa* a man from Turkey, a Turk; *rum-šam* (شام) Syria *Cs.*

རྩ་ལྷན་ *rúl-ba* to rot, to get rotten, to become putrid, to turn rancid etc., *rúl-bar gyúr-ba B.*, **rúl čá-čé** *W.* id.; *o-ma rul son* the milk is spoiled, *ka rul* the snow does no longer bear, **be rul** *W.* drift-sand, quicksand; *rul-skyúr* 'sour by putrefaction' *Sch*; *rúl-dri* a putrid smell; *rúl-po* for *hrúl-po Cs.* — Cf. *drul-ba*.

རྩ་ལྷན་ *rus* 1., *W. rus-pa*, lineage, family, *min dan rus ni di-ltar-ro* their names and lineage are such and such *Glr.*; **na-rañ-ghi* (or *na-rañ dhañ*) *ry-čig-pa* or *-dā-wa** *C. B.*, **rus-pa čig-čig** *W.* we are of the same family; *rus-yčig-pa yód-pa* a murderer of persons related to him by blood *Lex.*; *tu-mi rus Lex.*: *Thu-mi*, a family-name; *rus mfo-ba* high extraction, *rus dmd-ba* low extraction *Cs.* — 2. v. the next article.

རྩ་ལྷན་ *rús-pa* (resp. *yduñ*) 1. bone, *rus-čag* fracture of a bone *Med.*; *rús-pai düm-bu* prob. small bones of which the Tibetan anatomy enumerates 360. — *mi-rus* human bone; *rkán-rus* bone of the foot; *mgo-rus* bone of the skull; *rús-pai rgyan Mil.* a decoration of terrifying deities and magicians, consisting of human bones suspended from the girdle; *rús-pai rgyan drug Pth.*, the like ornament, but fastened to six different parts of the body, the top of the

head, the ears, the neck, the upper arm, the wrists, and the feet; *rus-bol-ba* mentioned as a morbid symptom *Lt.*? — 2. the stone of apricots and other stone-fruits *C.*, *W.*; grape-stone *Wān*. — 3. energy, *snyn-gi Mil.*, gen. *snyn-rus* q.v. — 4. v. *rus*.

Comp. *rus-krañi* skeleton, "*rus-tān tōg-se*" *W.* he is nothing but skin and bones. — *rus-ku Lt.* bone-broth(?). — *rus-grōg Sch.*: a dry bone (?). — *rus-bēd Lt.*? — *rus-ndd W.* caries. — *rus-bu* 1. small bone. 2. bones in general *Dzl.* — *rus-tōd, rus-tōd Med.*? — *rus-tān* 1. *Sch.* firmness, perseverance, repentance. 2. n. of a part of the body (?) *Lt.*

re 1. indefinite num. or pron., single, a single one, some (persons), something; one to each, one at a time, *re-ré* or *re* every, every one, every body, each, *rdā-la bu re mēd-na yid-pām-pa re yōn-gi dug, dīs-na kyēd-la-an bu re dgos* despair comes from having no son, therefore you, too, should have a son *Mil.*; *yud re* for a moment, — *yud taam Thgr.*; *lan re lan ynyis* once or twice *Mil.*; *mi bryu re taam zōn dōg-pa* (a horse) sufficiently (large) for being mounted by about a hundred men *Glr.*; *lo re taam ma-ytōgs* with the exception of one year about *Glr.*; *ras-gōs-rkyān re* a single cotton garment *Mil.*; *čos-brēl re* a small amount of spiritual instruction *Mil.*; *W.*: "*bal re*" some wool, "*žu-gu re*" some paper (= *zig*), "*kū-bu re*" some apples; *čū-lā pūr-pa re ytd-nas* handing to each of the ten a *pūr-pa Pth.*; *lāg-na dōn-tse re-ré yod* in each of his hands there was a gold-coin *Dzl.*; *nyin re-la sēms-can kři re bead Glr.* he slaughtered every day 10 000 living beings, *ra lā lā bead* five goats (every day); *mi re lug re bead* each man killed one sheep *Glr.*; in a somewhat different sense: "*lo ré-nē lo re čūn-sē yod*" *W.* they grow smaller from year to year; *nyūn re* little at a time *Glr.*; *re-re ynyis-nyis* one and all, one with another, indiscriminately *Mil.*, *re-re-bēn-gyi mgo* every single person's head *Tar.*; *re zig somebody, something; some (persons), a little; (with or without dus) a little while, re zig*

sdod wait a little! *Dzl.*; *re zig čig-na* after a little while, *Bhar.* 37; once, one day, one time, at a future time, also *dus re zig-gi tse Pth* — 2. mutual, reciprocal (in this sense it is perh. to be spelled *res*, though it is certainly cognate to *re*), *dpon slob re kani byuñ Mil.* there arises mutual discord between teachers and disciples *Mil.*; different, differing? *re-lā-bu* 'of a different kind or nature' *Sch.* — 3. sbst. a. the wooden parts of a door, *re bēi* the four parts of a door-frame, *yā-re* the head-piece, the lintel, *mā-re* the sill or threshold (= *yā-tem* and *mā-tem*), "*yū-re mā-re dūl ton*" *W.* pull it down entirely! *log-re* the side posts (*C. ego-re*). b. v. *re-mos* and *reu*. — 4. In such forms as *mōr-ra-re, mčis-sa-re, gyār-ta-re (Dzl. VI, 1. 722, 9. 727, 2)* it may be rendered by an adverb, as: certainly, undoubtedly. — 5. vb., v. *red-pa* and *re-ba*. — 6. particle, mostly put between two closely connected words: *nyams-re-dgā, blo-re-bād Glr., -o-re brydā, skyug-re-lōg, ze-re-jigs, yi-re-māg, don-re-čēn, snyn-re-rjē* (this last very freq.), without essentially modifying the signification, yet only used in emphatic speech. — 7. num. for *drug-ču* in the abbreviated forms of the numbers 61 to 69. — 8. num. figure: 115.

re-*skān* (etymology?), acc. to the passages which came to my knowledge a strong negative (like *oī μή*), by no means, never, *yōn re-*skān* Mil.* freq., that can never happen, that is absolutely impossible (parallel to *yōn mi erid*); *tām-par gyur re-*skān** they never can be satisfied with it *Tar.*

re-*skōn* n. of a bitter medicinal herb.

re-*kā* *Sch.* a picture, painting.

re-*kān* v. *re-ba*.

re-*kān* *Sch.*: *re-kān byūn-ba* to be not too much (?).

re-*gur* v. *re-ba* sbst.

re-*grōn* addition, increase.

རེལ་པ་ or རེལ་པ་ *re-lépa* or *re-lépa*, *Med.*, a mezerion with white blossoms in the South-Himalaya, of which paper is made.

རེ་ལྷ་ *ré-to* pumpkin *Kur.*

རེ་ལྷ་ *re-dépa* v. *ré-ba*. vb.

རེ་ལྷ་ *re-lé* v. *ré-ba* abst

རེ་ལྷ་ *ré-enam* v. *ré-ba* abst.

རེ་ལྷ་པ་ *re-répa* prop. n., Trilekna, a much frequented place of pilgrimage in Chamba, with a famous image and sanctuary of Avalokiteśvara.

རེ་པ་ *ré-ba* Cs. abst., also *ré-bo*, acc. to some *abré-bo*, *W.* "re-enam", Cs. sack-cloth, a kind of cloth of yak's-hair, a tent-cloth (also *re-lé* and *re-yé* Cs.); *re-gur* a tent of such cloth.

རེ་པ་ *ré-ba* I. vb., 1. to hope, *tams-tad méti-du* *re*o all hoped to see *Dal.*; *dé-la pén-du ré-nas* hoping it might be good for it *Mil.*; *sé-la re* in whom should they place their hope, in whom should they trust? *lon yéd-du ré-la* whilst you are hoping still to have time (enough) *Mil.*; *ré-tin lé-pa* to look up full of hope *Glr.* — 2. to wish, v. II. — 3. to beg, to ask alms, to go a begging, for victuals, "Éo *ré-a-la yon*" *W.* he comes to beg.

II. རེ་པ་ abst. hope; wish, frq., *ré-ba shé-ba*, *ré-ba sgráb-pa* to fulfil a hope; *reyé-pa*, *téb-pa* to get it fulfilled, to obtain what one has hoped for, *ré-ba ltar gyur* it goes to one's wish, as well as one could wish; *ré-ba dai lén-pa* hoping, full of hope, *ré-ba mé-pa* hopeless, despairing.

Comp. *re-lég* v. *lég-pa*. — *re-dépa* hope and fear, *re-dépa* *med* being without hope and without fear (the principal aim and prerogative of ascetics) *Mil.* — *ré* (*bas*) *yas* Cs.: room for hope; prob. also = *ré* as the person or thing whereon one's hopes are placed C., *W.*

རེ་ལྷ་, རེ་ལྷ་ *ré-mos*, *ré-mos* turn, series, or more accurately: the order or change of the series, *nét-la*

adég-pai ré-mos bab then misfortune came to be our turn *Mil.*; *re-mos-su Pth.*, "ré-mos *de-la*" *Ld.* by turns, alternately, e.g. to strike one's breast with the hands; "ré-mos *ré-mos*" *W.* by degrees, gradually; *re-mos* id. *Ma.*

རེ་ལྷ་ *ré-big* v. *re* 1.

རེ་ལྷ་ *re-ré* n. of a medicine *Med.*

རེ་ལྷ་ (རེ་ལྷ་) *re-ré* (*ras-ru*?) *W.* the spread- or warp-beam of a loom.

རེ་ལྷ་ *ré-sa* v. *ré-ba*.

རེ་ལྷ་ *reg* 1. *Sch.*: *reg-yé-pa* 'notes taken down, and extracts made, during a course of study'. — 2. v. the following article.

རེ་ལྷ་ *ré-pa* I. vb., 1. (*W.* "rég-ts = *nyég-ts*", the latter being more in use) to touch, to come in contact with, *lég-pa sé-la gar rég-par* where his hands touched the ground *Dal.*; *thus yé-la ré-na* when the wind touches the branches *Dal.*; *Ed-reg-pa* c.dat.: to eat, to taste, to take, *dég-la-Ed-reg ré-ba yod* in taking poison there is hope, (viz. so bad are the times) *Ma.*; "tad-big *kal rag dzod* or *kal-la rag*" *W.* please, taste a little of it! *sé-la Kru gan tsam-gyis ma rég-par byén-pa* to walk not touching the ground by an ell, i.e. to move in the air, about a cubit distant from the ground *Pth.*; *ré-pa-med-pa* intangible, unapproachable, out of reach, *Glr.* — 2. to feel, to perceive Cs.? — II. abst. *reg* (prob. only abbreviation of *reg-bya*) feeling, touch, sense of feeling *S.g.* 10, 5?

Comp. *reg-dég* ('poison that has entered the body by contact') *S.g.* 29, is said to signify now in C. venereal disease, syphilis. — *reg-bya* 1. what is felt or may be felt, anything palpable or tangible, *reg-bya mé* for what may be felt is felt no longer *Wdt.* 2. feeling, sense of feeling, *pépa-pa-reg-bya* the feeling of the skin, *lé-pa pyi rég-bya yé-té-la* whilst the outside of the body appears cold to the touch, *reg-bya-ré-téb* rough to the touch *Med.* — *ré-ma* Cs. n. of a goddess.

རིང་བ *ren-ba*, pf. *rens* to be stiff, hard, rigid, *rmaṭ ren sbyangs* to remove the hard parts, of a wound (to clear, to cleanse) *Wdi.*; **raṅs soṅ** *W.* (the blood) has coagulated, congealed, also of a dead body: it has grown stiff; **rāṅs-te dad dug** *W.* he makes himself stiff, he struggles against; *rens-pa* solid (opp. to liquid), coagulated, stiff, hard; *rens-par byed-pa* to make hard or stiff; fig.: stiffnecked, obstinate, unwilling, *Do.*

རིང་བུ *ren-bu* 1. pestil for fumigating *Lt.*, v. *spos.* — 2. *Sch.*: separate, not belonging to anything else.

རིངས *rens* sometimes for *raṅs*, v. *nyin-rens*, *to-rens*.

རིངས་པོ་ *rens-po* *Sch.* alone, single.

རིང་པ་ *rd-pa* 1. to be, — *yin-pa*, in *Sp.* and *C.*, rarely in *B.*; also *ré-pa* (*rt-ba*) is met with; *Kyed phyugs-rdci ma red rdo-rje-sams-dpar sman* you are not a herdsman, no, you are *Vaṣasattva* (viz. a deity)! *Ptk.*; **ṣaṅ yiṅ**-*pa re' mē-pa re'**? is there any beer here or not? *C.* — 2. *Cs.*: to be ready, *red mda* a ready arrow *Cs.*; *red dan ma red rma* a healed wound and one not yet healed (?) *Sch.* — 3. to be withered *Th.*

རིང་ཐོང་པ་ *reb-rēb-pa* *Sch.*: to be in a haste or hurry, to be very zealous, *W.*: **reb log cō-cō** to do something wicked again and again.

རིང་པ་ *rem-pa* vb. and adj. (to be) strong, vigorous, durable, sound, hearty, of men and animals, **rem-pa soṅ** *W.* now I feel strong again; **gyōg-pa dūl-cē-la rem-pa cō!** *W.* exert yourself to walk fast! *ṣos spyod rem* show your ability, in performing ceremonies or incantations *Mil.*; *rem-tig rem-tig drt-tsoogs-rnams* be strong, ye hobgoblins, show your power; do your best! (ironically) *Mil.*

རིག་ *reu* *Mil.* prob. panel or square, of a wainscoted wall, of a chessboard etc.; *re(u)-mig* id.

རེ་ *rer* termin. of *re*, to each individually; ... a piece.

རེས་ *res* 1. inst. of *re*. — 2. change, turn, time, times, *da nied byed-pai réo-la bōb-ṣte* it being now our turn of acting *Dzl.*; **dī-rin ṣu-ré kōs yod** *W.* to-day it is his turn to irrigate (the field); *res byed-pa* with verbal root, to do a thing by turns with another person, *ṣdān-la, fūn-rés byēd-pa*, resp.: *akēma-la yōl-rés mōzād-pa* to vie with one another in drinking beer *Glr.*; *skyes bul-rés byēd-pa* to send mutual presents to one another *Glr.*; *res jōg-pa* to change *Sch.*; *rés-kyis* relieving one another (in service), doing (a thing) alternately or by turns, e.g. *nyd-la mēl-tse byēd-pa* to sleep and to keep watch *Dzl.*; *res* is also used as an adv.: 1. *res ṣe res ṣuṅ* now great, now small, or partly great, partly small; *res yod res med* at one time it is there, at another not *Cs.* 2. at a time, every time, distributively: *res phyṣ fūr-mgo re team gams* I always take the tip of a spoon full of meal at a time *Mil.*; *res yōig* once, once upon a time *Tar.*, *res ga* sometimes, *res . . . res* now — now, at one time — at another, frq.; **lu-rē** *W.* a change of singing, an alternative song; *rē-mos* v. *re-mos*; *res-yzū* a changing (wandering) star, a planet *Cs.*; *res-grogs-zla-akdr* the stars with which the moon is successively in conjunction *Sch.*

རེས་པོ་ *res-po* old, v. *bgre-ba*.

རྩ་ *ro* I. sbst. taste, flavour, savour, *ka-ro* id.; *ro-myōi-ba* to taste; six different kinds of taste are distinguished: *miār-ba* sweet, *skyr-ba* sour, *lān-twa-ba* salt, *ḥd-ba* bitter, *ṣd-ba* acrid, *ḥskī-ba* astringent, and the medicines accordingly are also divided into six classes; *ro bryga dan ldan-pa* of a hundred-fold taste, i.e. of the most exquisite and manifold flavour, frq. — II. sbst. 1. also *ro-ma?* resp.: *spur*, dead body, corpse, carcass, *mī-ro* a dead man, *rtā-ro* dead horse, *oribui ro* dead insects *Dzl.*; *ro arṣg-pa* to burn a corpse. — 2. body, v. comp. — 3. residue, remains, sediment, *ṣad-ro* (or *ṣadg-ro*) that which remains in a sieve or filter, impurities, husks etc., *yā-ro* tea-leaves in a tea-pot, *ṣail-ro* the remains of bacon after having

been fried, greaves; *gál-ro*, *rdó-ro*, *sá-ro* rubbish; *skúd-ro* the ends of threads in a seam; v. also *ro-tó*.

Comp. *ro-kān*, col. **rom-kān** place for burning or burying the dead, a favourite spot for conjurations and sorceries. — *ro-grib* defilement by contact with dead bodies. — *ro-rgyáb* back, back part *Lt.* — *ro-sgám* coffin. — *ro-tó* *Ld.* (= roll, 3) residue; **rañ-si ro-to** wax; **sig-pə ro-tó** ruins of walls. — *ro-stid* the upper part of the human body, chest and back *Stg.*; esp. back *Mil.* — *ro-dóm* fees given to the Lamas for performing the burial or cremation ceremonies *Mil.* — *ro-bág* *Sch.* grave, tomb. — *ro-mydgs* v. *myags* — *ro-smád* the lower part of the body *Med.*, *ro-smád sbrül-du* *Kyil-ba* the lower part of the body like a winding serpent *Wdk.* — *ro-rás* cloth of cotton for wrapping up a dead body before cremation; upon it incantations are frequently written against demons and malignant spirits *Pth.* — *ro-lan* = *वेताल* (evil) spirit, or goblin that occupies a dead body (*Will.*) *Tar.* 158. — *ro-ši* wood for burning a dead body.

རྩོམ་ ro-nye *Stg.* = *ra-nyé*, *ža-nyé* lead.

རྩོམ་ ró-ma 1. sometimes for *ro* *Cs.*, *Schr.*
— 2. v. *rtsa* I.

རྩོམ་, རྩོམ་ཅུ་ ró-tsa, ró-ytsa sexual instinct, carnal desire, lust *Med.*, *ró-tsa skyéd-pa* to excite, to increase the carnal appetite by medicine *Cs.*; also: to feel it; *ró-tsa-ba* 1. voluptuous, sensual, lustful *Mil.* 2. exciting or animating the sexual instinct *Wdk.*

རྩོམ་ rôg-po 1. *C.* black, cf. *bya-* and *rio-rôg*. — 2. *W.* = *rôg-pc* reddish, yellowish-brown, of rocks. — *rôg-gə-ba* shining dimly; *žal dzum-nág rôg-gə-ba* with a face glowing gloomily as it were *Mil. nt.* — *rog-rôg* 1. *C.* jet-black. 2. 'dark-grey' *Sch.*, prob. = *rôg-po* 2. — 3. rogue, villain *Cs.* (a man of dark deeds?).

རྩོམ་ roge, vulgar pronunciation of *grogs*, friend, companion, associate, assistant v. *grogs*; *rogs-méd ydóg-pa* quite alone *Pth.*; **rog-rān-čó-čə** *W.* = *ra-mda byéd-pa*; **rôgs-*

*po** *Ld.* adulterer, **rôg-po čó-čə** (of a husband) and **rôg-mo čó-čə** (of a wife) to commit adultery.

རྩོམ་ rōn narrow passage, defile, cleft in a hill, also valley; *brag-rōn* dell or chasm between rocks, ravine, *rōn-rtsūb* a rough country full of ravines, so Tibet is called *Glr.*; *rōn-yul* id.; *rōn-mi*, *rōn-rta*, *rōn-lān* a man coming from, a horse bred in, a willow growing in such a country.

རྩོམ་ rod pride, haughtiness *Ts.*

རྩོམ་པ་, རྩོམ་པོ་ rôd-pa, rôd-po stiff, unable to help one's self, *rôd-lāi-ba* *Sch.* id.; *Ld.*: **rod-da-rod-də** of decrepit or sick people.

རྩོམ་པ་ rōm-kān *W.* for *ro-kān*.

རྩོམ་པོ་ rōm-po *W.* (for *sbóm-po* *C.*, *B.*) thick, big, stout, of men, trees, sticks; massive, massy, plump; deep, of sounds, opp. to *prá-mo*. — *rōm-yig* type, types, letters used in printing, opp. to *yra-yig*, v. *yt-ge*.

རྩོམ་ rol 1. side, only in the comp.: *ndān-rol* inside, *pyi-rol* outside, *pá-rol*, *tsū-rol* etc.; *ndān-gyi pyi-rol* the outside of the bed (e.g. has been soiled) *Glr.*; mostly as postposition: *yāns-pa-čan-gyi ndān-rol-na* within the town of *Yān-pa-čan*; *ndān-rol-na*, *būl-ba* to reach, to hand from within *Dzl.*; *čui pá-rol-na*, *tsū-rol-na* (or *tsū-rol-tu*) on the other side or on this side of the water; *yyda-rol*, *yyón-rol* the right side, the left side; also in a looser sense: *pyi-rol-tu būn-ba* to look upon a thing as externally or really existing *Mil.*; often pleon.: *snón-rol-na* before, previously *Thgy.*; *ôg-rol-tu* for *ôg-tu* after *Pth.*, *Tar.*; *di-nas nyi-ma-nūb-kyi pyôgs-rol-na* to the west from here. — 2. *Sch.*: *rol(-tu) badd-pa* to destroy completely, to kill on the spot (?). — 3. (cf. also *rol-mo*) furrow; *rol rmód-pa* to make furrows, to plough.

རྩོམ་ ról-rta *Sch.*: the near horse in a team, the right-hand horse.

རྩོམ་ ról-pa = *sprül-pa*, v. *ról-ba* 3.

རྩོམ་ ról-ba 1. to amuse or divert one's self (synon. *wihrtsé-ba*), thus one of the twelve actions of a Buddha is *btsun-moi*, *Kor-*

རོལ་མ་ *röl-ma*

du röl-ba diverting himself with his wives; *bdag-yöd dan röl-ba* to divert one's self with a married woman (sensu obsc.) *Schr.*; in *rgya-cher-röl-pa* (v. sub *rgya*), and in *röl-pa btöd-pa* (the n. of a certain kind of contemplation *Gyatch.*), it is used for བཟོས་, playing. — 2. to take, taste, eat, drink, *srin-mo l dg-la röl-bu* witches or ogresses reveling in blood *Mil.*; *röl-pai stäbs-su bžugs* there he sits with greedy mien. — 3. = *sprül-ba* to practice sorcery, to cause to appear by magic power, *rdam-par röl-pa = rdam-par sprül-pa*; *yé-äes röl-pai khye lia Pth.* for: *yé-äes kyi sprül-pu* incarnations of the divine Wisdom; *rol-pai mtsö* prob. enchanted lake, occurs in the description of the Sumeru, but no Lama seemed to know its exact meaning. — 4. vulg.: to thrash, to cudgel.

རོལ་མ་ *röl-ma* 1. v. *rol* 3. — 2. col. for *sgröl-ma*.

རོལ་མོ་ *röl-mo* (cf. *röl-ba* 1). 1. music, *röl-mobyöd-pa*, *W.*cö-cé*, to make music, *röl-mo spyäd pa Sch.* id. — 2. musical instrument, = *röl-mot ča-byäd Dzl.*, *röl-ča Cs.*, in *W.* esp. cymbal.

རླ་ and རླག *rla* and *rlag* sometimes for *bla* and *glags*.

རླག་པ་ *rlag-pa* v. *rlög-pa*.

རླངས་པ་ *rläns-pa* vapour, steam, *ka-rläns* breath, exhalation, **ka-län tän-cé* to breathe, to exhale *W.*; **gañ-län* cloud-like snow-drifts on high hills, *ču-rläns* steam, watery vapour; *rläns-ču dön-pa Schr.* to distil.

རླན་ *rlan* 1. moisture, humidity, *rlan span-ba* to avoid the wet *Med.*, *rlan sten nyäl-ba* to sleep in the wet *Lt.* — 2. a liquid, *rlan-rlönid*, *rlan-rlön čan* the liquid (called) beer *Laz.*; *rlän-čan* moist, wet, humid, e.g. a country, *rlan-méd* dry. Cf. *rlön-pa*, *brlan*.

རླབ་(ས)་པ་ *rläb(s)-pa* *Sch.*: 'to remove, to clear away'.

རླབས་ *rläbs* wave, billow, flood, *rgyö rtsöi* *rläbs* *Med.*; *ču-rläbs* and *dba-rläbs* or *rba-rläbs* = *rläbs*; *dus-rläbs* ebb and flood, *tides Sg.*; *rläbs gyö-ba* or *črüg-pa* the tumult of the waves (*č.*); *rläbs-po-čé* or *rläbs-čén*,

རླུ་ *rlu*

Laz.: བཞུགས་, a large wave or billow, a rolling swell of the sea, surf, surge; also fig.: a high degree, e.g. of diligence *Thgy*.

རླུ་པ་ *rlu-ma* v. *rlöm-pa*; *rlam-kyér* *Sch.* pride(?).

རླུ་པ་ *rlig-pa*, resp. *ysan-rlig*, testicle, stone, *byin-pa*, *gyid-pa*, *W.*tön-cé* to castrate, emasculate (a man), to cut or geld (an animal), *rlig-pyün*, *rlig-méd* castrated, emasculated, *rlig-čan* having testicles, *rlig-pyig-pa* having only one testicle; *rlig-bu*, *rlig-tšubs* scrotum; *rlig-akrdns* swollen testicles; *rlig-rlugs Lt.*, *rlig-blugs Sg.*, id. (acc. to *Cs.*).

རླུ་ས་ *rlins* *Sch.* good, quick, cf. *brlin-ba*.

རླུ་པ་ *rlid* *Sch.* a closed leather-bag.

རླུ་པ་ *rlid-bu* *Sch.*: 'a whole, a lump or mass'; but this seems not applicable in the phrase *dud-groi rlid-bu Laz.*, and otherwise it is not known to me.

རླུ་ས་པ་ *rlüg(s)-pa* 1. *Cs.*: 'to purge, mial *rlügs-par byöd-pa* to cause an abortion, *rlügs-byöd* purging, procuring abortion; *rlügs-ma* *Sch.*: 'the casting out, effusion'; acc. to one *Laz.* excretion of indigested food. — 2. *Tb.*: to overthrow, to pull down, v. *lug-pa*.

རླུ་འབྲུག་ *rlu* 1. *W.* *rlu-po* breeze, wind, *rluñ lö-ma-la* *reg* the wind touches the leaves *Dzl.*, *rluñ-gis skyod* (a thing) is moved by the wind *Dzl.*, blown away by the wind *Glr.*; **luñ lui** *C.*, **lün-po řu dug** *W.*, the wind blows, also for: there is a draught (here); **lün-rag män-po yon dug** *W.* one feels the wind (here) very much; *rluñ čén-po* *Mil.*, *drag-po* a high wind, a gale; *čar-rluñ* east-wind etc., *čar-rluñ* rain and wind; *akdm-rluñ* a dry wind *Cs.*; **lün-po yöb-cé** *W.* to fan; **og-luñ* wind (from the stomach), flatulences *Lt.*; fig.: *lās-kyi rluñ-gis död-de* impelled or pushed on by the wind of actions, i.e. involved in the consequences of one's actions; and in a similar manner in other instances, frq. — 2. air, atmospheric air, *rluñ-gyi dkyil-kor* atmosphere; *rluñ-gi řrül-kor* air-pump *Cs.*, *rluñ-gi gru* air-balloon *Cs.* — 3. in physiology: one of the

three humours of the body (v. *nyés-pa*) supposed to exist in nearly all the parts and organs of the body, circulating in veins of its own, producing the arbitrary and the involuntary motions, and causing various other physiological phenomena. When deranged, it is the cause of many diseases, esp. of such complaints the origin and seat of which is not known, as rheumatism, nervous affections etc. This *rtuñ* or humour is divided into five species, viz.: *sroy-dzin* cause of breathing, *gyén-rgyu* faculty of speaking, *Kyab-byéd* cause of muscular motion, *me-mnydm* of digestion and assimilation, *tur-sel* of excretion; *rtuñ-las gyür-pa yin* (the disease) arises from *rtuñ Glr.*; *rtuñ-gis bzúñ-ste* = *rtuñ-ndd-kyis btáb-nte*. — These notions concerning *rtuñ* are one of the weakest points of Tibetan physiology and pathology. — 4. In mysticism *rtuñ dzin-pa* seems to be = *dbugs bagyán-ba*, and to denote the drawing in and holding one's breath during the procedure called *ytum-mo* (q. v.), which is as much as to prepare one's self for contemplation, or enter into a state of ecstasy *Mil.*; *rtuñ séms-la dbañ töb-pa Mil.*, frq., is said to imply that high degree of mystical ecstasy, when *rtuñ* and *séms* have been joined into one; he who has attained to the *ngyogs-rtuñ* is able to perform extraordinary things, e.g. with a heavy burden on his back he is able to run with the greatest speed, and the like. —

Comp. *rtuñ-rtá* the airy horse, n. of little flags, frequently to be seen waving in the wind on Tibetan houses, on heaps of stones, bridges etc. The figure of a horse which together with various prayers is printed on these flags signifies (acc. to *Schl.* 253) the deity *rtá-mčog*. Huc also mentions superstitious practices that may be called *rtuñ-rtá*. — *rtuñ-mdd Sch.* air-gun. — *rtuñ-nál* disease caused by *rtuñ*, v. above. — *rtuñ-ldmár*, *rtuñ ndg-po* prop. dust-storm, a storm whirling up clouds of dust; further: storm, tempest in general, also a gale at sea *Glr.* and elsewh. — *rtuñ-tsüb* whirlwind, snow-storm *Mil.* — *rtuñ-séms* v. above, *rtuñ* 4. —

rtuñ-sér, *rtuñ-baér-bu*, *rtuñ beir-ba*, a violent wind *Us*.

བརྩ་ལྟུང་ *rtubs* 1. in C.: corner, hole, place for hiding a thing; *Lex.*: *Kuñ-bui rtubs*. — 2. *Sch.*: ditch, pit, pool, abyss, *mei rtubs* fire-pool.

བརྩལ་པ་ *rlóg-pa*, pf. *brlags*, fut. *brlag*, imp. *rlóg(s)*, *brlag*, vb. a. to *klóg-pa*, 1. to overthrow, to destroy; *tál-bar* or *rdál-du rlog-pa* to reduce to powder, to destroy entirely *Thgy.* and elsewh.; *rtsa-ba-nas*, or *rdam-par*, to annihilate, e.g. all the infidels *Pth.*, to break, to smash e.g. a vessel *C.*; to lose *C.*, "á-ma lag-son" I have lost my mother *C.*, "lug cig lag son" one sheep has perished *C.* — 2. fig. to pervert, to infatuate, *nyés-pai dri-mas yóns-su brldga-te* quite corrupted by the filth of sin *Dzl.*; *čün-mar dzin-pai bsám-rlags-tso* those infatuated by thoughts of marriage *Glr.*; *brldg-po* foolish, stupid, of a little child *Thgy.*

ཁྱོད་ *rlon* sometimes erron. for *kloñ* or *lon*.

བལྟ་བུ་ *rlón-pa* I. 1. adj. (f. s. 'moist') *W.* wet, *tsai-rlón* quite wet, wet through; hence of meat, vegetables and the like, fresh, green, raw *B.* and col. — 2. vb., pf. and fut. *brlan*, to make wet, to moisten, *čus*, *čar-pas Dzl.*

II. *Sch.*: to answer, with *lan*, also *glón-pa*, *ldón-pa*, *blán-pa*, *zlón-pa*.

བལྟལ་ *rlób-pa*, pf. *brlabs*, fut. *brlab*, imp. *rloba*, v. *byin*.

བརྩལ་པ་ *rlón-pa* I. vb., pf. *brlams*, fut. *brlam* 1. to be proud of, to glory in, to boast of, with termin., *bder rlóm-pa* to boast of one's good fortune, *ytig-par* or *ytig-tu rlóm-pa* to be proud of the identity with . . . *Tar.* — 2. to love, to adhere to, to be attached to *W.*, to strive after, *yžán-gyi nór-la*. — 3. to be possessed, of demons, *yžón-gyis brldams-pa Lt.* — II. sbst. pride, *beags kyañ rlómpas* *Eyer* if perhaps (any merit) has been gathered, it is taken away again by pride *Mil.* — Deriv. *rlóm-po* a boaster, an arrogant person *Cs.*; *rlóm-séms* pride, arrogance.

བརྩ་(པ་) (f. s.) *brla* (-bo?) the thigh, *brla ná-ba* a pain in the thigh *Do.*, *brla pyas*

the right thigh *Glr.*, *brla-rkdā* femoral bone (*Sch.*: hip-bone?). **brla-kūn** groin *W.*; *brla-bar* *Sch.*: junction of the legs, genitals; *brla-rūs* femoral bone; *brla-dū* muscular part of the thigh; *brla-sūl* *Cs.*: 'side of the thigh'.

བརྒྱུག་པ་ *brldg-pa* v. *rlōg-pa*.

བརྒྱུག་པ་ *brldn-po* *Lec.* and *Sch.* abusive word, invective, abusive language (*Sch.* also: 'rude fellow, brute?'), *rtsub-brldn-ba na yin-pa* refraining from abusive language *Thgy.*; *brldn-po-rnams byéd-pa* to make use of such language *Stg.*; *brldn-spyod byéd-pa* to be coarse, churlish *Sch.*

བརྒྱུག་པ་ *brldn-pa* v. *rlōn-pa*.

བརྒྱུག་པ་ *brldb-pa* v. *rlōb-pa*.

བརྒྱུག་པ་ *brldm-pa* v. *rlōm-pa*.

བརྒྱུག་པ་ *brldn-ba* *C.* firm, secure, safe (*Sch.*: quick?). *brldn-po* id., both of men and things, **lin-ghyi jhr-la kur** *C.* carry it safely, carefully! *brldn-lōg* *Sch.*: confused, disorderly, not to be trusted.

བརྒྱུག་པ་ *brldg-pa* *Sch.*: = *mdza-bo* friend, assistant, helper; one *Lec.* explains *blō-brluy* by *grogs*.

བརྒྱུག་པ་ *brldba* v. *rlubs*.

ལ

ལ་ *la* 1. the letter l. — 2. numeral: 26.

ལ་ *la* I. subst. mountain pass, road or passage over a mountain, *lai gyen* the up-hill road or ascent of a mountain, *lai tur* the down-hill road or descent (*s.*; *la rgul-ba* *B.*, *C.* (*W.*: **gyáb-je**) to cross a mountain pass; *lai-la grō-bu* *Cs.* id.

Comp. *la-rkdā* or *skāl* the declivity or slope of a mountain pass. — *la-kā* the highest point of the pass, *la-mgō* the head, or top, of a mountain pass. — *la-sgō*, *Sch.*: 'turnpike of a pass'. — *la-yān-pa* a collector of duties on a ghat or pass (*s.* — *la-čān* a small pass *Glr.* — *la-mjūg* = *la-rtāa*. *lu-stōn* v. *stōn-pa*. — *la-lōy* = *la-rtē*. — *la-rtāi* (*W.* **lar-sa**) foot of a mountain pass *lu-rtē* (*W.* **lar-sē**) top of it. — *la-sūn* *Sch.*: = *la-rkdā*.

II. subst., also *lā-ba*, wax-light, wax-candle, taper, from the Chinese *lāh* wax, *C.*

III. In compounds for *la-pug* and *la-ča*.

IV. postpos. c. acc. 1. denoting local relations in quite a general sense, in answer

to the questions where and whither: *sd-la grā-ba* to roll (one's body) on the ground, *sd-la gril-ba* to fall down on the ground, *ndm-mka-la yidg-pa* to rise to heaven, *ndm-mka-la pūr-ba* to fly in the air, *mā-la at*, on, in, to, the fire, *ri-la* on, to, the mountain, *čā-la* in, into, to, on, the water, *šār-la* to, towards the east, eastward (e.g. to look), *bōd-la* in, to, Tibet; also where we should say: from, as: *ynām-la kā-ba bab* snow falls from heaven, *rtā-la bab* he alights from his horse, *brāg-lu mčōis* he leaps down from the rock *Dzl.*, *lūs-lu Krag byin-pa* to draw blood from the body by scratching. This latter use of *la* occurs so frequently, that it cannot always be looked upon as a misspelling for *las*, though this would be the more exact word. — 2. with reference to time: *lag ynm-pa-la* on the third day, *lo ngyi-šū-pa-la* in the twentieth or during the twentieth year, *zld-ba ynm-lu* (finish it) within three months *Glr.*, *pyag dān-po-la* at, during, the first obeisance *Glr.* — 3. in other bearings: *dā-la rtān-nas* (prop. relying

on, keeping to) relative to, with respect to. in consequence of; also *dé-la*. without *rtén-nas* id.; with verbs expressing feelings of the mind: **at, off, concerning** etc., *dé-la dgyá-steglad* of, rejoicing at it; *ndiy-pa-la dzám-pa* to be afraid of sin; *ma byün-bu dli-la ydams-nág yuol-to* he asked advice with respect to this not having been done *Mil.*; in introducing a new subject: *rgyal-sa me-nyág-la šör-bai lo-rygus-la* now, as to the fact of the supremacy having been transferred to *Tuñ-yul*, it . . . *Glr.*; in headings of chapters etc., e.g. *glin bzii miñ-la* names of the four parts of the globe *Trig.*; *če-čün-gi tsad-la* with respect to size *Glr.*; *bre-srün-la yyo mi byéd-pa* not to cheat by measure and weight *Glr.*; for the Latin *ergo* and *contra*, as: *dgra-la rgoł-ba* to struggle against or with an enemy; *bu-lu snyii-brtse-nas* from love to her son; *nad-stöbs-kyi če-čün-la dpug-pa* to proportion (the medicines) to the degree of the illness *Lt.*; *šnär-gyi rgyün-la* in comparison with the former time *Tar.*; *rgyal-poi fäugs-rje-la* by, or according to the king's favour; *nas lügs-lu* by my way of proceeding, according to my system *Mil.*; *žabs-yi-la* (to go with a person) as a companion. — 4. most frq. *la* is used as sign of the dat. case, col. also of the accus. following a vb. a. — 5. in all the relations mentioned above, *la* is added to the inf., partic. and root of a vb., wherever the verb will at all admit of it, and besides it is used as gerundial particle in a similar sense as *te*: a. after the inf. (only in *B.*): *lha-rtén žig yod-pa-la* as there was in that place an idol-shrine *Dzl.*; often also to be translated by *although*. b. added to the root (*B.* and col.): *mññ-la ma btags* (though) having seen it, yet he did not fasten it *Dzl.*; col. esp. when the root is doubled, for while, whilst: **ñe ša tub-tüb-la tyod šin Kur** fetch thou wood, whilst I am cutting the meat into pieces *W.*; in *C.* and *B.* = *čün*, also added to adjectives, *lus mi-šadug-čün čün-la dbyanis snydn-pa* ugly as to his body (and) of small stature, (but) having a fine voice *Dzl.*; in sentences contain-

ing an imp. it is added to the root of it: *šöy-lu lton žig* come and look!

ཨ་ཁི་མོ་ *la-kyi-mo* *W.* the mountain-weasel; = *are-mon?*

ཨ་རྒྱ་ *la-rgyá* *Sch.*: government, administration (?).

ཨ་རྩ་ *la-či* sealing-wax, *Wdh.*, **la-kyin** *W.* balls of sealing-wax, with a hole for stringing them, used like our sticks of sealing-wax; *la-tig* drops of sealing-wax; *la-tig rgyá-pa* to drop melted sealing-wax upon (a person), as a torture.

ཨ་རྩ་ *la-nyün* *Glr.*, either a sort of turnip, or (more prob.) for *la-jug dai nyün-ma* radish and turnip.

ཨ་རྩ་ *la-nyé* *Sch.*: 'a mark' (?).

ཨ་རྩ་ *la-tá* *Hind.* *لنبد*? an imported material like flax or a sort of linen-cloth, not in general use; hence in many parts of the country unknown.

ཨ་རྩ་, ཨ་རྩ་, ཨ་རྩ་ *la-tu, la-fu, la-du*, prop. *ཨ་རྩ་* a sort of pastry of India, composed of suet, coarse meal, sugar and spices; the word may also be used for our gingerbread.

ཨ་རྩ་ *la-tig* v. *la-ča*.

ཨ་རྩ་ *la-tód* turban *Glr.*

ཨ་རྩ་མ་ *la-dwags*, also *már-yul, Ladág, La-dák*, province in the valley of the Indus between *mia-ris* and *Balti*, inhabited by Tibetans and formerly belonging to Tibet, afterwards an independent kingdom, but recently conquered by Gulab Singh of Kashmere and hindooized as much as possible by his son and successor; capital *La*. ཨ་ར་ཤ་, ཨ་ར་ཤ་ *la-pa-ša* or *la-pa-šag* *Čs.* a kind of upper garment without a girdle.

ཨ་རྩ་ *la-po* buttermilk, boiled, but not yet dried into vermicelli (*čär-ba*).

ཨ་རྩ་མ་ *la-jug* radish, *bod la-jug* the common black radish, *zi f.*; *ryga la-jug* a red species, of an acidulous taste. The carrot (*Daucus carota*) is in *C.* also col. called *la-pug šer-po*. — *lu-bdär*, gen. **lab-*

*dār**, a contrivance for grating radishes, either made of wood, or consisting of a quartz-stone with a crystallized, rough surface.

ལ་བ་ *la-bu* v. *la* II.

ལུ་བ་, ལུ་བ་ *luá-ba, luá-wa, Ssk. लुआवा, Will.:* 'a woolen blanket or cloth; a sort of deer'; *skras luá-bu Sty. frq.* a kind of woolen cloth. The seat of Buddha is often a slab resembling a *luá-ba* *Do.*

ལ་མ་ *la-ma Sch.:* a certain herb.

ལ་མ་སྒོ་ *la-ma-sró raspberry Kun.*

ལ་ཁུར་ *la-úr Cs., ulso la-gór Sch., quick, swift, speedy, Kyod ma dug ma dug lu-úr den Mil. make haste, go without stopping (on the road).*

ལ་ཡོགས་ *la-yógs retribution, punishments overtaking a sinner during this life (cf. lan-čags) C., W.; *la-yóg tob yin** that will come home to you! *Sch. has la-yogs-pa* to return, to come back (?).

ལ་རེ་ *la-ré W. a sort of long-legged and swift-moving centiped, frequent in houses.*

ལ་ལ་ *la-la C., B. (is said to be pronounced la-lá in Sp., but Thgy. sometimes accentuates lá-la, according to the metre) some, a few; when put twice: partly — partly, what — what; la-la 'zig also as a singular: some body, some one Dzl. IV, 1.*

ལ་ལ་ཕུད་ *lá-la-pud a medicinal herb; in I.h. a Bupleurum.*

ལ་སྒོ་ *la-so Sch. list (of cloth), selvage.*

ལ་སྒོགས་ *la-sógs v. sogs.*

ལག་ *lag, also dbón-lag, dgón-lag, Sch.:* little, not much.

ལག་(བ་) *lag(-pa)* 1. resp. *pyag, hand, arm, *lag-pa tán-čé* W. to shake hands, also to offer one's hand, as a pledge of faith (for C. v. *mázug-pu*); *lag-pa-nas ju-ba* to take, to seize by the hand *Dzl.; lag-pai rgyab* or *bol* the back of the hand; *lag-pai mdun* the palm of the hand *Cs.; lag-tu lén-pa* to take in hand, to exercise, to practise,*

sgóm-pa meditation *Mil., tsig-dón* to study and practise the import of a word, to live accordingly *Mil., metaph.:* *mtso-lag arm of the sea, gulf, bay, mto-lag-brél narrow sea, straits; gliñ-lag, yul-lag* tongue of land, *gliñ-lag-brél* isthmus, neck of land *C.; fig. for power, authority, mii lag-tu gró-ba* to get into a person's power, to be at his mercy *Thgy., lag-nas jiróg-pa* to snatch out of a person's hand, to deliver from another's power *Gltr. — 2. fore-paw; also paw or foot in gen., e.g. foot of a cock Gltr. — 3. symb. num.:* 2.

Comp. lag - kod bundle, bunch, armful, sheaf of corn *Ld. (?)*. — *lag-skór Ld.:* hand-mill. — *lag-Küg* pouch, hand-bag *Schr. — lag-mgó* 1. *lag-mgo tsam* like a fist *Gltr.,* or acc. to others: both hands put together in the shape of a globe or ball. 2. a glove with only a thumb, a mitten *C. — lag-grám* leaning one's head on the hand *W. — lag-rgyúgs* railing. — *lag-rgyün* accustomed manner, use, habit *Cs — lag-nár* the fore-arm *Wdn. — lag-ča* utensils, tools, implements; object carried in the hands, e.g. royal insignia at a festival procession *Gltr.;* also in a more gen. sense, like *čá-lag, kor-yyóg lag-ča* *dani bčás-pa* *for zig* supply servants and things (wanted for the journey)! *Gltr. — lag-čag* a broken hand, a lame hand *Cs., Schr. — *lag-čad** *W. solemn promise by shaking or joining hands. — lag-rjes* 1. impression, mark, of the hand, of the fingers. 2. a work which immortalizes a person's name, *lag-rjes jóg-pa* to leave such a work behind *Gltr. — lag-nyá, one Lex. has: lag-nyús = stér-mkhan-med-par lén-pa* to take what is not given, hence *lag-nyu* prob. a subst.: a grasp, a snatch. — *lag-nyár* *W. for lag-nar. — lag - tig (or dig?) travelling bag, pouch Ld. — lag-rtags* 1. resp. *pyag-rtags* q.v., sign or mark made with the hand, as a seal of verification, impressed on a legal document, but often only with the finger dipped in ink. 2. any small object, e.g. a needle, which the deliverer of a letter has to hand over together with the letter; present in general? — *lag-stabs Sch. — lag-*

len. — *lag-mfil* the palm of the hand. — *lag-dam Mil.*, *lag-dam-po C.* close-fisted, stingy, niggardly. — *lag-dar Lex.*, prob. the same as *lab-dar* (W.col.) grater. — *lag-ydab* bracelet. — *lag-bde Mil.*, C., the person that pours out the tea at a tea-carousal. — *lag-don Cs.* a vassal or subject paying his landlord in money or kind, opp. to *rkañ-gró* who performs his services as an errand-goer or a porter. — *lag-rdum Mil.* having a mutilated or crippled hand. — *lag-laden* having a hand or a trunk, hence — elephant, Cs. — *lag-brda* sign or signal made by the hand, beckoning. — *lag-na-rdo-rje*, *lag-rdor v. rdo-rje.* — *lag-na-ykon-togs Cs.* 'holding a basin in his hand', n. of a deity. — *lag-enod = lag-tig.* — *lag-dpon* workmaster, overseer, esp. builder *Dzl.*, *Glr.* — *lag-pyis* a piece of cloth for wiping the hands, towel, napkin. — *lag-bubs v. bub-pa.* *lag-bér* walking-staff. — *lag-mi* bail, surety. — *lag-dmar C.* hangman. — *lag-btug* shoot, scion. — *lag-tsig* joint of the hand, wrist; elbow-joint. — *lag-yzins, W.* 'lag-zum', balustrade, banister, railing. — *lag-yyog-pa* companion, assistant, associate. — *lag-ris* the lines in the palm of the hand *Sch.* — *lag-lén.* resp. *pyag-lén, Sch.* also *lag-stab,* practice, practical knowledge, dexterity, Cs.: *žos - kyi lag - lén* the practice of religion, *krim-kyi* of the law, *rtsis-kyi* of mathematics. — *lag-bubs* glove.

ལྟོ་པ་ *ldogs-pa*, resp. and eleg. for *yin-pa* and *gyur-ba*, to be; *ldogs-so* like *yin*, as answer to a question: so it is! yes to be sure! very well! at your service! When a Lama asks a shepherd: *Kyed-kyi min ci yin* what is your name? the latter answers: *N.N. bya-ba lugs* my name, if you please, is N.N., and asks on his part: *bla-ma Kyed ci skad bya-ba lags* what may be the name of your Reverence? *Mil.* — *de Kyed ldagsam* is it you, Sir? *Pth.*; *dge-slon de su lags* who is this reverend gentleman? *Dzl.*; *ci ltar lags-pa* (for *gyur pa*) *ysol-pa* he reported (to Buddha) what had happened, *Dzl.*; *bla-ma-la btugs-grogs med-pa lagsam Mil.* has your Reverence no attendant?

ltu-bu ma ldags-kyi that does not mean: to behold, but... *Dzl.*; *on-ba ci lags* 'what is it that this comes here?' i.e. how does this happen to come here? *Glr.*; *rje ci lags* what is that, Sir? (when one is surprised at any thing strange or unaccountable, at an unreasonable demand etc., also when we should say: God forbid!) *Glr.*; *yin lags, yda lags, yod lags* there is, it is *Glr.*; *zal-zas ysol ldags-nas* when we shall have done dining *Dzl.*; a Lama asks: *btal-le (= btal-lam)* have you looked for it? and the disciple answers: *btal lags* yes, I have! *Mil.*; in addressing a person: *bla-ma lags* (prop: you that are a Lama) for the mere vocative case, *འ་ལེགས་པ་*, *Mil.*, frq. — In W. *lags* is not in use now (cf. however le 3), but in C. it is of frq. occurrence, e.g. in Lhasa: 'la, la-so, la ye', la yin* for: yes, Sir! very well, Sir! 'la? la-am? la-sam?' please? what did you say?

ལྟོ་པ་ *ldags-mo* W. clean, for *ldogs-pa*.

ལྟོ་པ་ *lan-ku* Ceylon, *lan-ku-pu-ri* city of the Rakshasas in Ceylon, which island is the abode of these beings, according to the belief of many people in Tibet and northern India even at the present day; *lan-ku* *ryegs-pai mdo* the Sutra *Laikāvā-tīra* in the Kangyur.

ལྟོ་(ང་)ལྟོ་(ང་) *lan(-na)-lon(-nie)* weak, e.g. from hunger, disease

Ld.

ལྟོ་པ་ *lan-tai* *Scopolia paealta* Don., a common weed with pale yellowish flowers *Med.*; in *Lh.* a species of *Hyoscyamus*, of frq. occurrence, seems to be understood by the same name.

ལྟོ་བ་ *lan-ba* (provinc. *lon-ba*), pf. *lanis*, imp. *lon(s)*, = *ldun-ba*, I. to rise, to get up, *da lons* get up now! also with *yar* (pleon.); *lans-te sdod-pa* to stand, *Lt.* and col; to arise, e.g. of a contest W., C.; to go away, to depart, esp. fig., of the night: *nam lāns-te* at daybreak; to come forward, to step forth, from among the crowd *Do.*; *pyir lāni-ba* to recover, to be restored, to grow well, to come to one's self. after a faint-

ing fit *Dzl.*; *batân-pui mé-ro lâns-pa yin* the dying embers of religion were blown into a flame again *Gl.*; to appear, to break out, of a disease, *nad-lans-dus* when a disease is in its first beginnings *Lt.* — II. *lân-ba* and *loi-ba*, pf. *lois* to come up to, to arrive at, to be equal, to reach, *di lon son* with this it is made up, that will do *C.*; *drén-gyis ma lân* lit.: the serving up (of many dishes) would not do, i.e. there would be no end of serving up *Mil.*; *gráhs-kyis lân-ba* to be numerable *Mil.*, cf. also *ža* (init.) and *rjód-pu* (extr.).

ལྷོ་ལོ་ལོ་ *lân-tso* youth, youthful age, *dei lân-tso-lu ma žags-pas* not falling in love with, not being enticed or led away by their youthful appearance *Gl.*; *lân-tso rgyás-pas* grown up to adolescence; *lân-tsoi dpal* the charms of youth *Pth.*; *lân-tso srin-noi ydoi* the face of the youthful Srinmo *Gl.*; *lân-tso-can* *Cs.* adolescent, young; *lân-tso-ma* girl, maiden *Sö.*

ལྷོ་ལོ་ལོ་ *lân-lin-ba* *Sch.* to be in a confused whirling motion (v. *loi-lon*); *lân-ma-lin* *Mil.* seems to be a word descriptive of the rising of a cloud, of the soaring of a bird of prey, *sprin-dkar lân-ma-lin*.

ལྷོ་ལོ་ལོ་ *lân-lón* v. *lân-na-lón-ñe*.

ལྷོ་ལོ་ལོ་ *lân-dór* *Cs.* stubbornness, obstinacy, adj. *lân-dór-can*; sometimes *lân-dór* (without *can*) seems to be also used adjectively, e.g.: *drs kyéd-pas lân-dór bág-žags yin* *Mil.* evil passion is more obstinate (i.e. more difficult to be got rid of) than ye hobgoblins.

ལྷོ་ལོ་ལོ་ *lád-pa* *Cs.* weak, faint, exhausted, of men and animals; blunt, dull, of knives; *Sch.* also rotten, decayed.

ལྷོ་ལོ་ལོ་ *lád-mo* imitation, *lád-mo byéd-pa B.*, *C.*, "čo-če", *gyab-če* *W.*, to imitate, to mimic, to say after, *smón-lam di-skad bdag-gi lád-mo gyis* say after me the following prayer *Thur.*; *néd-kyi lád-mo kyéd-kyis mi on* *Mil.* you cannot imitate me.

ལྷོ་ལོ་ལོ་ *lan* (orig. perh. 'turn', hence): 1. time, times, *lan-yig* 1. once, one time. 2. also *du-lan-yig* *Gl.* once, one day, both as to

the past and the future. 3. once for all, decidedly *Gl.* 4. for this time, first, first of all, before all, "lan cig lé-ka di cy" this work must be done first of all; *da-lán* id.; *lan ynyis* twice, *lan-bču* ten times etc.; *lan bdun* (*nam*) *yum* seven times or three times, frq. in rules about ceremonies; *bagór-ba lan mân-du byds-te* circumambulating round it many times *Mil.*; *lan gravis dpag-tu-méd-pa* innumerable times *Thgy.*; *W.*: "zi lan nyi la tsam jiel" how many are 2 times 4? *bzi lan ynyis-lu brygad smi* 2 times 4 are 8.

— 2. return, retribution, retaliation, *lan byéd-pa* (*W.* "čo-če"), *lan jal-ba* to return, retaliate, repay; *pán-lan ynod-pas* or *laga-pai lan nyés-pas jal-ba B.*, "pim-pe lén-la nō-pa jhē-pa" *C.*, "pán-pe lán-la nód-pa čo-če" *W.* to return evil for good; "lan-só čo-če" *W.* to show gratefulness, to be grateful; punishment, . . . *bčig-pas lan dug* that is the punishment for having allowed . . . *Gl.*; *lan lén-pa*, *W.*: "lan kór-če, tui-če, dug-lan ldón-če", to take vengeance, to revenge one's self; *mig-la mig-lan só-la só-lan dróg-la dróg-lan* eye for eye, tooth for tooth, life for life; *dei lán-lu* in return for that; *lan-grán* a number of retributions *Thgy.*; *drin-lan* recompense for benefits received, requital of a good action, *bzan-lán* id., *dei bzan-lan-du* as an acknowledgment for it *Gl.*; hence *ñan-lan* signifies: taking revenge for an injury received, returning evil for evil, not as *Cs.* gives: *bzan-lan* gratefulness, *ñan-lan* ungratefulness (?) — 3. answer, reply, *kyéd-kyi jván-ba dei lán-du* as answer to your majesty's question *Gl.*; *lan dōbs-pa* frq., also *dōbs-pa, klón-pa, ldón-pa Dzl.*, *W.* "zér-če" to answer; *lan yól-ba, žu-ba* id. in answering to the questions of a person superior by rank, age or office, — *lan mdzad-pa* if he, the superior, answers; *ytdm-lan glü-yis jal* I answer to the speech by a song *Mil.*; *dris-lan* an answer to a question, *přin-lan* a reply to a dispatch received, *rtadd-lan* *Cs.* a defendant's reply (in law), *yig-lan* answer to a letter.

ལྷོ་ལོ་ལོ་, ལྷོ་ལོ་ལོ་ *lân-kan, lân-gan* railing, fence, enclosure *Stg.*; *Lec.*: = *pu-bu*.

ལན་སྐྱར *lan-skyár* *W.* prob. = *lan*, retribution, return, “*de lan-kyár yin*” that is all he has gained by it!

ལན་གྲོག *lan-gyóg* *Thgy.*, prob. = *lan-čags*; or perh. the original form of *la-gyógs*?

ལན་ཆགས *lan-čags* misfortune, adversity, calamity, as a supposed punishment for what has been done in a former life; every unlucky accident, that happens to a person without his own fault, being looked upon as a retribution for former crimes. Thustan-čags denotes about what Non-Buddhists would call destiny, fate,

ལན་བྱ *lán-bu* braid, plait, tress of hair (*Cs.* curl, lock of hair? *Sch.* pigtail?) *lán-bu* *slé-ba* or *lhé-ba* to make plaits, to plait the hair; *lan-tadr* ornaments, worn in the hair *Mil.*

ལན་ཆ *lán-tsa*, more accurately *lan-tsa* (acc. to Hodgson corrupted from ལན་ཆ) *n.* of a style of writing in use among Nepalese Buddhists. It is a kind of ornamental writing, used by calligraphists for inscriptions and titles of books.

ལན་ཚྭ *lán-tswa* salt, prob. = *tswa*, *lán-tswa* *čá-la* *tim-pa* salt which dissolves in water *Thgy.*; *lán-tswa* *ka-zás* *kün-gyi* *bró-ba* *skyed* salt gives a relish to every dish *S.g.*; *lán-tswai* *ču* salt-water *Lez.*; *lán-tswa-ba* saline, briny *Med.*

ལན་བདར *lab-bdar* *v.* *la-bdar* in *la-jing*.

ལན་པ *láb-pa* to speak, talk, tell, *mi-la* *ma lab* do not tell anybody *Mil.*; *rdzün-ytam* *láb-pa* *Bhot.* to lie, to utter a falsehood; *lab tsol-ba* *Sch.*: ‘to speak unseemly, to brawl(?)’. — *lab tsám-pa* *Sch.*: to speak while dreaming, to be delirious. *lab ytón-ba* *Cs.*, “*lab gyáb-čé*” *W.* to talk, to chat; “*ka-lab-čérn*” eloquent, fluent of words *C.*, *W.*; *rgya-láb* a great deal of talk, *rgya-láb-čan* talkative *C.*, *W.*

Comp. *láb-ga* *Cs.*, “*láb-ča*” *C.*, *W.* talk. — *lab-grógs* *Mil.* companion, intimate friend *Mil.* — *lab-rdöl* talking unbecomingly *Sch.* — “*láb-ra*” (prop. *lab-sgra*) ‘noise of rattling’, tattle, talk, “*láb-ru tán-ré*” *W.* to chat, babble.

— “*lab-lób* or *lub-lo*”, with “*gyáb-čé*” to speak indistinctly, to mumble; to speak in one’s sleep; “*lab-lób-te* /ul” he walks speaking in his sleep, he is a somnambulist *W.* *ལན་ཚེ* *láb-tse* a heap of stones in which a pole with little flags is fastened, esp. on mountain passes *Schl.* 198.

ལམ *lam* 1. way, road *lam-čén*, *rgyá-lam*, *stón-lam* *Cs.*, “*má-lam*” *W.* highway, main road, high-road; *gyén-lam* an up-hill road, an ascent, *túr-lam* a down-hill road, *piréd-lam*, *rtáib-lam* a horizontal or a sloping road, that leads alongside a hill, *lam-jrdán* a narrow footpath, *lam dóg-mo* a strait path, *lam yánpa* a broad one; “*lam dé-mo*” a good, easy road, “*lam sóg-po*” a difficult, dangerous, road *W.*; *lam tár* the road is open, may be passed, is not obstructed by snow etc. *Gl.r.*; *lam byed-pa* *Sch.*, “*lam čé-čé*, *sál-čé*” *W.* to clear a path, to construct a road; *rgya-gár-gyi lam* or *rgya-gar-du* *gró-bai lam* the way to India *Ph.*; *gri-lam* the way of the knife, i.e. a cut, slit, slash; “*i-ne* *dúd-pe lam*” here is the way for the smoke, here the smoke escapes *W.* — 2. way, space or distance travelled over, journey, *lám-du* on the road, on the journey; *bal-bód-kyi lam* the journey from Nepal to Tibet *Gl.r.*, *lám-du* *jáy-pa* to set out, to travel, also: to continue one’s journey, *lam-pyéed tsám-du* *jiyin-pa* *dai* as we had done about half the way *Dzl.*, *lám-nas* *ldóg-pa* to return home from a journey, *kris-la* *gró-bai lám-du* when he went to bathe *Dzl.* — 3. *ལམ་ཁྱིེ་* *fig. way* or manner of acting, in order to obtain a certain end; *tár(-pai) lam* the way of deliverance, viz. for Buddhists: from the cycle of transmigrations, for Christians: from sin and its consequences; hence the way to happiness, to eternal bliss. The six (sometimes only five) classes of beings (*v.* *gró-ba*) are sometimes called the six ways of re-birth within the orb of transmigration. In mystical writings *lam* *lia* are spoken of as the ways leading to the *sa bdeu* (*q. v.*) *Thgy.*; *lam(-gyi) rim(-pa)* *Cs.*: ‘a degree of advance; the several steps towards perfection’; also the title of sundry mystical writ-

ings; *zab-lam* the profound method or way, *tābs-lam* method of the (proper) means (nif.) *Mil.*; *bla-med-rdō-rjei lam*, col. *siāys-kyi lam* denotes the Uma-doctrine or mysticism, v. *dbū-ma*; *skyes-bu cūn-bat*, *brūi-poi*, and *čen-poi lam* three ways: that of a natural (sinful) man, that of the more advanced believer (but not: 'the happy mean' Cs.) and that of the saint, or the walk and conversation of the righteous, so also in *drañ-sron-gi lam* the saint's or hermit's course of life; *dgē-bu bcuī lūs-kyi lam spyōd-pa* to walk the way of practising the ten virtues *Dzl.*

Comp. and deriv. *lām-ka* prob. = *lam*, *lām-ka-na* (another reading *lām-ka-r*), by the road-side *Dzl.* — *lam-mkan* one well acquainted with the road, a guide *Pth.*, also fig. — *lam-gōl* by-way, secret path *Sch.* — *lam-grōgs* fellow-traveller, travelling companion. — *lam-rgyūd* = *lam* 3? *lam-rgyūd lūa Dzl.* གྲུ་, 18, the five classes of beings, cf. *grō-bu* II. — *lam-rgyūs-pa* = *lām-mkan*. — *lam-čen* *Schr.* = *rgya-lām*. — *lam-rtāys* the signs of the way being nearly accomplished i.e. the acquisitions and perfections of a saint *Mil.* — *lam-ltar-snañ* something looking like a road, but a spurious, wrong way *Sch.* — *lam-stēgs* seat, resting-place by the way-side; also fig. *Glr.* — *lam-mdō* v. *mdo*. — *lam-drēn-pa*, *lam-snā-pa* guide. — *lām-pa* 1. police-officer stationed on high-roads for seizing thieves or fugitives; toll-gatherer. 2. traveller, wayfarer *Cs.* 3. bell-wether *W.* — *lām-po* = *lam*, *lām-po-čē*. 1. highway *Sb.*; also as a place for practising magic, nif. 2. way to heaven, = "*tar-lam*" *W.* (?) — *lām-yig* v. *yi-ge* extr. — *lām-lōg* erroneous *Mil.* — *lam-srañ* lane, street.

ལ་ *lar* 1. but, yet, still, however *Mil.*, *Thgy.*, *Glr.*; *lār - ni* and *lār - na* id.; occurs scarcely any more in col. language. — 2. "*lar**" (or "*la-re**") *me* *C.* none at all (?).

ལ་ *las* I. abstr., col. *lās-ka*, resp. *pyag-lās* *W.* "*ḥin-lē**". 1. action, act, deed, work, *byi-dōr-gyi las* the act of sweeping *Lae.*; *lās-bzāñ*, *lās-dkār* a good work, virtuous action, *lās-nāñ*, *lās-nāg* a bad, a wicked action, *frq.*; *lās dañ nāg dañ yid-kyi las* actions,

words, thoughts *Dzl.*; *lās-kyi rnam-smṭu* retribution, reward or punishment for human actions, *frq.* (cf. *las-rgyu-bras* below); *līs-kyi mē-loñ* mirror of fate, mirror foreshadowing future events *Glr.*; *lūs-kyi bīm-pa* a certain vessel used in religious ceremonies *Schl.* 248; *lās-mazād pas* because the measure of his deeds was not yet full, his destiny was not yet fulfilled *Dzl.*; also *destination* in a general sense *Was.* (282); *līs-kyi thāg-ma lūs-pa* *des* in consequence of the yet remaining rest of (unrequited) works *Stg.*; *siñm-las* former action; *lūs dbaui-bōñ-sū-mēd-pa Pth.* an accident which cannot be prevented; *performance, transaction, business*, *las tamu-cau nus-pu* one who can do or perform every thing *Do.*; also the functions of some organ of the body *Lt.*; *work; labour, manual labour*, "*lē-ka tōb-pa**" to get work; *lūs byēd-pa B.*, *C.*, "*lē-ka cū-če, tūñ-če**" *W.* to do or perform a work, to work, also of things: to operate, to produce effects *Wdñ*; *mīkar-las-byēd-mi* workmen employed in building *Mil.*; *dār-las byēd-pa* to attend to the graves, i.e. to perform the sepulchral rites and ceremonies; *zāñ-zū-las byēd-pa* to carry on business, to trade, to traffic *Mil.*; *lūs-su* as a task, according to one's occupation, trade, or business, by virtue of one's office, *ex officio* (nif.) *Mil.*; *lūs-mi rññ-bar* duly, rightly, perfectly, *comme il faut* *Mil.*; *līs-su byā-ba* v. below (extr.). — 2. sometimes: *secular business*, "*lē-ke nāñ-na**" in business-affairs, in practical life. — 3. effect of actions, and in a special sense: *merit*, *lās zād-pa* the merits being over, having an end *Thgy.* (cf. 1, above). — 4. the doctrine of works and their consequences, of retribution, *las mi bden* that doctrine is not true *Thgy.*

Comp. and deriv. *lūs-ka* 1. col. work, labour, v. above. 2. *Sch.* and *Wts.*: *dignity, rank, title*. — *las-skñl* retributive fate, = *las-jirō*. — *līs-mkan* workman *Cs.* — *las-rgyu-bras* either for: *las dañ rgyu-bras* works and their fruits (which in *Thgy.* are divided into *bōd-nams-ma-yin-pai lās-rgyu-bras* sinful deeds, *bōd-nams-kyi lās-rgyu-bras*

virtuous actions, *mi-yyo-bai las-rgyu-brás* ascetic or mystical works *W.*), or for *lās-kyi rgyu-brás*: fruits of works, retribution and the doctrine of it. — *lās-ago trading-place, emporium Glr.* — *lās-čan* 1. laborious, industrious *Cs.* 2. (v. above *las* 3) having acquired merit, worthy *Mil.* — *las-čé* in *C.* used for expressing probability, as in *W. gro* with the gerund is used, v. *gro-ba* I, 5; *ntoñ las-čé* he will probably have seen it *Mil. nt.*; *nias di bor las-čé* as possibly I may put this yet aside; *kjöd mi-la-ni min las-čé* you are not Mila, are you? *Mil.* — *las fog-pa Sch.*: a person employed, an official, a functionary. — *las-rtügs Sch.* dignity, rank, title incident to the office held. — *las-dän-po-pa* v. *dan-po*. — *las-där Sch.*: 'parade, ceremonial' (?) — *lūs-pa* 1. workman, labourer *Cs.* 2. *Sp.*: vice-magistrate of a village. — *lās-dpon* overseer of workmen. — *las-spyöd* works, actions, way of life, *byañ-čüb-kyi las-spyöd skyéd-pa* to lead a holy life *Pth.* — *las - ,jró* 'continuation, prosecution of works', blessings following meritorious deeds, *kjöd dan na yuñ siññ-gyi las-jró-yól-pa yin* a bond of connection is formed between you and me by the merits we acquired in former periods of life *Pth.*; — happiness, prosperity in consequence or good works, good luck fortunate event, opp. to *lan-čags*. — *las-bröl Glr.* prob. id. — *lās-mi* workman. — *las-méd* idle, lazy, inactive. — *las-tvün* 1. office, post, service, *las-tsán-du jüg-pa* to put into office, to appoint, *las-tsán-nus glón-pa* to put out of office, to dismiss *Cs.* 2. official, functionary **yül-gyi lē-tān** elders of a village-community *C.*, *las-tsán-pa* id. — **lē-lam-kun** diligent, industrious, **lē-mi-lām-kun** idle, lazy *W.* — *las-su byā-ba* the second case of Tibetan grammar, the dative case.

II. only in *B.* and *C.*: postp. c. accus. mostly corresponding in its application to the English prepos. *from*, used also for expressing the ablative case (having nearly the same sense as *nas*): 1. *from*, e.g. delivering *from*, coming *from*, often = *through*, e.g. shining into a room through the window

Dzl.; to hear, get, borrow a thing from a person etc.; to call, to denominate a thing *from* or *after*, according to; *tsād-las dpág-pa* to define by or according to measure *S.g.* in quotations: *đul-ba-las* out of the, *from* the Dulva, sometimes also for: in the Dulva; for denoting the material of which a thing is made: of earth, of clay etc.; partitively: *bras dé-las às rëg* a part of this rice, *slób-ma-las rëg* one of the disciples *Dzl.*; *nai yül-mi-las bū-moyöd-pa-rnams* the girls that are found among my subjects *Dzl.*, *kün-las pāgs-pa* distinguished amongst all, more excellent than all the others *Dzl.*; hence 2. than after the comparative degree: *nā-niñ-las bzan* more beautiful than last year *Mil.*; with a negative: *lo būu-drüg-las ma lön-te* not older than sixteen years *Dzl.*; *zlā-ba liū-las mi sdod* I shall not stay longer than five months *Glr.*; *ras-yüg rëg-las mi bđōg-ste* possessing nothing but one sheet of cotton cloth *Dzl.*; *nā-las med* there is none besides myself *Glr.*; *brnyas kyer-ba-las mi yon* in the end you will probably do nothing else but despise me *Mil.*; in a brief mode of speaking: *ya-rëg-las rje-btsun ma mtoñ* we saw nothing but the leopard, your Reverence we did not see *Mil.*; *mi pān-ziñ ynōd-pa-las med* it is good for nothing, it only does harm *Mil.* — 3. added to the inf. of verbs it signifies not so much *from* as *after*, *from* doing, i.e. *after* doing, *nyül-ba-las lūn-ba* to rise from lying, to rise after having been lying down; *during*, frq., the verbal root being repeated, *soi-sōñ-ba-las* during my going or travelling on *Dzl.*; *nāñ-du grō-bar bsām-pa-las* when (I) intended to walk in, when (I) was on the point of walking in *Dzl.*

ལས་པ་ lās-pa *Cs.* for *lūs-pa*; in *rāg-las-pa* and a few other expressions occurring also in *B.*

ལ་ li I. bell-metal, *li-sku*, *li-tāl*, *li-tūr*, *li-snōl* an idol, a plate, spoon, vessel made of that metal; *li-ma* in gen.: utensil, instrument that is cast of *li Glr.*

II. apple, — *li C.*

III. *li-yul Glr.*, acc. to *Was.* (74) Bud-

dhist countries in northern Tibet, esp. Khoten; acc. to others in northern India or Nepal.

ཡི་ཀ་ར་ *li-ka-ra* or *li-ka-ra* *Ca.* a sort of sugar.

li-ki *Gl.* and elsewhere, an orange-coloured powder, acc. to *Lü.* ཁྲི་ལྷ་ཁྲི་ལྷ་ red lead, minium.

ཡི་ཁྲི་ *li-tün* *Ca.*: 'n. of a province of Tibet near the Chinese frontier', *li-tün-pu* inhabitant of that province.

ཡི་བ་ *li-ba* squinting, squint-eyed *Sch.*, *li-bu miy* squinting eyes *Sch.*

ཡི་ཅུ་བྱི་ *li-tsa-byi* n. of a noble family of ancient India, often mentioned in the history of Buddha *Dzl.*, *Gyatch.*

ཡི་ཡུ་ལ་ *li-yul* v. *li* III.

ཡི་ལ་མ་ *li-lam*, *Hind.* लीलाम, acc. to Shakspeare from the Portuguese *leilam*, auction, public sale.

ཡི་ཤི་ *li-ši* 1. *Ssk.* लवङ्ग cloves *Med.*, *C.* — 2. *Hind.* इलायची cardamom *W.*

ཡི་ཤ་བྱི་མིག་ *lig-lu-mig* *S. g.*, *Sch.*: 'malachite'.

ཡི་ཇ་ག་ *lii-ga* *Ssk.* 1. sign, mark. — 2. the image of an enemy which is burnt in the *shyin-srэг* in order thus to kill him by witchcraft *Lt.* — 3. membrum virile *Lth.*

ཡི་ཇོ་མོ་མ་ *lii-gol-ma* a large hornet *Sik.*

ཡི་ཇེ་ *lii-né* dangling, waving, floating, in the wind *Mil.*; *spring* *ziy lii byun-bas* a floating cloud? *Mil.*; **lii-lii* *tsé-tsé* *W.* to dangle, to hang dangling, e.g. on the gallows, **lii-lii* *tsé-tsé* *W.* to swing, to see-saw; *rkan-lug* *pira lii-né* *lug-pa* an infant struggling with hands and feet *Lth.*

ཡི་ཇོ་མོ་ *lii-tóg* or *lii-tóg* a film or pellicle on the eye *Med.*

ཡི་ཇ་ *lii-ba* *C.*, also *lii-po* or *lii* alone, a whole piece, *lii yér* of one piece, *lii bzi* four pieces or parts; = *rdám-pa*; *yér-gyi lii-ba* *Ca.*: a piece of unwrought gold; *dar-lii* *Ca.* a piece of silk; *lii-gis* *dril-bu* to pack up into a parcel, to roll up into one packet *Sch.*

ཡི་ཇོ་ *lii-tse* gratings, lattice *Ca.*

ཡི་ཇི་ཇི་ *lii-lii* v. *lii-né.*

ཡི་ཇ་ *liis* a hunting or chase in which a number of people are engaged; *dmag-liis* id. (cf. *Kyi-ra*); *byá-liis* *Ca.* falconry, hawking; *liis-la* *gró-ba* to go a shooting, a hunting; *liis* *debs-pa* *Sch.* to hunt, to arrange a hunting party; *liis* *ytón-ba* to get by hunting, to hunt down, *liis btán-bu* what has been got by hunting, game shot or caught; *liis-pa* hunter, huntsman, *liis-pa-mo* huntress *Ca.*; *liis-Kyi* hound, *liis-Kru* hunting falcon or hawk.

ཡི་ཇ་སྐྱོར་ *liis-skór* hand-mill *W.* (?)

ཡི་ཇ་མ་ *liis-pa* *Sch.*: quite round or globular; *dkár-por liis-te* *Lth.*: prob.: being quite white, cf. **ultis-se* *Ld.* quite.

ཡི་བ་ *lib*, all, *Ld.*: **lib du-tsé* to sweep all together with the hands; *C.*: **ká-wé lib kab son** all being covered with snow.

ལུ་ *lu* 1. knag, knot, snag, = *dzér-pa*; **lu-big** knot-hole *Ts.* — 2 num. for 86.

ལུ་ཀ་ཏ་ *lu-kañ* (perh. a misspelling for *lugs-kon*?) crucible for gold and silver *Sch.*

ལུ་ག་, ལུ་ག་ག་ *lu-gu*, *lóg-gu*, diminutive of *lug*, lamb, frq.; *lu-gu-rygyid* 1. rope to which the lambs are fastened, or strung; hence 2. small chain, e.g. watch-chain, chain or row of stitches on knitting-needles; lace-trimming and the like.

ལུ་བ་ *lü-ba* 1. vb. to cough, to throw up phlegm, to clear the throat. — 2. sbst. the cough *Ca.*

ལུ་མ་ *lü-ma* *Sb.* pool containing a spring, ground full of springs, *lü-ma-can* rich in springs.

ལུ་ལུ་ *lü-lu* the fruit of some thorny shrubs, *ñib-ši-lu-lu* hip, fruit of the wild rose-tree, *tser-stür-lu-lu* berry of *Hippophaë*.

ལུ་ག་ *lug* sheep, **ñó-lug*, *ñi-lug*, *bsád-lug** *W.* sheep for slaughter. — *lóg-kyu* flock of sheep. — *lóg-gu* v. *lü-gu*. — *lug-sgal* sheep's load — *lug-nál-ba* and *lug-ñün-ba* names of medicinal herbs *Ca.*, *Wdh.* — *lug-snyid* *Sch.* wether. — *lug-tüg* ram *B.*, *C.*; *lug-tüg-gi* *reca dbyibs* like a ram's horn *Wdh.*; *ryga-ru-lug-tüg* a Saiga ram *S. g.* —

lug - tōi Sch. wether. — *lūg - pa* 1. sbst. shepherd, keeper of sheep *Ma*. 2. to stick the heads together like timid sheep, to be sheepish in behaviour *Ma*. — *lug-mig* n. of a flower *Med*. — *lug-mir* and *lug-rtsi* medicinal herbs. — *lug-tōgs* a sheep-skin with little wool on it *Ld*. — *lug-rū* sheep-fold, pen, sheep-cot. — *lug-rū* ram's horn; n. of several species of *Pedicularis*. — **lug-lōg** sheep-skin *Ld*.

ལྷ་པ་ *lūg-pa* I. sbst. and vb., v. sub *lug*. — II. vb., to give way, to fall down, cf. *rlūg-pa Ts*.

ལྷ་པ་ *lugs* 1. the casting, founding, of metal, *lūgs-su blūg-pa Gtr.*, **lūg-la lūg-pa** col. C., to found, to cast; *lūgs-ma* a cast, *ryya-gūr lūgs-ma* an image (statue, idol) cast in India *Gtr*. — 2. way, manner, fashion, mode, method, *bōd-kyi lūgs su gyis sig Gtr*. make it according to the fashion of Tibet; *nai lūgs-kyis bon byed dgos* you must live according to our, i.e. the Bon-fashion *Mil*.; *bsam-yān-la yōl-pai lūgs-su byas* he feigned meditation *Gtr*.; *di yin-pai lūgs-su byed* they speak, act, make it appear, as if it really were so *Tur*. 184, 21; *na-rān-gi lūgs-kyi mkār-las* my way of building, what I call my style of building *Mil*.; *opinion, view, judgment, way of proceeding, Kyed-rān-gi lūgs-la* according to you, if we followed your advice *Mil*.; *lūgs-religion*, i.e. a certain system of faith and worship, *gyi nāi ynyis lūgs-lugs gan bzān* which of the two religions, the Brahman or the Buddhist be the better one *Gtr*.; *established manner, custom, usage, rite, lūgs-mode* of dress, fashion, *lūgs-religious rites, ryya-lugs* Chinese (or Indian) manners, *bōd-lugs* Tibetan manners etc.; *rān-lugs* one's own way, *γān-lugs* other people's way or manners; *rān-lugs-la yndapa* (= *rān-sa dzin-pa*) *Gtr*.; seems to be only another expression for that Buddhist virtue of absolute indifference to all objects of the outer world; *lugs* is also used concretely, meaning the adherents of a custom or religion, hence = sect, school, religious party, denomination, *mdo-lugs* follower of the Sūtras, the Sūtra sect, *snags-lugs* a follower

of the Tantras, the Tantra sect; in a special sense: *lugs ynyis* the two principal classes with regard to religious life, *gyi-rtūn-gyi lugs* the laical or profane class, laymen, *lūgs-kyi lugs* the clerical or sacred class, priests *Cs*.; *lūgs-kyi* that which relates to manners or morals, *ethical Cs*. (v. *As. Res.* XX, 583). — 3. in conjunction with a verbal root or with the genit. of the inf. it often corresponds to the English termination *ing* as: *ldān-lugs* the rising, getting up, *grō-lugs* the going, *adōd-lugs* the sitting *Mil*., *o-ryyāl yōn-lugs sogs dōl - dōbs - kyī zū-ba* the (possibility of) getting into difficulties and other reasons for inducing him to postpone (his setting out) *Mil*.; *bsam-yās bzān-lugs lris* he described the building of *Sam-yé Gtr*.; *mēd-lugs* the (circumstance of) not having *Mil*.; *yān-lugs* the condition, state *Mil*.; *dā-lū nā-lugs cī-ltar na* as to your present illness, in what does it consist? *Mil*.; *tōgs-nas skyōn-bai lugs-su yōd-pa* they joined in educating them, they educated them together *Mil*.; it is also added to adjectives: *lūgs-greatness Mil*.

ལྷ་པ་པ་ *lūgs-ma* v. *lugs* 1.

ལྷ་ *lūi* I. 1. a strap, slung over the shoulder or round the waist, for carrying things; handle, ear (curved), of vessels, baskets etc., different from *yū-ba* a straight handle, hilt. — 2. 'foot-stalk of fruits' *Cs*.; *lūi-tag Cs*.: a rosary, string of beads, suspended by the girdle.

II. *Sek*. ལྷ་པ་, = *bka*, used of words spoken by secular persons commanding respect: *pās yndān-bai lūi tōb-nas* obtaining (his) father's word of permission *Dzl*, *lūi byun* an order is issued (by the king) *Gtr*., *tū-ru-ika-la lūi len dōs-pa* being obliged to accept orders from the Turuskas *Tar*.; more frq.: spiritual exhortation, admonition, instruction, *lūi yndān-ba* to give it (sometimes only: to pronounce forms of prayer etc. before devotees); *lūi ywān-ba* id., **lūi tān-kān** instructor, teacher, admonisher *C*.; *lūi stōn-pa*, also *lūi-du stōn-pa* to instruct, to give spiritual precepts, also with regard

ལུང་ཅག་ *lun-täg*

ལུས་ *lus*

to supernatural voices etc. *Mil.*; esp. to prophesy, predict, to reveal secrets, with termin.: *da-na-äi-la yin-par lun btan* it is prophesied that it is *Danastla*, the prediction relates to *D.*, *sa-is-rygäs-su lun-bstan-to* he has received a prediction concerning (his obtaining) the Buddhaship *Dzl.*; *mdan mku-pros lun-bstan-pai skyäs-bu de* the man foreshown yesterday by the *Däkin* *Mil.*, hence *lun-ma-bstan-pa* unheard of, unprecedented *Mil. nt.* (*Cs.* also: to demonstrate, *lun-du brtan-du yöd-pa* demonstrable?); *lun göd-pa Cs.* to make, to establish, precepts; *lun drän-pa Cs.* to cite, to quote, an authority *Tar.* 210, 2; *lun-gi rjes-brän Was.* (274) those who stick to the letter (opp. to *rigs-kyi rjes-brän* to the real quality, viz. the spirit); *lun-bstan* exhortation, precept, commandment, *lhas lun-bstan bäd-pa* to communicate the precept of the god *Tar.*, ... *žes byä-bai lun-bstan byun* there came a divine order or prophecy of this purport, to this effect; hence *lun-ston-pa* prophet *Chr. Prot.*

ལུང་ཅག་ *lun-täg* v. above *lun* I.

ལུང་པ་ *lun-pa* 1. valley, *ri-lun* mountain and valley; *lun-čen* a large valley, *lun-čen* or *lun-jrän* a little valley; *lun-rög Sch.*: 'the cavity of the valley'; *lun-stön* a desolate, a solitary valley, as a fit abode for hermits, frq. — 2. furrow, hollow, groove, e.g. on the surface of a stick *Mil.*, of the liver *Med.*

ལུང་ལུང་ *lud* manure, dung, *lud-läd* sheep's dung; *lud gräm-pa* to spread manure (on fields) *Cs.*, *lud drän-pa* to carry manure (to the fields) *Cs.*, **gyäb-če, täb-če, tän-če* *W.* to manure the ground; *lud-ku* dung-water; *lud-dön* dung-hole; *lud-pän* dung-hill; *lud-bu* grubs etc. in a dung-hill.

ལུང་པ་ *lud-pa* 1. sbst. phlegm, mucus, *rnag-kräg-gi lud-pas bkän-ste* full of phlegm, matter and blood *Gl.*; esp. in the organs of respiration: *lud-pa čig bekjür-bas* throwing up some phlegm *Gl.*; *lud-pa lä-ba* to throw up by coughing *Dzl.*, *äbrid-pa* by sneezing *S.g.*; *lud-por* spittleon, spitting-box *C.* — 2. vb., to boil over *ču lud-pas*

the water boiling over *Dzl.*; *mto lud-pa* the running over of lakes, inundation *Ma.*; *ču lud-nas lud-nas bkän-ba yin* it filled, by the water rising higher and higher.

ལུས་ལུས་ *lums* a bath used as a medical cure; fomentation.

lüm-bi, lüm-bi-mi, n. of a queen, and of a grove

called after her, situated in the north of India, where Buddha is said to have been born.

ལུས་ *lus*, also *lūs-po*, body, *lus sä-la brdüb-pa* to prostrate one's self, frq., *lus stön-pa* to show one's self, to appear, to make one's self visible, as gods *Dzl.*, and in a similar manner *lus* is often used for expressing our reflective verbs, when relating to physical processes, cf. *sams*; *lūs-kyi dbäi-po* the sense of feeling, in as far as it resides in the skin and the whole body of man *Med.*; *rygäl-poi ykhün-brgyüd* (or *rygäl-bu*) *lūs-la yod* I bear a prince under my bosom *Gl.*; *lus emäd-pa* to violate, to ravish *Pth.*; *lus grüb-pai tög-ma* the beginning of the development of a body as embryo *Wdn.*; *grüb-pa lus* v. *grüb-pa*; *lūs-la čägs-äin* from love of life *Dzl.*; *lus dan srög-la sdö-ba* to risk or stake one's life *Dzl.*; *m-lus töb-pa* or *blän-ba* to be born as a human being, *lus-nän* (to be born) as an animal, or also as a woman *Mil.*; — often for the whole person of a man: *brän-gyi lus kyan äpön-du gyur* even a servant may become a master *S.g.*; *lūs-kyi mi bzöd-por nya-nän-gyis ydäns-te* is used (*Dzl.* 277, 2) of an exclusively mental suffering or infirmity. — In mysticism and speculative science several expressions are employed which, however, do not differ much in their import: *gyü-lus*, *jä-lus*, *bde-gro mto-ris-kyi lus*; *rig-pa dzän-pai lus* (*Tar.* 56, 20), *yid-kyi lus* (frq.), རྒྱུ་ལྗོངས་, the immaterial body which is enclosed in the grosser material frame, accompanying the soul in all its transmigrations and not destroyed by death (*Köpp.* I., 66), *yid-kyi lus* might be rendered by 'spiritual body'; another explanation given by Lamas is: the

body which exists only in our imagination (*gyid*); in that case it would be identical with *sgyu-lūs*.

Comp. *lūs-rgyidgs* a fat body *Cs.* *lūs-rid* a mean, thin, lean body, *lūs-sbōn* a thick stout figure, *lūs-rtū* a long tall body, *lūs-tūn* a short body *Cs.* — *lūs-čan* having a body, hence as abst. = *sēns-čan* creature, being, *lūs-čan kūn-gyi yid-du ōi* a favourite of every creature *Stg.* — *lūs-stōd* upper part of the body, *lūs-smāl* lower part of the body. — *lūs-bōis* the bulk of a body. — *lūs-byid* form of the body. — *lūs-med* having no body, incorporeal, ghostlike, ghostly, *lūs-méd-pai skud* a ghostly voice *Mil.* — *lūs-smād v. lūs-stūl.* — *lūs-zūis v. sub yzūis.*

ལུས་པ་ *lūs-pa*, *C.* also *lūs-pa*, to remain behind or at home, *bōd-du zūi-ba rnyis* to remain in Tibet for two months *Gl.*; to be remaining or left *Dzl.*; to be forgotten, omitted, left behind; *pyēn-du lūs-pa* to remain uppermost, floating to remain standing, sitting, lying, e.g. **Ka lūs-sa mi ihug* *W.* the snow does not remain, will soon melt away; *lūs-par byid-pa Ph.*, *lūs-su jūg-pa*, **lūs cīg-čē* *I.d.* to leave behind, to leave a remainder; *ma-lūs-par* entirely, wholly, without remainder, without exception, *grō-ba ma-lūs* or *mi-lūs Mig.*, all creatures without exception; *mā-lūs-par* prob. also: surely, undoubtedly, at any rate, in any case, *ni f.* — *lūs-ma*, *rjēs-lūs*, *pyir-lūs*, *lhuig-lūs Cs.* remainder, balance, residue.

ལེ *le* 1. a small not cultivated river-island *C.*, = *glūn-ka* and *zal.* — 2. *v. leu.* —

3. *W.* a word expressive of civility and respect, and added to other words or sentences, like Sir! and Madam! in English, **zu-le* 'good day, Sir! it is also added to the word *sa-heb* gentleman, and then *sa-heb-le* is about equivalent to: honoured Sir, dear Sir. — 4. num.: 16.

ལེགས་པ་, ལེགས་པ་ *lē-brgan, leb-rgān* 1. *Med.* freq., *Lex.* = ལྗང་ saffron, whereas *Cs.* has: 'poppy, *le-brgan-rtai* the juice of poppies, opium, *le-brgan-ghi mātog* the poppy flower, *le-bryān-ghi brās-bu* poppy-seed', and *Sch.* adds: *le-brgan-mdōg*

poppy-coloured, light-red, and he translates also *le-brgan Dzl.* *Sv.* 1, by 'poppy-coloured', although it is mentioned there amongst various species of Lotus. But in *W.* poppy and opium are usually called by the Hindi name *پاپم*, *pām*; neither in *W.* nor in *Sik.* did I meet with any body, who knew the significations given by *Cs.* and *Sch.*, but only: 2. *diapered design* of woven fabrics; thus also *Mil.*: *le-bryān dmār-poi ydan* a flowered carpet, *le-brgan jol-bér lth.* a flowered dress with a train.

ལེན་ *lē-na* the soft downy wool of goats (esp. those of Jangthāug) below the long hair, the shawl wool; fine woolen-cloth. **ལེམ་** *lē-ma v. leu.*

ལེལ་པ་ *lē-laj* appendix, supplement, addition *Cs.*

ལེལ་ན་ *lē-lān Cs.*: consequence; *Sch.*: rebuke, reprimand, reproof, and *le-lān-pa*, *le-lin būi-ba* to blame, rebuke, reprove; *le-lān-čan Cs.* consequential, important (?).

ལེལ་མ་མཁན་ *le-līm-mkhan v. las-līm-mkhan.*

ལེལོ་ *lē-lo, le-lo-nyid* indolence, laziness, tardiness, *lē-lo ma byed cīg* don't be lazy! *Gl.*; *ryēg le-lo byās-nas* as one (of them) had been lazy *Dzl.*; *lē-los Kyer* he is overcome by laziness *Mil.*; *lē-lō rjēs-su grō-ba* to be given to laziness *I.d.-Gl.*; *lē-lo-čan* lazy, indolent, slothful. — **le-söl* *W.* = *le-lo*.

ལེགས་པ་ *lēgs-pa B., lēgs-po* and *-mo C.* (cf. also no. 3) 1. good, serving the purpose, with regard to things; adv. *lēgs-par* well, duly, properly, *lēgs-par tsōl-ba* to search, to investigate accurately *Gl.*; *būi-ba lēgs-po gyis* do care for a proper reception! *Gl.*; *lēgs-par gyur cīg (Schr. adds Kyél-la)* may you prosper! *Sch.*, *lēgs-par ōis-so* you are welcome *Sch.*; happy, comfortable, *bdag lēgs-na* when I am well off (opp. to *nyēs-na*) *Do.*; *lēgs nyēs stōn-pai mē-loi* mirror of fate, of the future *Gl.*; *lo(-tog) lēgs(-pa) B.*, **lo lag-mo* *W.*, a rich, healthy, happy year; *ci ltar byis-na lēgs* which is the best way of doing it? *Gl.*,

Tar.; *sems-dan mis byäs-na légs-pa gañ yin* which of the actions of human beings are good (in this connection it is nearly the same as *bzän-po*, morally good); *legs* is also used in politely hinting or requesting, like the English 'you had better': *kyod pyin-pa légs(-so) Ghr.*, and still more polite: *yelegs-par legs* your Highness had perhaps better go etc. *Pth*; *nüs-na šin-tu légs-so* if you can do it, very well! *Dzl.*; also *légs-so* alone, very well! well done! *légs-so légs-so* excellent! capital! — 2. neat, elegant, graceful, beautiful *C.* — 3. **lág-mo** *W.* good, due, and adv. well, duly, properly, like *légs-par* (v. above), e.g. **me lág-mo bar dug** the fire burns well, **lā-ka lág-mo čos** you have worked well; but most frq.: clean, pure, clear, **ču lag-mo** pure or clear water (opp. to *rtādg-pa*); fine, of powder, = *žib-mo*; **lág-mo čö-čē** to clean, clear, wash, wipe, sweep etc.; to reduce to fine powder, to pulverize.

Comp. *légs-dan Sch.*, *legs-lān Cs.* virtuous(?). — *legs-byäs*, resp. *legs-mdzād* good deed, good work *Cs.* — *legs-sbyār*, རྒྱལ་མཁའ་འཕེལ་པ་, well constructed, skilfully arranged, high-wrought, hence: the Sanskrit language. — *legs-smōn* patron, protector, well-wisher, congratulator *Cs.* — *legs-bād* a remarkable saying, a sententious remark *Mil.*, two works, called after their authors *goñ-dkār* and *sakya-legs-bād*, are recommended to students of the language. — *legs-ysol* resp. thanks, acknowledgment, gratitude *C.*

འཇམ་མཁའ་འཕེལ་པ་ (rarely *lōn-ba*, *lōn-pa*), pf. *bloñs* (rarely *loñs*), fut. *blañ*, imp. *lon Cs.*, *loñ(s) Dzl.*, *Mil.*, *blañs Cs.*, *W.*: **lén-čē*, *nén-čē*, *blāñ-čē** to take, i.e. 1. to receive, get, obtain, *ynas-nānt* an inferior place viz. for being re-born *Thy.* — 2. to accept, what is offered or given, opp. to *dōr-ba*; also to bear, to suffer patiently, to put up with. — 3. to seize, catch, lay hold of, grasp, e.g. one that is about to leap into the water *Dzl.*; to catch up; to catch, to take prisoner, a culprit *Dzl.*; to carry off, e.g. the arms of killed enemies; *ma byin-par* to take what is not given, to steal, to rob; *lén-pa-dra* it

is as if it had been stolen from me *Ghr.*; *čūñ-ma lén-pa* to get or take a wife, frq., also to procure one for another person; *srog lén-pa* = **pōrog-pa* to deprive of life, to kill *Mñg.*; to fetch, *lén-du (W. *lén-na-la*) soñ* go and fetch it! to take possession of, to occupy (by force of arms) *Ghr.*

འཇམ་མཁའ་འཕེལ་པ་ (*lā-mo* (Cs. also *lēb-po*) flat, mon-srān *lēb-mo* Indian pease are flat, lenticular; *lēb-dan*, *lēb-lēb* id. col., **lēb-lēb-la bor** lay it down flat! *lēb-ma*, *lēb-tāgs* lace, bandage, ribbon *Cs.*, *dar-skūl-kyi lēb-tāgs* lace of silk thread; *blag-lēb* a flat loaf of bread *C.*; *šin-lēb*, *lēb-šin* board, plank, *rdo-lēb* a slab, cf. *glēb-pa*.

འཇམ་མཁའ་འཕེལ་པ་ *leu* division, section of a speech, of a treatise, of a book, chapter, of very different length; *leu-dan Cs.*, *leur byäs-pa Zam.* having sections or chapters, being divided into chapters; abbreviated *le*, *bāgs-le dan šer-le čad-pa yin* the chapters (treating) of the confession of sins and of wisdom are wanting *Tar.*; *lē-ma Cs.*, *le-tāñ Sch.* id.

ཨ་ལོ 1. year (resp. *dguñ-lo*, v. *dguñ*), *lo lña-bču-pa Ma.* usually *lo lña-bču lon-pa (W. *lon-kan*)* fifty years old, of fifty years; *bū-mo lo-ynya-ma* a girl two years old *Ma.*; *lo dans lo, lo-ré (-re)-bžin*, *lō-ltar (Sch. also batār!)* annually, yearly; *lō-nas lō-ru* from year to year; *šin-lo*, *ōds-lo* last year; *di-lo*, usually **di-lo**, this year; *pyi-lo*, *C. sāi-lō* next year; *lo kōr-te* after one year had passed, *sras-kyis lo kōr-te* when the prince was one year old *Ghr.*; the names of the twelve years of the small cycle (v. below) are those of the following twelve animals: *byi* mouse, *glāñ* ox, *stag* tiger, *yoa* hare, *brug* dragon, *šbrul* serpent, *rta* horse, *lug* sheep, *spre* ape, *bya* hen, *kyi* dog, *yag* hog; thus the first year is called *byi-lo* the mouse-year, and *byi-lō-pa* is a person born in that year etc. — 2. for *lo-tōg*, v. the compounds; for *lō-ma* leaf, for *lō-tsa-ba*. — 3. prob.: talk, report, rumour, saying, added (like *skad*) to the word or sentence to which it belongs, *čē-gé-mo ši lo zér-ba čos tsā-na* when a rumour is heard, that N.N. has died

Thgy.; *W.*: **da lam tar lo** they say the road is open now; also with a definitive subject: **a-té'ku-tig toi' lo** the mistress asks for the key; **lo kóm-se rag lo** he says he is thirsty (yet also in these cases a speaking on hear-say may be meant: somebody tells me that Mrs. N.N. asks for etc.); **tsór-lo** report, rumour *W.*, also **tón-lo** and **lób (?) -lo** are said to have a similar signification; **se-lo** and **riy-lo** *W.* are expressions of which I cannot give a satisfactory explanation; *bàdál-lo byas kyiñ krám-pa yin Mil.*, prob.: though he may get a name (in the world) by his learned discussions, he is after all a liar. — *lo* 3 prob. occurs only in col. language and more recent pop. literature; *Dzl. 370*, 17 *lo* is a corrupt reading for *yaol*. — 4. num.: 146.

Comp. *lo-skor* (*Cs.* also *lo-kor*) cycle of years, a period of twelve years; it is the usual manner of determining the exact time of an event, which also tolerably well suffices for the short space of a man's life. If for instance a person in a dog-year (e. g. 1874) says that he is a *byi-lo-pa*, it may be guessed by his appearance, whether he is 10 or 22, 34, 46 etc. years old, and thus also in other cases accidental circumstances must help to determine the precise date of an event. Occasionally, however, the cycles are counted, e. g. *lo-skor brygyal* 96 years *Glr.* Besides this cycle of 12 years there exists another of 60 years which is formed (in imitation of Chinese chronology) by combining those 12 names of animals with the names of the (so called) five elements, *ñin* wood, *me* fire, *sa* earth, *laga* iron, *ču* water. Each of these elements is named twice, followed, the first time by *po*, and the second by *mo*; when signs of gender may also be omitted without altering anything in the matter. Thus *ñin(-po)-kyi-lo*, *ñin(-mo)-jug-lo*, *me(-po)-byi-lo*, *me(-mo)-glui-lo* are our years 1834, 35, 36, 37, and 1894, 95, 96, 97 etc. — *lo-krims* (v. *lo-tóg-gi krims*) coremonies, at the beginning of harvest. — *lo-grüñs* prop. date (of the year), *Sch.* also: *lo-grüñs tsün-ma* being of (full) age. — *lo-mgó* *Cs.* the beginning of a year,

new-year's day. — *lo-rgyüs* v. *rgyüs*. — *lo-ñán* a bad year, a poor harvest. — *lo-čág* (*Cs.* 'every second year'. — *lo-čün* or *nyün* *C.* young, *lo-nyün-nyün* very young. — *lo-nyés* = *lo-ñán*. — *lo-snyin* *Sch.* 'year, period or stage of life' (?). — *lo-tóg* or *-tóg* the produce of the year, harvest, crop, *lo-tóg rñá-ba* to reap it, to gather it in. — *lo-tó* almanac. — *lo-dod* *Mil.* earthly-minded, sinner? — *lo-dpyá* annual tribute. — **lo-piü** = *srus-piüd*, *C.* — *lo-piyág* (*Id.* **lob-čag**) embassy sent every year to the king to renew the oath of allegiance. — *lo-piyál* half a year. — *lo-tsin* annual produce, harvest, *lo-tsan čé-ba* a rich, abundant harvest *Glr.* — *lo-léys* v. *léys-pa*. — *lo-bàdál* = *lo-tó* *Cs.* — *lo-yséb* *Sch.* a stack, a heap of corn (?).

འོ་ཀ་ ló-ka *Ssk.* world, *lo-ke-ñe-ra-ra* = ལོ་ཀེ་སེ་ར་ར་

འོ་ཁྱེ་ལ་ ló-tig, or *lo-tóg*, v. *lo*, compounds.

འོ་དང་པ་ ló-dab v. *lo-ma*.

འོ་མ་ ló-ma, *W.* **lob-ma**, leaf, *lo-ma lhuñ*, *brul B.*, *C.*, **lob-ma dñil* or *dñul son** *W.* the leaves have fallen; **lob-ma f'a-mo** an acerose or pine-leaf; *lo-dab* = *lo-ma*.

འོ་ཙ་, འོ་ཙཱ་ ló-tsa, *lo-tsu* (v. *Ssk.* ལོ་ཙ་ to speak?) the (art of) translating, *sgra dan ló-tsu slób-pa* to learn the language and the (art of) translating *Glr.*; also *ló-tsa sgyur-ba* to translate *Pth.*; *ló-tsa-ba* translator (of Buddhist works) *lo-čen* great translator, seems to be a certain title; *lo-pán* for *ló-tsa-ba dan pánđi-ta*.

འོ་འི་མ་ ló-lí-ma *Id.* (*Urd.* لولي) prostitute, harlot.

འོ་གེ་བོ་མ་ lóg-ge-ba seems to be nearly the same as *lóg-pa* adj., *te-tsom lóg-ge-bai ñán-lu* prob.: entertaining irrational doubts or scruples; *bañ-rim lóg-ge-ba* an inverted *bañ-rim* q. v.; *lóg-ge-ba-la Kyer* he took it back again *Mil.*

འོ་གྲ་པ་ lóg-pa I. vb., pf. and secondary form of *lóg-pa*, q. v., I. to return, to go back, *yül-du Glr.*; **nam lón-te ča dug** *W.*, **nam lóg-ne ló-gyu yin** *C.* when will you

return? *lóg-pa* ཅམ་ *Glr.*, *lóg-la* ཇོལ་ཏོ་ *Glr.* let us turn back, *gyir lig-pai lam* the way back. — 2. to come back, to come again. — 3. to turn round, to be turned upside down, to tumble down *W.*, e.g. of a pile of wood etc.; *sió lóg-pa* or *lúy-pa* to turn away one's face, always used fig. for to turn one's back on, to apostatize *kör-pai yul nód-lúy-na* if you mean to turn your back to the land of the cycle of existences, more frq.: *lóg-pa byéd-pa* to revolt, to rebel, *lóg-pa rtsám-pa* to plot, to stir up, an insurrection *Glr.*, *lóg-pa-mkhan* a rebel *Glr.*; **lóg-pa-čan** rebellious, seditious *W.*

II. adj. reversed, inverted; irrational, wrong, *lóg-pai lam*, *lam lóg-pa Mil.* a wrong way; *lóg-pa-la zúgs-pa* ('to rush into error, to turn to what is wrong?'), also euphemism for to fornicate *Stg.*; *lta-(ba)-log(-pa)* v. *lta-ba*; *čos-lóg* a wrong faith, false doctrine, heresy; *gyra-lóg*, *jo-lóg* col an apostate monk or nun; *lóg-par* and (col.) *log* adv. wrong, amiss, erroneously, *lóg-par sém-pa* to think evil, to have suspicions (about a thing), often = *lta-lóg skyid-pa* to sin; frq.: **log drén-pa** to mislead, seduce *B.*; **log yón-čé** *W.* to come back, to return, **si-lóg yón-čé** to recover life, to revive (after having been nearly lifeless), to rise from the dead, prob. also: to appear as a ghost *W.*; **nad log-gyáb tai** *W.* the disease has become worse again, there has been a relapse; **la-lóg (bla-lóg) pód-čé** *W.* to turn, e.g. the roast; **čud lön-čé** v. *yčud*.

Comp. *log-čos Ma.* = *čos-lóg*. — *log-rtóg* wrong judgment, false knowledge. — *lóg-lta* = *lta-lóg*, v. *lta-ba* — *log-spyod*, *Lt.*: *lóg-spyod nün-pa* perverse conduct, a sinful life. — *lóg-čso* with *sgrub-pa* to live in a sinful manner, as much as: to live by crime, by vice *Mil.*

འཇགས་ *logs* 1. side, *rtóg-logs* the side of a wall, *mdün-logs* fore-side, front-side, *rgyáb-logs* back, back part of a thing; *lóg-re* 1. side-post of a door (opp. to *yá-* and *má-re*). 2. each side (v. re 3); *logs-bzán* the right or upper side, *logs-nün* the left or lower side (of a cloth) *Čs.*; surface, *sai* of the earth;

side, direction, region, *rkán-pai-lóg-nas* from the part of the feet, up from the feet (e.g. a pain in the body proceeding up from the feet) *Sch.*; *gyas-logs* the right side, *gyün-logs* the left side, frq.; *tsü(r)-logs* this side, on this side, *jiá(r)-logs* the other side, on the other side; *lóg-su*, *lóg-la* aside, apart, **žág-pa** *C.* to lay by, to put aside, to put out of the way, to clear away, *lóg-su dgár-ba*, *bkár-ba* means about the same; *lóg-su bkát-ba* to hang aside, to hang up in another place; *lóg-na yód-pa* to be distinct, separate, to live by one's self, solitarily *Schf.*, *Tar.* 45, 18; *lóg-pa* other, additional, by-, co-, spare-, *rgyags logs-pa* spare-provision, so also *logs yig*: *tóg-pai sné-mo logs yig* the other end of a rope. — 2. wall, **log-zá** *W.* id.; *lojs-bris* mural or fresco painting *Tur.*

འཇགས་ *loñ* 1. leisure, spare-time, vacant time, time, *loñ yód-du ré-lu nám-zla* *čus* whilst you are always hoping to have (still) time (enough), you allow the favourable moment to pass away *Mil.*; similarly: *loñ yod snyam-la mi-tse zad Mil.*; *sdód-pai loñ mēd-par* without delay, immediately, directly *Glr.*; **nia yón-loñ med** *C.*, *W.* I have not time to come; **jiéb-loñ yód-na** if your honour have time to come *C.*, *W.*; *rtóg-loñ yón-bas* as there will be yet plenty of time to beat (me, you had better hear me now) *Mil.*; *loñ-ytam Sch.*: 'cheerful talk, animated conversation'. — 2. imp. of *lai-ba* and *len-pa*.

འཇགས་, འཇཏམ་, འཇཏམ་ *loñ-ka*, *loñ-ka*, *loñ-ga Med.* Intestines, entrails, guts; strictly taken it is said to denote only the blind gut (?); *yár-loñ*, *mār-loñ Čs.*: the upper gut, the lower gut or thin guts, thick guts; *loñ-nád* a disease of the guts.

འཇགས་ *lön-ba* 1. pf and secondary form of *ldoi-ba*, as vb.: to be blind, and fig.: to be infatuated; as adj.: blind, blinded etc., as sbst.: blind man *Dzt.* — *loñ-krid* (or *Krid-pa*) the guide of a blind man *Læ.*; *lön-po*, *lön-ba-po* a blind man *Čs.*; **nye-lön** *W.* an empty ear of corn, a ture. — 2. also *loñs-pa*, = *lén-pa Glr.* or *län-bu* 1, 2 *Glr.*

འཇགས་ *lön-bu Stg.*, *lön-mo Mil.* ankle-bone, astragal.

ལོ་ལོ་ *loni-loni* being in pieces, in fragments *C.*, cf. *bun-loni*.

ལོ་ལོ་ *lois*, 1. pf. and imp. of *lón-ba*. —

2. in conjunction with *spyöd-pa*: to use, to make use of, to have the use or benefit of, to enjoy, e.g. *blé-ba dan skyid-pa - la* happiness and prosperity; *lón-spyöd-par byá-bai rgyu* the object of enjoyment, the thing enjoyed *Stg.*; *lois-spyöd* (*Ssk.* ལོས་)

1. enjoyment, fruition, use, esp. with regard to eating and drinking, *lois-spyöd ái-la byed* they fed on meat, *lois-spyöd áin dé-las byed* they lived on (the fruits of) this tree *Pth.*

2. plenty, abundance, *bza-btün-gi loís-spyöd dpag-tu-méd-pa bsag* *Glr.* they produced or procured an enormous quantity of food and drink; esp.: riches, *lois-spyöd čé-ba* great riches; wealth, property, *loís-spyöd-kyi bdág-por gyur* he became owner of the property *Dzl.*; *mčöd-pa byá-bai loís-spyöd med* he was not rich enough to bring an offering (to Buddha) *Dzl.*

ལོ་ལོ་, ལོ་ལོ་ *lód-pa, lód-po*, v. *lhód-pa*.

ལོ་ལོ་ *lód-po* *Sch.*: 'half through, through the middle, one half (?)'.

ལོ་ *lon* notice, tidings, message, *lon-bzán*

good news, *sprin-ba* to give notice, send word, send a message; *lon kyur* or *lon zer* has also the special sense: send in my name! *C.*; *lon žig kyér-la dor* let me know, send me word *Pth.*

ལོ་ལོ་ *lón-pa = lén-pa* 1. to take, to receive etc. *Glr.*, *Pth.*, *ču lón-nam* have you fetched the water? i. e. are you bringing the water? *Pth.*; *nór-bu mi lon* I shall not receive the jewel! *Pth.* — 2. more freq. the word is used with reference to time: to elapse, to pass, u. in a general sense, *lo mán-po žig lón-pa dan* after many years had elapsed *Dzl.*, *rin-žig lón-te* after a long time, *rin-por ma lón-par* after a short time. b. with regard to the age of a person: *lo čí tsam lon* how old are you? *bču-drug-lon* I am sixteen *Mil.*

ལོ་ *lob* *W.* sometimes for *lo* year, and *lób-ma* for *ló-ma* leaf.

ལོ་ལོ་ *lób-pa*, pf., imp. *lobs*, to learn, rarely *‘or lób-pa; lóbs-pa* the act of learning *Dzl.*

ལོ་ *los*, in truth, indeed, *ngón-skyubs ran los yin* he is indeed the helper (from a hymn in praise of Buddha).

ལ

ལ 1. the letter *ṣa*, the English *sh*, but palatal; in *C.* it is distinguished from (ལ) (*ṣa*) only by the following vowel being sounded in the high tone. — 2. num.: 27.

ལ *ṣa* I. 1. flesh, meat, *gyág-ṣa* yak's flesh, *lág-ṣa* mutton; *ṣa tsód-pa* (*W.* **tsó-čé**) to boil meat; *ṣa rñod-pa* (*W.* **nó-čé*, *drág-čé* or **lám-čé**) to roast meat; *‘gyi-ṣa* outward flesh, *nán-ṣa* or *nán-ču* inward flesh, or the entrails' (*s. (?)*); *ṣa-nas čäd-pai bu* *Glr.* the child of my own flesh and blood; *ṣa*

krig-pa sexual instinct; **‘á-pré ṣa, ‘á-mé ṣa** in *W.* a vulgar form of attestation; surface of the body, *ṣai ri-mo* spots, stripes etc. on the skin (of an animal) *Tar.* — 2. muscle, *nú-ṣa* thoracic muscle *Mng.* — 2. for *ṣa-kóg* v. compounds.

II. v. *ṣa-ba* and *ṣa-mo*.

Comp. *ṣa-bkra* n. of a cutaneous disease *Med.* — *ṣa-skám* meat dried in the sun. — *ṣa-kún* larder; butcher's stall. — *ṣa-kú* broth. — *ṣa-kóg* the body of a slaughtered animal,

gos a garment made of fine linen. — 2. v. *ad-sna*, sub *sa*.

འཕེས་ *ad-pos* a thick blanket *Ld*.

འབ་, འུབ་ *ad-ba*, *awa-ba* *Cs. W., C., B.* a hart, a stag, col. usually **sa-ua-ra-tu* or *ru-tu**; *ad-po* the male animal, *ad-mo* the hind, roe, *ad-pirug* a young deer, fawn; cf. *Ka-dra*.

འབ་ *sa-ma* 1. after-birth, placenta. — 2. an ordinary coat made of cloth which has not been napped *W*.

འཕེས་ལྷག་ *sa-mi-lig* parsley *Ld*.

འཕོ་ *ad-mo* *C., B. (W. *mög-dä*)* mushroom; the various species of fungus receive their appellations from their colour (*dkar-ad*, *nag-dä*, *smug-dä*, *ser-dä*) or from the place where they grow (*klwis-dä*, *ču-dä*, *lud-dä*, *ši-dä*); the damp climate of Sikkim produces moreover **sü-kr*, *kü-ua* and *le-mo* (*sgre-mo*) *-ä-mo**, etc. *Cs.* has also *sa-man*, a thick kind of mushroom.

འང་ཤི་ *sa-ra* *so-ré* (cf. *gär-pa*) *W.* moist.

འཕྱི་ཀ་ *ai-ri-ka* *Ssk.* n. of a bird, *Gracula religiosa*; a species of jay.

འཕྱི་འུ་ *ai-ri-bu*, རྒྱུ་འུ་, n. of one of the two principal disciples of Buddha.

འུ་ *ai-ru* 1. hartshorn *Med.* — 2. v. of a vein *Med.*

འཕྱི་ལོ་ *ai-lög* warped, oblique, aslant *W*.

འཕྱི་ཁྱི་ *ak-ti* *Ssk.:* spear, lance, pike, sword, *Cs.* also trident; *Dzl*.

འཕྱི་ *ag*, in *ag-ter-gis* it broke, it burst asunder *Sch*.

འཕྱི་མ་ *äg-ma* 1. *C.* small stones or pebbles, gravel, *äg-ma-ran* gravelly, *äg-tün* a plain abounding with gravel. — 2. *W.* pebble, *äg-rüd* rocky ground, covered with a thin layer of mould which only by dint of much irrigation will yield a scanty produce; *äg-rüg* gravel, *äg-sa* earth mixed up with pebbles, stony, sterile ground.

འཕྱི་མ་ *ägs* 1. joke, jest, fun, *ägs* *še-ba byéd-pa* to rally maliciously, to turn into ridicule with sarcasms *Glr.;* *ian-ägs* *Mil.* a bad joke; *ka-ägs* v. *Ka.* — 2. cause of a

contention, object of a dispute or a quarrel, matter in dispute *Mil.;* quarrel, dispute, contention, in gen., **ag gyüg-pa** *C.* to fight, to quarrel, to dispute.

འཕྱི་ *aiñ* v. *gän*.

འཕྱི་ལོ་, འཕྱི་ལོ་ཕྱེས་, འཕྱི་ལོ་ཕྱེས་ *aiñ-po*, **aiñ kül-čé**, *aiñ-rig* v. *gän-po*; **aiñ-lüg** a kind of fur, perh. for *abyañ-lüg* fur-coat of wolf's skin *Lh*.

འཕྱི་ལོ་ *aiñ-lün* sabre, sword *Lh*.

འཕྱི་ལོ་ *aiñ-dün* a fabulous creature with wings and bird's feet, but otherwise like a human being; *aiñ-aiñ-tu* *Cs.:* pheasant or partridge (འཕྱི་ལོ་ཕྱེས་).

འཕྱི་ལོ་ *aiñs*, resp. for *sna*, the nose, *aiñs-rygüd* *Lh.*, *aiñs-sna* id.; *aiñs-kün* nostril, *aiñs-rtse* tip of the nose.

འཕྱི་ *ad* 1. the mark of punctuation: |, also *rkyan-ad* or *čig-ad*; it is a diacritical sign of about the value of our comma or semicolon; *nyis-ad* the double shad, ||, dividing sentences, or, in metrical compositions, verses; *bzi-ad* the fourfold shad, ||||, at the end of sections and chapters; *neg-ad* the dotted shad (·), an ornamental form of the ordinary shad, always made use of, when a shad is to be put after the first syllable of a line; *ad byed-pa* *Lex.*, *lén-pa* *Sch.*, to make a shad. — 2. v. the following article.

འཕྱི་ལོ་, འཕྱི་ལོ་ཕྱེས་, འཕྱི་ལོ་ཕྱེས་ *ad-pa*, *gäd-pa*, *gäd-pa*, *gäd-pa* *Cs.*

1. to comb, to curry, (a horse), also *ad rygag-pa*. — 2. to brush, to stroke, to rub gently with the hand *W.;* *ad-ma* *Sch.* curry-comb, horse-comb; **aiñ-šé** a wooden rake, **čäg-šé** an iron rake *C*.

འཕྱི་ལོ་ *aiñ* 1. iron hoop of a barrel *Cs.* — 2. small boat, **aiñ-pa** ferry-man *C.* — 3. snow-leopard *W.* (cf. *gä*). — 4. difference, distinction, *aiñ byéd-pa* to distinguish, decide, determine *Mil.* and elsewhere, *gän-gyis aiñ mi byéd-pas* as nobody else is able to decide it *Glr.;* *skad-nyis-aiñ-abyör* is said to be the title of a certain dictionary.

འཕྱི་ལོ་ *aiñ-ka* 1. oblique *W.*, **aiñ-ka-la čé** to cut off obliquely; *aiñ-lér* id.,

lam śan-tér-la ča dug the road has an oblique direction. — 2. *C.*: place of passing over a river.

ཤར་པ་ *śār-pa* 1. also *bšan-pa*, slaughterer, butcher *Glr.*, sometimes also hangman; *śān - Kan* slaughter-house, butcher's shop, *śān-gri* butcher's knife, *śān-grib* pollution by the sin of slaughtering an animal. — 2. master or rower of a boat, *boatman*.

ཤམ་བྱ་ *śab-sūb* 1. *W.* whispering, **śab-sūb tān-čér, zér-čé** to whisper. — 2. also *śab-sōb* lie, falsehood, *śab-sōb byéd-pa* to lie, to cheat; *śab-sūb-čan* deceitful, fraudulent, crafty.

ཤམ་, ཤམ་ཤམ་ *śam, yśam* the lower part of a thing, e.g. of a country, *śām-pa* a lowlander (opp. to *yśūn-pa* and *stōl-pa*); *yśām-du* adv. and postp. below, at foot, *rān-leui śām-du* *čad* they will be treated of in their respective chapters *Lt.*; *dei śām-du* under it, underneath (e.g. to write); *śām-gōs, śām-tābs*, resp. *sku-śām* a garment like a petticoat, worn by Tibetan priests and monks.

ཤམ་བུ་ *śām-bu* flounces, fringes, trimmings.

ཤམ་ལྗོན་ *śām-bha-la* *Ssk.* in pure Tibetan *bde-byin*, n. of a fabulous country in the north west of Tibet, fancied to be a kind of paradise; *śām-bha-lai lām-yig* (not passport, but:) 'guide for the journey to Shambhala'.

ཤར་ *śar* (from *śār-ba*) 1. east, *śar-pyōgs* id.; *śār-pa* inhabitant of an eastern country; *śar-lhō* south-east. — 2. termin. of *śa*, into the flesh.

ཤར་པ་ 1. young men, grown-up youth (collective noun) *W.*; perh. also: a young man. — 2. v. the preceding article.

ཤར་པོ་ *śār-po* 1. *W.* adulterer, **śār-po čō-čé* or *kūr-čé** to commit adultery, (on the part of the husband.) — 2. = *śar-pa* 1.

ཤར་པོ་ *śār-po* a young man, *śār-po yzōn-nu yśum* three young men *Mil.*

ཤར་བ་ *śār-ba* pf. and secondary form of *śār-ba*.

ཤར་མ་ *śār-ma* 1. *Sch.*: a strip *Schr. śar rgyāb-pa* to sew in long stitches, to baste (*Sch.*: *zuīs ydib-pa*). — 2. *W.*, *C.* grown-up girls (collective noun); a female(?)

ཤར་མོ་ *śār-mo* adulteress, cf. *śār-po*.

ཤར་ཤར་ *śar-śar* straightway, directly, *śar-śar grō-ba* *Cs.*

ཤར་ཤར་ *śar-śar* *Ld.* furrowed, having small elevations and hollows.

ཤར་ *śal*, in *rna-sul* ear-lap, tip of the ear.

ཤར་བ་ *śāt-ba* 1. *Sch.* stone-pavement. — 2. a harrow, *śāl-śāl-ba* *Sch.*, **śil-la dūd-čé** *Ld.* to harrow.

ཤར་མ་ *śāl-ma* *Cs.*: a flint, sharp-edged stone; *W.*: stony ground; mountain side consisting of detritus; *śāl-ma-čan* full of sharp stones *Cs.*

ཤར་མ་ལི་ *śāl-ma-li* *Ssk.* the seven-leaved silk-cotton tree, *Bombax heptaphyllum* *Stg.*

ཤར་ *śas* 1. part, *ča-śas* id.; *bras de-lus śas yčig* part of this rice *Dzl.*; *śas-śas-su byō-ba* to distribute, . . . *la* among *Dzl.*; *śas-čē-ba* a good deal, much, the greater part of, *śla-mtsān śas-čē-bai kū-krāg* generative fluid in which uterine blood predominates (cf. *kū-krāg* in *kū-ba*) *Wdi.*; *yti-mug śas-čē-bar gyūr-ba* excess of dullness or stupidity *Thur.*; *śas-čér, śas-čés, śas-čén* in an eminent degree, in an exceeding measure. — 2. some, a few, *zag-śas* some days *Mil.*; *ga-śas* some, a few *Mil.* — 3. instr. of *śa*.

ཤི་ *śi* num.: 57.

ཤི་བ་ *śi-ba* pf. and secondary form of *śi-ba*.

1. vb. to die, to expire, to go out (as light, fire); *śi-bar gyur-pa-las* when she was in a dying state *Pth.*, *śi-zin-pai ōg-tu* after her death; **śi-te lōg(-yon)-čé** *W.* to rise again from the dead, **lān-čé** (lit. *ślān-čes*) to raise from the dead. — 2. subst. the state of dying, expiring, *śi-ba-las* *sos* awakened from a dying state *frq.*; cf. also comp — 3. partic. and adj. *śi-ba sōs-par byéd-par gyur* one already dying still recovers *Do*; *śi-bai lus* the body of the deceased *Do*.

Comp. *ši-ki-ma*, *ši-ka-ma* 1. **sbst. dying, death**, *ši-ki-ma-ru* in dying. — 2. **adj. dying**, *ši-ki-ma yod* (or *ši-ka-ma yod*) he is at the point of death, he is at death's door. — **ši-kan** col. the deceased, the dead. — *ši-sno* *Sch.*: 'blessing for one deceased'. — *ši-čos* religious ceremonies for the dead *Sch.* — *ši-ša* flesh of animals that have died of themselves, the only flesh which a strict Buddhist is allowed to eat, and which accordingly in Buddhist countries is frequently consumed.

ཤིང་ཁྱི་མེ་འཁྱི་ *W.* clinking, jingling.

ཤིང་ཁྱི་མེ་འཁྱི་ *W.* a sort of early barley.

ཤིང་ཁྱི་མེ་འཁྱི་ *Sak.* for *krims*, *tsul-krims* custom, manner, moral law.

šig 1. for *šig* (q.v.) after a final s. —

2. **louse**, *mi-šig* common louse, *luy-šig* sheep-louse, tick, *kyt-šig* flea, (*lha*)-*dre-šig* bug; **lag* (lit. *brag*)-*šig-pa** *W.* mite, wood-louse, tick; *šig tū-ba B.*, **lū-čē, rig-čē** *W.* to look for lice, to louse, *šig bsāl-ba* to clean from lice; *šig-čan* *Sch.* also *šig-po* or *šig-šig-po* infested with lice, lousy; *šig-nūd* pedicular disease; *šig-srō* lice and nits *S.g.*

ཤིང་ཁྱི་མེ་འཁྱི་ *šig-ge-ba*, *šig-šig*

1. standing or lying close together, close-banded *Mil. nt.*, *C. cf.* *yāg-pa*, *yāib-pa*. — 2. **trembling, tottering, wavering**; with *mig*: looking this way and that, looking about, perh. also: rolling (the eyes).

ཤིང་ཁྱི་མེ་འཁྱི་ *šigs(-se)-šigs* rocking, as trees moved by the wind *Mil.*; *šigs-šigs yom-yōm* waving, moving to and fro, shaken etc., also *fig. 1th*.

ཤིང་ཁྱི་ *šin* I. gerundial particle for *šin* after a final s.

II. **sbst.** 1. **tree**, *bā-šin* fruit-tree, *rtai-šin* v. *rtai*; *ljon-šin* a beautiful green leafy tree, *skām-šin* a dry withered tree. — 2. **wood**, *šin žig* some wood; *kān-šin* timber, timber-wood, *būd-šin* firewood, fuel, *skām-šin* dry wood; *yām-šin* *Čs.*: 'a small quantity of wood thrown into the fire for sacrifice'. — 3. **a piece of wood, log, billet**, **šin*

*nyi sum tob** *W.* put two or three pieces (to the fire); **stump, stub** of a tree *Gl.*; **tū-pag-gi šin** *W.* gun-stock; *srōg-šin* axle, axle-tree.

Comp. *šin-kir-ti* a carrying-frame *Lh.* — *šin-kyu* a wooden hook. — *šin-rkai* *Schr.* a wooden leg, a crutch. — *šin-rkaul* the upper part of the trunk of a tree. — *šin-kai* 1. a wooden house, log-house. 2. shed or out-house for wood. — *šin-ku* sap, juice of trees. — *šin-kur* a load of wood. — *šin-kri* wooden chair. — *šin-mkan* worker in wood, carpenter, joiner. — *šin-rōn* *Sch.* wood pecker, *šin-rōn kīā-bo* the spotted woodpecker, *šin-rōn mgo-nūg* black woodpecker. — *šin-ryyāl* a tree of extraordinary height or circumference, a giant-tree. — *šin-miār* licorice *Sch.*, *Wts.*; a sort of cinnamon *W.* — *šin-čās* 1. wooden utensils, implements. 2. tools for working wood *Sch.* — *šin-toy*, *šin-fog* fruits of trees, fruit. — *šin-rta* v. that article. — *šin-stan* chopping-block *Ld.* — *šin-fags* wooden enclosure. — *šin-fūn* wood-picker, gatherer of wind-fallen wood. — *šin-dām* log, billet, block. — *šin-dra* wooden lattice-work; wooden paling *C.*, *W.* — *šin-druu-pa* one sitting under a tree, i.e. an ascetic, *Burn.* I, 309. — *šin-yūgs* the leafy crown of a tree *Sch.* — *šin-sdōn* trunk, stem of a tree; a tree; block. — *šin-prān* a small tree, a shrub, bush *Sch.* — *šin-bāl* cotton from the cotton-tree *Cs.*, cf. *šāl-ma-li-šin*. — *šin-bu* a small piece of wood, *šin-bu sor-bzi-pa* a piece of wood four inches broad or long *Tar.* — *šin-brās* fruit. — *šin-smān* medicine prepared from wood *Sch.* — *šin-rtā* root of a tree. — *šin-rtai* resin *Cs.* — *šin-rtse* top of a tree. — *šin-tsa* cinnamon (having a 'saltish taste, as is expressly stated *S.g.*); **šin-tse lōb-ma** *W.* bay-leaf, laurel-leaf. — *šin-tsal* chip, shaving, splinter. **šin-tšōgs** *W.* forest. — *šin-γzōn* a wooden basin, trough, tub. — **šin-žōg** (lit. *žōgs*) chip, splint *W.*; shavings brought off by the plane *C.* — *šin-zān* wood-rasp *Sch.* — **šin-zē** a small chip, a very small and thin piece of wood, a splinter, **šin-zēl zug son** *W.* I have run a splinter into (my hand or foot).

— *šin-zóg* *W.* a rasp. — *šin-yzer* a peg. — *šin-léb* board, plank. — *šin-šün* the bark of trees. — *šin-séd* a rasp.

མིང་ཀུན་ *šin-kun asa foetida*, used as medicine, and (like garlic) as a spice; also n. of a mountain pass between Lahoul and Zankar.

མིང་རྩ་ *šin-rta* ('wooden horse') waggon, cart, carriage, also fig. = *tég-pa*, e.g. *šin-rta čen-po* frq. in the writings of *Tsonkapa*; *šin-rta-kör-lo* id.; *šin-rtai Kañ-bzün* the body of a carriage, *šin-rtai mda* the pole, beam, shaft of a cart, *śān-lo* the wheel, *rjes, lam, šul, srol* the truck, rut (of a cart) *Cs.*; *šin-rta rkañ-ycig* *Sch.* wheelbarrow; *šin-rtu-mkan* *Cs.* maker of carts, cartwright; *šin-rtu-pa* 1. carter, driver, coachman. 2. charioteer.

མིང་ *šül* 1. *Sch.* hazel-nut. — 2. also *jšül-jšül-ma, jšül-stön, jšül-zän* funeral repast, of which every body may partake; *šül-čös* religious funeral ceremony; *šül-sa* *Sch.* 1. burying ground, cemetery. 2. a fruitful field = *jšün-sa*. Cf. *jšün*.

མིང་ཏུ་ *šin-tu* very, greatly, esp. before adj. and adv., in *B.* frq.

མིབ་ *šib* v. *šib*.

མིབ་པ་ *šib-pa* v. *šül-pa* to whisper.

མིབ་ཤིལ་ལུ་ *šib-ši-lu-lu* or *rü-ru* *Ld.* hip, the fruit of the dog-rose.

མིམ་ཤ་པ་ *šin-ša-pa* *Cs.* a kind of tree or wood.

མིར་, མིར་མིར་ *šir, šir-šir*, with *šön-pa* *Cs.* to gush out, to stream forth with a noise.

མིལ་བ་ *šil-ba* *W.* to drip through.

མིལ་མི་ *šil-li* a gauze-like texture *W.*; *šil-ši* 1. id. 2. *Cs.* : 'a cant word denoting the noise of any thing'.

མིས་ *šis* good luck, fortune, bliss; *de byün-nu šis* if that happens, it will be an auspicious sign, *šis-pai min* a name foreboding good *Lt.*, *mi šis-pai ltas* an omen foreboding ill *Wdn.*; *batän-pai šis* acc. to *Schl.* 232 denotes the religious plays performed in the

convents. *Cs.* : *šis(-pa)-po* one blessed, *šis-pa yin-pa* to be blessed, *šis-par gyür-ba* to become blessed, *šis-par byéd-pa* to make blessed, to bless; *bkra-šis* v. *bkrü-ba*.

མུ་ *šu* 1. acc. to Cunningham and other English authorities the Tibetan word for stag; yet as none of the many Tibetans, from different parts of the country, that were consulted by us, seemed to know this word, it is not unlikely, that in consequence of indistinct hearing it is but a corruption of *ša-ba* (q. v.). — 2. **šu-šü jhé'-pa* * *C.* to whistle. — 3. num.: 87.

མུ་དག་ *šu-dag* n. of a plant *Med.*; *Sch.* : the rush.

མུ་བ་ *šu-ba* I. sbst. 1. an abscess, ulcer, sore *Cs.* : *šu-ba šon* an abscess rises, *na* gives pain, *šan* heals; **šu-bür* * *W.*, and prob. also *šu-tör* *Med.*, id.; **šu-nag* and *bü-šu* * *W.* a sore that has become inflamed and ranking. — 2. scab, scurf, scald *W.*

II. vb., pf. (*b*)*šus*, fut. *bšu*, imp. (*b*)*šus*(s), 1. to take off, pull off, draw off, *jšän-gyis* gos to take off a person's clothes, *gö-ča* armour, *mšön-ča* arms, weapons *Pth.*; to strip, strip off, e.g. leaves, twigs, *pägs-pa* the skin, the peel, hence (also without *pägs-pa*) to skin, to pare, to peel *W.*, e.g. **ü-lu šü-če* * to peel potatoes; *gyab-šüs* coat of wool shorn from a sheep, fleece *Ld.* — 2. to copy, *dpe* a book, resp. *žal-šüs byéd-pa* *Cs.*; *dpe-bšüs* a copied book *C.*

མུ་བམ་ *šu-bham* *Ssk.*, sometimes at the end of books, hail! all hail!

མུ་ར་ཤེ་(ན་) *šu-ra-se(-na)* n. of a tract of land in the neighbourhood of Mathura, not far from Agra *Wdk.*

མུ་ལི་ཀ་ *šu-li-ka* *Tar.* 63, 8, prob. also *šulig* *Sch.*, n. of a fabulous country in the north-west.

མུག་ *šug* 1. a thrust, push, knock, **šug čem-po jhé'-pa* * to push off, to give a knock, to elbow, differing from *jšül-ba* to shove (by a more gentle motion) *C.* — 2. in comp.: *Kyo-šug*, v. *Kyö*: *šug-bza* wife, consort, spouse *Schr.* — 3. *W.*: old, but still fit for use. — 4. *šug-šüg-lu* col. for *šüb-bur* softly, gently, e.g. *gró-ba* to walk, to tread etc.

ལྷ་གུ ལྷ་གུ *W.* for ལྷ་བུ.

ལྷ་པ ལྷ་པ *pa* 1. the high, cypress-like juniper-tree of the Himalaya mountains, the pencil cedar (*Juniperus excelsa*). It covers large mountain tracts, is considered sacred, and much used in religious ceremonies; its berries (*ལྷ་བྱ་བྱ་*) are burnt as incense. — *ལྷ་ལྷ་* the smoke or perfume of juniper. — *ལྷ་ལྷ་* *Med.* the young pointed sprouts of this tree. — *ལྷ་ལྷ་* a sort of mistletoe, *Viscum Oxycedri*, growing on it and gradually killing it. The leaves have a slightly sour taste and are used for culinary purposes *W.* — *ལྷ་ལྷ་* acc. to *Cs.* = *spá-ma Juniperus squamosa*, a low shrub and similar to our *Juniperus communis*. But a passage of the *Stg.* shows that its fruits are eaten like pease or rice, which cannot be imagined of juniper-berries or cypress cones; cf. *spá-ma*. — 2. in *ལྷ་པ་ ལྷ་པ་* *Sch.*, v. *ལྷ་ ལྷ་པ་*.

ལྷ་ལྷ་ ལྷ་ལྷ་ 1. inherent strength, power, energy, c. genit.: *dád-pai*, *byáms-pai*, *dyá-bai* *ལྷ་ལྷ་* by the power or ardour of faith, love, joy, e.g. to shed tears, = to weep with joy etc. *Glr.* and elsewhere; *ycín-gyi* *ལྷ་ལྷ་* *dgag mi* by the impulse to make water must not be suppressed *Med.*; *ái-dag* *ལྷ་ལྷ་* *gyi* *ལྷ་ལྷ་* *yi* this is the power of former alms or presents *Glr.*; *ལྷ་ལྷ་* *ལྷ་ལྷ་* by the power of grace *Do.*; *der sléb-pai* *ལྷ་ལྷ་* the power or ability of attaining to that place *Thgr.*; without a genit.: *ལྷ་ལྷ་* = *rán-ལྷ་ལྷ་* spontaneously, of one's own accord, *ལྷ་ལྷ་* *yon* they will, no doubt, come of their own accord *Mil.*; *ལྷ་ལྷ་* *byéd-pa* to exert one's self(?); *ལྷ་ལྷ་* = *ལྷ་ལྷ་*; *ལྷ་ལྷ་* *Cs.*: 'the accentuating the first syllable'. — 2. col. also *ལྷ་ལྷ་* and *ལྷ་ལྷ་*, mostly in compounds: *ལྷ་ལྷ་* *Mil.*, *ལྷ་ལྷ་* *sgra*, col. **ལྷ་ལྷ་* a whistling, a whistle or whiff; *ལྷ་ལྷ་* 1. a whistling. 2. a whistled tune, **ལྷ་ལྷ་* *ལྷ་ལྷ་* 'to whistle a tune *C.*'; *ལྷ་ལྷ་* a small whistle which, in sounding it, is put quite into the mouth.

ལྷ་ལྷ་ ལྷ་ལྷ་ *ལྷ་ལྷ་* (*W.* **Kóg-ལྷ་*), *ལྷ་ལྷ་* *rin* sigh, groan, *ལྷ་ལྷ་* *nar* *byéd-pa*

or *hyin-pa* to sigh, to groan, *ལྷ་ལྷ་* *nar* *ལྷ་ལྷ་* he heaves a deep sigh *Mil. nt.*

ལྷ་ལྷ་ ལྷ་ལྷ་, pf. *ལྷ་ལྷ་*, 1. to snore. — 2. to hum, to buzz, e.g. of a large beetle.

ལྷ་ལྷ་ ལྷ་ལྷ་ v. *ལྷ་ལྷ་* 2.

ལྷ་ལྷ་ ལྷ་ལྷ་ pf. fut. *ལྷ་ལྷ་*, 1. to rub, e.g. one thing against another *C.* — 2. to get scratched, excoriated, galled (cf. *ལྷ་ལྷ་*). — 3. *ལྷ་ལྷ་* *byéd-pa* (*W.* **tò-ལྷ་*) to steal silently away, to sneak off unperceived.

ལྷ་ལྷ་ ལྷ་ལྷ་ bark, rind, peel, skin, *ལྷ་ལྷ་*, *ལྷ་ལྷ་* id., the last expression is also used of the skin of animals *Lex.* — *ལྷ་ལྷ་* the outer rind or skin, *ལྷ་ལྷ་* the inner rind; *ལྷ་ལྷ་* the middle rind, the bast, esp. of willows *Sch.*: *ལྷ་ལྷ་* *ལྷ་ལྷ་* the spontaneous chapping or peeling off of the skin; *ལྷ་ལྷ་* box-wood.

ལྷ་ལྷ་ ལྷ་ལྷ་, also *ལྷ་ལྷ་*, pf. imp. *ལྷ་ལྷ་*, to speak in a low voice, to whisper, *ལྷ་ལྷ་* *byéd-pa* id.; **Kóg-ལྷ་ལྷ་* *ལྷ་ལྷ་* *W.* to read in a low voice, to read whispering; *ལྷ་ལྷ་* a whispering, *ལྷ་ལྷ་* *ལྷ་ལྷ་* to recite in a low voice *Lex.*, *ལྷ་ལྷ་* *smrá-bu* *B.*, **ལྷ་ལྷ་* *ལྷ་ལྷ་* *W.* to speak softly; *ལྷ་ལྷ་* *smód-pa* to reprehend in a whisper *B.*

ལྷ་ལྷ་ ལྷ་ལྷ་ case, covering, sheath, paper bag etc. frq.; *ལྷ་ལྷ་*, resp. *ལྷ་ལྷ་* stocking, sock, *ལྷ་ལྷ་* knife-case or sheath, *ལྷ་ལྷ་* v. *ལྷ་ལྷ་*; *ལྷ་ལྷ་*, resp. *ལྷ་ལྷ་* glove.

ལྷ་ལྷ་ ལྷ་ལྷ་, pf. (*ལྷ་ལྷ་*), ft. *ལྷ་ལྷ་*, imp. (*ལྷ་ལྷ་*), 1. to weep, *ལྷ་ལྷ་* *ལྷ་ལྷ་* do not weep! *ལྷ་ལྷ་* *Mil.* weeping, lamentation. — 2. to tremble(?) *ལྷ་ལྷ་* *ལྷ་ལྷ་* *Le.*, *Schr.* *ལྷ་ལྷ་* *byéd-pa* to tremble or shiver with cold, to shudder.

ལྷ་ལྷ་ ལྷ་ལྷ་, pf. fut. *ལྷ་ལྷ་*, imp. (*ལྷ་ལྷ་*), 1. to burn slightly, to singe. — 2. to cut off.

ལྷ་ལྷ་ ལྷ་ལྷ་ 1. girdle, belt *Lex.*; *ལྷ་ལྷ་* *ལྷ་ལྷ་* *Zam.* id. (acc. to *Sch.*). — 2. *ལྷ་ལྷ་*: sore, ulcer. — 3. *ལྷ་ལྷ་*: dumpling of flour, = *ko-lag*.

ལྷ་ལྷ་ ལྷ་ལྷ་ 1. an empty place, a place that has been left, that is no longer occupied, *ལྷ་ལྷ་* *ལྷ་ལྷ་* *nas* your own place becoming

empty, by your quitting it *Mil. ðul-du lus-pai* nor all the things left behind in the camp *Glr.*; *dön-tse län-pai ðul-du* instead of the coin which had been taken away (there appeared . . .) *Dzl.*; *Kyöd-kyi ðul-du* in the place which you occupied during your life *Thgr.*; hence in a looser sense: *btsün-mo mäl-pai ðul-du* on the occasion of the queen's absence *Glr.*; in the same manner *Tar.* 103, 16, 19, and also thus: *dei ðul-du Glr.* 51 during her absence. — 2. track, rut, of a carriage, furrow, of a plough *Dzl.*, way, road; also in a gen. sense: *ðul tag-rin* a long way *Glr.*; *ðul-lam* = *ðul*; acc. to *Cs.* also manner, method. — 3. any thing left behind by a person departed, or by a thing removed, as *ču-ðul*, *mar-ðul*, *pye-ðul* that little water, butter or flour which adheres to the vessel emptied, but not washed; *me-ðul* the extinguished cinders left by a fire; property left by a deceased person *ðul tán-ma yög-po-la tob* his servant gets all the property left (by his master) *W.*, *C.*, *pa-ðul* paternal inheritance, patrimony; *ya-ðul-dzin-pa* the heir *C.*; *ðul yan mi dug* nothing at all is left; *ðul-med-kan co W.* finish it at once! eat it all up! *ða-tsan-po* one that eats all up, clears his trencher (a good trencherman) *Tb.*

ལྷན་པ་ ðul-pa, bñul-pa Cs.: backbone, back, posteriors; *ðul-ðä* the flesh, the muscles of the back, *ðul-rgyis* the fibres, the nerves of the back; *Sch.*: *bñul-dri* smell of excrements, *ðul-byi* polecat, fitchet.

ལྷན་པ་ ðus 1. v. *ðu-ba*. — 2. *ðus dñes-pa* to whistle *Sg.*

ལྷན་པ་ ðus-ma any thing copied, a copy *Cs.*

ཤེས་པ་ ðe 1. *Cs.* *ðe-stag, ðe-dag* = *ða-stäg* mere, only, nothing but. — 2. num.: 117.

ཤེས་པ་ ðe-na v. *ðe-na*.

ཤེས་པ་ ðe-pa v. *ðe-pa*.

ཤེས་པ་ ðe-bäm Cs.: = *to-yig* a kind of contract or bargain.

ཤེས་པ་ ðe-ma (for *rje-ma* or *ryes-ma*?) *W.* noblewoman, lady of rank or quality,

lady, *ðe-ma čui-nu, ðem-čün** nobleman's daughter, young lady, Miss.

ཤེས་པ་ ðe-móni Sch.: 'divine predestination, divine protection; nature, fate, destiny; power; origin of power or authority; strength', force, the latter signification also in *Wts.* (?).

ཤེས་པ་ ðe-rul Sch.: fetid, putrid.

ཤེས་པ་ ðeg 1. imp. of *rgags-pa*, resp. for *ðog*. — 2. the Arabian شيخ, chieftain, elder, senior. — 3. *C.* col. for *ðed* I.

ཤེས་པ་ ðed I. strength, force, = *stobs, mfu, C.* also *ðeg*; *dpa-dzin ðed-čé* a mighty hero *Thgy.*; *ðed-can* strong, vigorous, powerful; *ðed-mo* 1. sbst. = *ðed*? 2. adj. = *ðed-can Tb.*, *ðed-mo gyag-pa yin** he is strong and stout, *ðed-méd* powerless, weak, *ðed-méd-kyi rdabas rkan-lán myyogs* one travels quicker on foot than on a weak horse; *ðed-čün* weak, feeble, frail, e.g. *lus Lt.*; *ðed bri* strength decreases, begins to fail, *rgos* is restored, *nyams* is impaired; *ðed skyed-pa* to grow fat *Sch.*: 'to protect; to make haste'; *mi big-la ðed čag-čé W.* to strengthen a person; *ðed dan nyé-čé W.* to rub well, forcibly; *ðed žar-te (sbyar-te) čon** run and jump! *ðed žar-te gyob** swing your arm and throw! *W.*; *ðed-kyer-nag-po** by force, with violence, e.g. *tañ** he forced it on (me) *W.* (cf. *nan*); *ðed-po-čé* a strong, powerful man *Thgy.*; *ðed-bu Lex.* id.; *ðed-bdag Sch.* one having power or authority, a lord, ruler. — *ðed-wän** *W.* force, violence, *ðed-wän dan** by force, e.g. to take, *ðed-wän tán-čé W.* to violate, to force (a girl).

II. the approximate direction, region, quarter, *nyi-mai og ðed-na* below the sun, i.e. between the sun and the horizon *Mil.*; *W.*: *gan ðed-la** in what direction? where-to? *de ðed-la** about in that direction; *gan ðed ne* (lit. *rgnas*) *ðig-tu** to some place or other.

ཤེས་པ་ ðen (?) floor of a house or room *W.*

ཤེས་པ་ ðer-pyin abbreviation for *ðes-ráb-kyi ja-rol-tu pyin-pa*, the title of a division of the *Kan-gyur*.

ཤར་བ་ *shar-ba*, pf. *bder*, to compare, to confront *Cs.*

ཤེད་ *shel* crystal, glass *Dzl.* and elsewh.; acc. to *Stg.* the moon also consists of such crystal *Cs.*: *rán-shel* native crystal, *bžú-shel* artificial crystal, glass; *mám-shel* *Pth.* prob. = *shel*; *spas-shel* amber; *me-shel* burning-glass, *ču-shel* རྩུ་ཤེད་ཀླུ་མ་ a fabulous magic stone supposed to have the power of producing water or even rain.

Comp. *shel-kór* or *-por* a tumbler. — *shel-dkár* = *shel* *Glr.* — *shel-kán* glass-works, glass-manufacture *Schr.* — *shel-ágón* globe of glass *Mil.* — *shel-ágó* glass-door. — *shel-rádó* crystal. — *shel-en-tá*, *shel-spyád* a crystal or glass vessel. — *shel-prén* a string of glass-beads. — *shel-búm* glass-bottle. — *shel-mig* spectacles, spy-glass, telescope.

ཤེས་ *shes* v. *śes*.

ཤེས་པ་ *shes-pa* (synon. *rig-pa*, resp. *mkhyén-pa*) I. vb., 1. to know, perceive, apprehend, *bžán-bar shes-pa* to find, to know a thing to be good *Glr.*; *brtogs-na mi shes* when (the soul) is searched for, it is not to be perceived or apprehended *Mil.*; *shes-pai blo ingenium sapiens* *Dzl.*; *mi-shes-pa-dag* those who do not care for knowing (a thing) *Dzl.*; *su shes B., C., "ci shé" W.* (like the Hindi कदा जानि) who can tell? may be; *cián mi shé-Kan* a know-nothing, ignoramus, dunce; *"Kor-rán má shé-Kan cén-mo zig thor dug" W.* he is said to be an extremely clever (learned etc.) man; *mi-shes-dgu shes-pa* knowing (even) the unknown things, knowing every thing *Thgy.*; *cán-shes* id.; *"na-rán ton shé" W.* I know it from having seen it; *shes-par gyur* 1. he will know. 2. he comes to know, he learns; *shes-par gyis zig* 1. know! 2. let it be known! *shes-bžin-du* knowing, knowingly, with (my) knowledge; *no-shes-pa* = *shes-pa*, yet cf. sub *no*. — 2. to understand, = *gó-ba*, *don* the sense *Glr.*; *nas rñis shes* I understand mathematics; to be able, in a general sense, also physically: *"ghani shé-pa" C.* to one's best ability, to the utmost of one's power (= *ji nus-kyis B., "ci fub-Kan" W.*); *krág-yi gon gul shes-pa* a clot of blood that

could only quiver (though, in fact, a human being) *Glr.*; esp. with a negative: *smra mi shes-pa* not being able to speak, *dgye dgu mi shes* they cannot be bent or curved *Med.* — 3. to be convinced, to be of opinion, to think, *su-la yan mdzá-bor ma shes* do not think anybody to be your friend!

II. subst. (= *rig-pa*) 1. the knowing (about a thing), knowledge. — 2. science, learning, *shes-pa-la zóg-tu lá-ba* to look upon science as a (sort of) cheating. — 3. intellectual power, intelligence, *shes-pa tñbs* the intellect (of infants) is still very weak *Lt.*, *yal* is clear *Pth.* — 4. the soul or spirit, separate from the body *Thgy., Mil.*

Comp. *"shé-gyá" talent(?) C., W.* — *"shé-gyü" character C., W., "shé-gyü" nēm-pa" a bad character.* — *shes-dód* desire of knowledge, curiosity of mind *Mil.* *shes-lán*, *shes-blo-lán-pa* 1. knowing, rich in wisdom. 2. very learned *Sir!* — *shes-po*, *shes-pa-po* one that knows or understands, a knower *Cs.* — *shes-bya* 1. what may be known or ought to be known, *shes-bya kun* every thing worth knowing, all the sciences. 2. knowing, conscious, wilful? *shes-byai sgrib-pa* contamination by wilful sins *Do.?* — *shes-byed* that which knows, the understanding. — *shes-bžin* consciousness (v. above *shes-bžin-du*), *dran-pa dan shes-bžin-dan yin-te Gyatch.* 274, 14 (cf. *Burn.* II, 806, 5); *shes-bžin* may, accordingly, be used for 'conscience' in a christian sense. — *shes-yon Ts.* = *shes-rgya.* — *shes-ráb* (ཤེས་རལ་) 1. 'great knowledge', wisdom, intelligence, understanding, talent, *shes-rab cē-ba* very talented, gifted (e.g. a boy) *Mil.*; *shes-rab dan ldán-pa* id.; *shes-rab-spyan* the (mystic) eye of wisdom *Schl.* p. 210. — *shes-rab-rtswa Tarazacum*, dandelion, also used as food. — *shes-rab-kyi pá-rol-tu pyín-pa*, ཤེས་རལ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་, the having arrived at the other side of wisdom, n. of that section of the *Kangyur* which treats of philosophical matters.

ཤོ་ཐོ (*Cs.*: *shé-mo*) I. die, dice, *shé rgyáb-pa* to dice, *shé rñac-ba* to play at dice, *shé-gyéd-pa* (*Sch. Kyé-zig* as imp.) id.? — *shé rgyál-ba* or *pám-pa* to win or lose at playing;

šo-rgyán Cs. the money or stake deposited at dice-playing; *rtsis-ñoi rdeu Mil.*, *šo-rddé Wdt.*, an attribute of certain deities; *šo-mig* the points of dice, *šo-mig yám-par* (or *-pa-la*) *báb-na* when three points are thrown. Tibetans play with three dice marked with 6 and 1, 5 and 4, 3 and 2 on opposite sides, hence from 3 to 18 points may be thrown.

II. 1. the white willow of *Spti, Ld.* and other Himalayan districts. — 2. other plants *rgya-ño, lug-ño? Wdt.*

III. — *btsa-ma* blast, blight, smut, mildew Cs.

IV. for *šo-gam*, q. v.

V. num.: 147.

ཤོག་པ་ *šo-gám* custom, duty, tax, *šo-gám lti-ba W.* **l'tin-te** high duty, *šo-gam len-pa* to take toll, to levy a duty; *šo-gám bzla-ba Sch.*: 'to smuggle, to circumvent or defraud the customs' (?); *šo-gám-gy' ynas* custom-house; *šo-gám-pa* receiver of the customs, toll-gatherer; **ño-fál, ño-dij** Ts. tax, duty.

ཤོ་ཅ་ *ño-ča* a kind of steel-yard C.

ཤོ་མ་ *ño-ma*, v. *ño-mo*, mushroom *Mil.*

ཤོ་མང་ *ño-mán* a medicinal herb *Med.*

ཤོ་ར་ *ño-ra* saltpetre, nitre, *ño-ra-ñan* nitrous.

ཤོ་རེ་ *ño-ré*, adj., damaged, spoiled, by being partially broken, torn etc., sbst.: a defect, flaw, notch, gap, also hare-lip; **ño-ré son** it is damaged, **ño-ré ton son** a notch, chink, crack has been caused; **ka-ñor, na-ñor**, with a slit lip, a slit nose.

ཤོ་ལ་ *ño-lo-ka* v. *ño-ka*.

ཤོག་ *ñog* I. *ñog-ñig*, prop. from *ñogs-pa*, imp. of *ñi-ba*, 1. come! let him come! *ñorbs-bu tsúr-ñog-gi yid-ñmón nú-la med* I do not wish that fruit should come to me from without *Mil.*; *kur ñog, kyér ñog bakyal ñog* bring hither, (with *son* inst. of *ñog*: take away!) *ñog zér-ba* to invite. *ñied-la sog kyan mi zer Glr.* we are not so much as invited, you know. — 2. with the imp. = *gyur-ñig, bead-par-ñog* may (he, I etc.) be killed! *Dzl.* — II. v. *ños*.

ཤོག་པ་ *ñog-pa* 1. sbst., also frq. *ñog-pa*, 1. wing, *ñog-ñkyan-ba* to spread the wings, also to spread like wings; **ñog-pa ñé-ñe, ñad-ñe, ñum-ñe** W. to clip the wings; *ñog-pa-ñan, ñog-ñlan* provided with wings, winged, a bird. — 2. wing-feather, pinion, *ñab-ñog, ñog-ñgro* id.; *ñjug-ñog* tail-feather. — 3. fin, of fishes. — 4. other things resembling a wing or a feather, *ñig-ñog*, resp. *spyán-ñog* eye-lash; *rain-tüg-gi ñog-pa* prob.: wing or float-board of a water-mill; of course it might also be used for: wing, sail, of a windmill, though these are not yet known in Tibet.

II. vb., v. sub *ñog-pa*.

ཤོག་པ་ *ñog - bu*, W. **ñuy - gu**, 1. sheet of paper, and paper collectively, *rgya-ñog* China paper, *bod-ñog* Tibet paper, *dar-ñog* silk-paper, *ras-ñog* cotton-paper (also paper of linen-rags), *ñin-ñog* bast-paper, *pags-ñog* leather-paper, skin-paper, parchment; *ñin-ñog, nag-ñog* dark-blue or black paper, for writing on in gold or silver; *ngo-ñog*, resp. *ñbu-ñog*, upper leaf, i. e. cover, covering, wrapper. — 2. *Bal.*: book.

Comp. *ñog-Kän* paper-maker's form. — *ñog-gán* a sheet of paper. — *ñog-gráns* number of leaves in a book. — *ñog-agril, ñog-dril*, W. **ñog-ril** paper-roll, codex, *ñog-ldeb Sch.*: 'leaf, sheet'? — *ñog-tsúr* scrap of paper. — *ñog-ñin Sch.* palm-tree? — *ñog-hril yñig = ñog-gán, Sch.*

ཤོང་(ས), བཤོང་(ས) *ñon(s), yñon(s)* (*Lex.*: བཤུ་ 'elevated plain, ridge of a mountain') 1. mountain-ridge *Wts.* Usual meaning: 2. pit, hole, cavity, excavation, valley, *ñu-ñons* cavity filled with water *Dzl.*; *span-ñons* valley with meadows, low ground overgrown with grass; *ñnai bya-ñog-gi yñons* the cavities near the wings of the nose *Mil. nt.*; *ñon-du* valley-ward, down hill *Dzl.*; *ñons-ñun, (y)ñon-(y)ñon* full of cavities, uneven, *Sch.* also: rough, rugged, steep; *ñons-bu* furrow, *ñons-bu ñen-pa* to make furrows, to furrow.

ཤོང་བ་ *ñon-ba* I. to go in, to have room in or on, with term., *mi ñon*, W. also: **ñon-ñe mi dug** that is not to be got in,

there is no room for it; *bre lia dön-bai bém-pa* a can holding five quarts *Dzl.*

II. pf. *bəns*, fut. *bəñ*, imp. *dön(s)*, to empty, remove, carry or take away, *W.* stones, earth etc., but gen. (with or without *kyāg-pa*) to go to stool, to ease nature, *B.* and col.

ཐོད་ ཐོད་ 1. the lower, the inferior part of a thing, *rtse-thod* upper and lower part, top and bottom *C.*; *rgya-thod* *Wdn.* a low tract of land, with a milder climate, where e.g. apricots are thriving, opp. to *phu-lhags* elevated cold region, scarcely fit for the cultivation of corn and barley; *thod-du* to or towards the bottom, down, downwards, *C.*, **gō-du bāb-pa** to descend, come down, **ñy-ne dzeg-pa** to ascend *C.* — 2. imp. of *śād-pa*, *bād-pa*; yet cf. also:

ཐོད་པ་ ཐོད་པ་, pf. *bād-pa*, 1. to say, to declare *C.* — 2. to comb *Cs.*

ཐོད་, བཏོད་ ཐོད་, *yəb*, *yəb* a fib, falsehood, lie, *smri-ba*, *W.* **gyāb-čē**, to tell a lie.

ཐོད་ཐོད་ ཐོད་ཐོད་ loose, soft, as leaves etc. *W.*

ཐོད་པ་ ཐོད་པ་, pf. (b) *doms*, *bāms*, fut. *bām*, imp. (b) *dom(s)*, to prepare, make ready, arrange. put in order, fit out, *ynas* lodgings, *ydan* a seat, *stön-mo* a festive entertainment, *bžön-pa* a carriage, i.e. to have the horses put to *Dek*; *dpūn-gi tsogs* an army *Dzl.* — *śim-ra* 1. preparation, arrangement, fitting out, *śom-ra byed-pa* = *śom-pa C.*, so also *Cs.*; but *Sch.*: 2. *śom-ra* state, pomp, splendour, with *byed-pa* to show off, to dress smartly, *śom-dam* stately, grand (?).

ཐོད་ ཐོད་ v. *śo-ré*.

ཐོད་པ་ ཐོད་པ་ 1. v. *śōr-ba*. — 2. to measure *Mil.*, v. *yāōr-ba*.

ཐོད་པ་ ཐོད་པ་ 1. intercalation, insertion *Cs.*, *zlu-thöl* intercalary month. — 2. *Cs.*: pres. tense of *bdöl-ba* q.v.

ཐོད་པ་ ཐོད་པ་ *Sch.*: 'a species of willow', v. *yāōl-po*.

ཐོད་ ཐོད་ 1. almost always in conjunction with *ying*, the other, of two, e.g. *bud-mōl ying-thō* the other woman *Dzl.* — 2. *Zam.* ཐོད་, col. *thog*, a termination indicating

the comparative or superlative degree: *śun-thō*, *yān-thō* the younger, the youngest, of two or of several, *btsun-mo lia-bryādi śun-thō Pth.*; **riā-thōg** *W.* the tallest; *yun-riā-thōg* *Thgy.* the most long-lived; *drin-čē-thō* the principal benefactress, cf. *drin*; *nad čē-thō* *ryā-nad tēbe-pas* because one is suffering under the chief disease, viz. old age, *Thgy.*

ཐོད་ ཐོད་ *Śri Sak.*, = *dpāl* glory, magnificence; magnificent, splendid, grand; *śri-ri Mil.*, pr. n., a naked mountain in a sandy plain, about a ten day's journey to the west of Tashilhunpo, covered with monasteries, and perh. on that account considered as *nyams-mtsār-ba*. *śri-kāñḍa* v. *dpāl-gyi dum-bu*.

ཐོད་ ཐོད་ *śōl-ka Sak.*, also *śo-lo-ka*, strophe, stanza, esp. one consisting of four catalectic trochaical dimeters.

ཐོད་པ་ ཐོད་པ་ I. 1. also *yā-dma*, *bād-ma*, worthy, becoming, fitting, suitable, *tad-ba mi yāi* as it is unworthy, unbecoming, improper, to persecute (others) *Dzl.*; **de kyōd-la śa yod** or **śā-čē yod** *Ld.* that serves you right. — 2. righteous, upright, honest, good, = *śyōn-med-pa*, *C.*; *blo yā-dma* an upright, true heart, *Thgy.*; **lę śā-ma jhe-pa** *C.* to perform a work faithfully, in good earnest.

II. only, merely; mere, nothing but, (= *śā-stag*) *C.*

ཐོད་པ་ཐོད་པ་ ཐོད་པ་ཐོད་པ་ *yā-dkār*, *bā-dkār* *S.g.*, *Wdn.*, *C.* *ün*, *W.* *kar-ya*; yet cf. *śa-nye*.

ཐོད་པ་ཐོད་ ཐོད་པ་ཐོད་ *yā-rin* a long skirt or coat-tail *Sch.*

ཐོད་པ་ཐོད་ ཐོད་པ་ཐོད་ *yāg-pa* v. *yāōg-pa*.

ཐོད་པ་ཐོད་ ཐོད་པ་ཐོད་ *ryāgs* right, justice, *Lex.* and esp. *W.*; *ryāgs byed-pa* *Lex.* to investigate the rightfulness (of an action), = **ye dig pē-čē** *W.*; **śim-thāg tān-čē** to administer justice, to sit in judgment **śim-thāg-tān-kān** judge, **thāg (go-) lōg tān-čē** to warp justice, to judge contrary to justice and right; **śim-thāg thē-čē** to go to law, to bring an action, **thāg-pon** superior judge, chief-justice, *W.* — *bka-ryāgs* v. *bka* extr.

གཤམ་ གཤམ་ a musical instrument, esp. used by the Bonpo, *Glr.*, གཤམ་ ཀློང་-ba to play on that instrument *Mil.*

གཤམ་བ་ གཤམ་-pa *Sch.* = བཤམ་-ba.

གཤམ་གཤམ་ གཤམ་-ཁོང་ rough, rugged places or tracts *Cs.*

གཤམ་ད་ གཤམ་-pa 1. = བཤམ་-pa to comb. — 2. = གཤམ་-pa II., to explain, to relate.

གཤམ་ གཤམ་ 1. the lower part of a thing, གཤམ་-du a. adv. down. b. postp. under, below, beneath; also adv. farther down, more towards the end, in the course of; examples v. sub *leu*; postp. *dei* གཤམ་-du under it. — 2. barren, *B.* and col., *mo-gdám*, *rgod-gdám*, *bu-gdám* a barren woman, mare, cow.

གཤམ་ གཤམ་ *Sch.*: a certain style of writing.

གཤམ་མ་ གཤམ་-ma *Sch.* = གཤམ་-ma.

གཤམ་ཕ་ གཤམ་-pu v. གཤམ་-pa.

གཤམ་ཕ་ གཤམ་-pu 1. also གཤམ་-po good, fine, གཤམ་ གཤམ་-pa *B.*, *C.* a fertile field, *sa-pyögs* གཤམ་-pa a rich country *Stg.*; གཤམ་-par *rmó-ba* to plough well; གཤམ་-sa 1. fertile field or land. 2. v. གཤམ་-po. — 2. = གཤམ་-pa.

གཤམ་ཕ་ གཤམ་-po one deceased, a dead man, གཤམ་-mo a dead woman, e.g. **ཐིང་མོ་ཇོར་མོ་* the deceased, the late *Jor-zóm*; it may have reference to the body, as well as to the soul, or to both together. — གཤམ་-rje the god of the dead, of the lower regions, of hades, also regarded as the judge of the dead, *Skt.* *याम*; གཤམ་-rje གཤམ་ a. id., Yama the destroyer. b. the destroyer of Yama, Siwa; *Skt.* *यामाया*. cf. also *Schl.* 93. **ཐིང་ཐུང་* knot, opp. to **ཐོང་ཐུང་* a bow, a slip-knot *W.* — གཤམ་-dré the soul as a ghost or spectre *Sch.* — གཤམ་-prds the convulsive motions, the writhings of a dying creature. — གཤམ་-zas food presented to the Lamas when a person has died (*Cs.*: food prepared, or exposed for the dead?). གཤམ་-sa 1. burying ground, cemetery, 2. fertile field.

གཤམ་(ས)་བ་, གཤམ་(ས)་བ་ གཤམ་(s) - pa, གཤམ་(s) - pa, also གཤམ་-pa, 1. *Sch.*: to range, to compare; *Ld.* to be ranged, to draw up in files; **gral*

rig rgyü-ba *U.* to induce assembled people by means of a stick to stand or sit closer; cf. *zal-bdäg*. — 2. *ral-grí* གཤམ་-pa *Wdñ.*?

གཤམ་ཕ་, གཤམ་ཕ་ གཤམ་-pa, གཤམ་-pa *Sch.*: 'ground, crushed'

གཤམ་མ་བཟང་བ་ གཤམ་-མཐོང་-ba *Sch.* to be ir-resolute, unsettled in opinion; to be distrustful, suspicious.

གཤམ་ གཤམ་, often also *bñis*, 1. nature, temper, natural disposition, གཤམ་-ka col. id., *rai-gñis* *yin* it is their nature, their natural disposition *Mil.* — གཤམ་-kyis by the very nature of the case, without secondary causes, naturally, quite of itself *Mil.*; གཤམ་-ñan *Mil.*, *Do.* was also explained by *rgyü-med-par*, prob. implying merely: not having been one's self the efficient cause. — 2. person, body, གཤམ་-མཐོང་-du *byü-gö* they anointed the whole body *Do.*

གཤམ་བ་ གཤམ་-ba *Cs.* to rebuke, reproach; the *Lexx.* explain it by: *ཐུང་ཐུང་ smad-pa* to blame in a whisper, i.e. behind a person's back.

གཤམ་ཕ་ གཤམ་-pa v. གཤམ་-pa.

གཤམ་བ་ གཤམ་-ba, pf. གཤམ་, to abuse, revile, with *lu*, *Dzl.* and elsewhere; གཤམ་ གཤམ་ *slar mi* གཤམ་-ba even when reviled, (one should) not revile again (rule for monks) *Cs.*

གཤམ་ཕ་ གཤམ་-pa v. གཤམ་-pa.

གཤམ་ཕ་ གཤམ་-pa (imp. *gñegs*, *Dulwa* in *Fear Introd.* etc. p. 68; but *dog* is prob. the original and older form), *Bal.* **dogs-čas*, resp. to go, to go away, opp. to *byön-pa* to come *Glr.*; in other passages to come *Dzl.*; *gñegs-gräbs mdzad* he made preparations for setting out *Mil.*; *ñam-mkæ-la* གཤམ་-མཐོང་ གཤམ་ he ascended to heaven *Tar.*; *slar gñegs-pa* to return, to come back. *gñegs-pa* is col. seldom used, but often in books, and mostly of Buddha and great saints; *bdé-bar gñegs-pa* to die, of saints and kings; *sku gñegs-pa* *Glr.*; *dgñi-du* or *dgñi-lu gñegs-pa* *Mil.*, *mñar gñegs-pa* *Glr.*, id.; *bdé(-bar)-gñegs(-pa)* as partic. — གཤམ་ Buddha; *de-bñin-gñegs-pa* གཤམ་ཕ་ acc. to the explanation now generally accepted: he that

walks in the same ways (as his predecessors), a very freq. epithet of the Buddhas. — *yègs* - *bskyis* parting-(beer-) cup, parting-feast or treat *Mil.* — *yègs-zön* *Cs.* a banquet or dinner after the death of a great person.

ཁེད་མ་ *yèd-ma*, rarely *yèd*, 1. executioner, hangman *Stg.*; *yèd-ma skó-ba* to engage a hangman, i.e. to pay a murderer *Glr*; fig.: *ñan tsun yèg-gi yèd yèg-gis byá-ste* *Wdn.* prob. means: one destroying the other. — 2. in a special sense: gods of vengeance, tormenting the condemned in hell, or fighting against evil spirits, *drag-yèd* *Schl.*

ཁེད་རབ་(ས) *yèen-ráb(s)* *Glr.*, the founder of the Bon-religion, his full name being *bon yèen-rabs-ryun-drün* *C.* prob. identic with the Chinese philosopher *Lao-tse* — *ye-yèen* *Mil.* id. — *sgrub-yèen* the Bon-doctrine (opp. to *dam-ñós* *Mil.*)

ཁེད་(བ) *yèer(-ba)* *B., C.*: wet, wetness; *yèer-ba*, *yèer-pa*, *yèer-po* adj., *yèer-bar gyúr-ba* to get thoroughly wet, to be drenched *Dzl.*, to get moist, to be moistened; *yèer-bar byéd-pa* *C., B.*, **yèr-pa cò-çe* *W.* to wet, to moisten. In *C.* and in *B.* *yèer-ba* seems to be mainly used for wet, in *W.* for moist.

ཁེད་བ *yèer-ba* I. sbst. and adj. v. the preceding article.

II. vb. 1. to ask for, beg for, *ðér-te tìb son* I got it by asking for it (I did not buy it) *W.* — 2. to ask **ðér-len-pa* (lit. *yèer-len-pa*) to interrogate, to question, to try (judicially); as partic. and sbst.; the examining or criminal judge *C.* — 3. = *yòr-ba* to measure *C.*

ཁེད་བ *yò-ba*, pf. *yòs*, 1. to pour out, to pour away *C.*, prob. the same as *ðò-ba*. — 2 (?) **Ka ðs-te kyer* he has alienated him, enticed him to join his own party *Ld.* **ཁེད་མོ** *yò-mo* lever **ðò-mo gyáb-pa* *C., W.*, **tan-çe* *W.*, **ðò-mo kán-pa* *W.*, **kémpa* *C.* to put a lever to (a thing).

ཁེད་པ *yòg-pa* I. sbst. v. *ðòg-pa*.

II. vb., also *ðòg-pa*, *yòg-pa*, *yèg-pa*, **ðòg-pa*, pf. *yòags*, *ðòags*, fut. *yàag*, *ðàag*,

imp. *yòg*, *Pth.*, 1. to cleave, to split, *ðin* wood, *mám-par* entirely, *ðad-pa* *bàir* into four pieces *Glr*, *dám-bur* into pieces; *ego yòg-pa* to break open a door (with a hatchet) *Pth.*; to break or pierce through, *dkyil* through the middle *Mil.*, *gans* *ðòg-pa* *Mil.* to break through the snow, by means of yaks sent in advance to beat a path (v. *Huc.*), *lam* *ðòg-pa* in a gen. sense: to beat a path; *lam mi* *ðog* or *ma* *ðog-par* *duy* *Glr.* the road is not practicable; *sdg-lea* *yèg-pa* *Thg.* to saw lengthwise; — *yèg-pa* is also used for: to rend, to tear, to make a rent or slit into a dress etc. *C., W.* — 2. to confess, *sdig-pa*, *nyés-pa*, *ltün-ba* to confess a sin, and thus to expiate it, which two, according to the views of a Buddhist, are always united, at least as it regards lighter transgressions. Hence *sdig-pa* *ðòags* frq. means: the sin is atoned for, is blotted out, and *yèg-pa* is the usual word for 'to forgive'. *sdig-ðòags* atonement, expiation, *sbrul* *baad-pai-sdig-ðòags-su* as an atonement for having killed a serpent *Glr*; *mfol-ðòags* = *sdig-ðòags*, *mfol-ðòags-la* *ða-kòg* *bul-ba* to offer a killed animal (a sheep) as an atonement *Mil.*; *sdig-ðòags-smón-lam* *Glr.* penitential prayer.

ཁེད་(ས) *yòen(s)* v. *ðon*.

ཁེད་བ *yòd-pa* to comb *Cs.*

ཁེད་བ *yòen-pa* *Cs.*: = *skyón-pa* to put on (?).

ཁེད་བ *yòob* = *ðob*.

ཁེད་མ་བ *yòom-pa* *Thgy.* = *ðom-pa*.

ཁེད་ *yòr* *Sch.* a basin or reservoir of water, seems to be not much known; but in *Zam.* *yúr-bai* *yòr* is to be found.

ཁེད་བ *yòr-ba* I. vb., *C.* also *yèr-ba*, pf. fut. *ðaar*, *ðòr*, f. to count, e.g. sheep, by letting them pass one by one through one's hands, the beads of a rosary (through one's fingers), hence *ðos* - *brjod-ðaar-sbyan* *man-po* *byed* to read prayers etc. (cf. *sbyan-ba*, 8). — 2. to measure, *bras* by the peck *Lex.*; to weigh; *yèr-la* *rá-gan* *yèd-ba* to weigh out (to exchange) brass

for gold. — 3. to hunt, to chase, = གཤོ་ཐ་, *ri-dwags* game *Lex.*; *nya-yòr-ba* to fish *Dzl.* — 4. *Sch.* to cut through (?).

II. adj., also *yòr-ba*, rough, bristly, shaggy, *skra*, *spu* *Stg.*, opp. to *jam-po* (*Sch.* rough, gruff, rude?)

གཤིས་ གཤོ plough *Gl.*, *ton*, *tón* - *gòl* id.

The plough in India and Tibet consists only of a crooked beam, *yòl-mda*, (without wheels) with the share (*yòl-léda*, *ton-léda*) at the lower end; *yòl-mdá dzin-pa* to plough, lit. to take hold of the plough-beam.

གཤིས་པོ་ གཤོ་པོ་ poplar-tree *C.*

གཤིས་པ་ གཤོ་པ་ 1. *yò-ba* and *bò-ba*.

གཤིས་ གཤོ 1. in *gyo-ba* portion, share, allowance, ration *Lex.*, evidently a secondary form of *das*. — 2. *Dzl.* གཤོ, 1 inundation, flood; *hwa*, the reading of the manuscript of Kyelang, seems to be preferable.

གཤིས་ གཤོ་ཐ་, pf. *béas*, to slaughter, to kill (animals for food); in a story of *Gl.* it follows the slaughtering and must be understood to denote the cutting to pieces of the killed animal; but our Lama preferred to read *béus-pa* to skin.

གཤིས་མ་ གཤོ་མ་ v. *yòd-ma*.

གཤིས་པ་ གཤོ་པ་ v. *yòg-pa*.

གཤིས་ གཤོ་ཐ་, *Sch.* also *yàn-ba*, alvine discharges, *bèdn-ba*, *byén-pa* to make open bowels, of food, medicines *Med.*; *bèdn-dgag* constipation *Med.*; *bèdn-yét* excrements and urine, *bèdn-yét skú-ba* to dirty therewith *Dzl.*; *bèdn-yét beri-ba* to retain stool and urine *Sch.*; *bèdn-lám* the anus *Med.*

གཤིས་པ་ གཤོ་པ་ leaky, leaking, full of crevices, **žu-zóm nyi-ma-la bór-na dan dug* *W.* the water-pail will become leaky, if it is left standing in the sun.

གཤིས་ གཤོ་པ་ (prob. pf. of *éd-pa* q.v.) 1. to explain, expound; to declare, pronounce, *žos-bèd-pa* to explain religion, to lecture on religious subjects, to preach; *žé-ba dan drar bèad* he must be set down

for dead *Wdn.*; *bé-mo skyé-bar bèul* this indicates that a girl will be born *Lt.*; *bèd-kyis mi lán-no* it is ineffable, unspeakable; to say, *bèb-par bèad* they say it flows down *Wdn.*, *ld-mar bèad* he is said to be on the lowest stage *Thgy.*, *nén-par bèad* it is said or declared to be bad, *amén-du bèad* it is mentioned as a medicine *Wdn.*; to tell, to relate, col. the usual word. — 2. to comb, v. *bèd-pa*. — *bèad-grwa* school-room, lecture-room. — **bèad-dón* *W.* the subject of a talk. *bèad-yám* a public lecture *Sch.* (?). *bèad-ló byéd-pa* to make many words *Mil.*

གཤིས་པ་ གཤོ་པ་ v. *dan-pa*.

གཤིས་ གཤོ, supine of *bèd-ba*.

གཤིས་ གཤོ་ཐ་ v. *yòr-ba*.

གཤིས་ གཤོ་ཐ་ 1. to wash, to wash out or off, to clean by washing, to rinse, plates, dishes, etc. — 2. *lit-ba bèd-ba* to purge the body, hence in gen. *bèd-ba* to suffer from diarrhoea, and *W.* col. **dal* diarrhoea, looseness, flux, **dal rag* I have d., **dal dug* he suffers from d., **dal yon* d. begins; *bèal-jám* a mild d., *bèal-pyès* (?) a violent flux *Sch.*; *bèal-nád* indisposition from d.; *bèal-byéd B.*, *bèal-amén B.* and col. laxative, aperient medicine.

གཤིས་པ་ གཤོ་པ་ v. *bèd-ba*.

གཤིས་པ་ གཤོ་པ་ v. *dzig-pa* I.

གཤིས་པ་ གཤོ་པ་ v. *yèb-pa*.

གཤིས་ གཤོ་ཐ་ v. *ku-ba*.

གཤིས་པ་ གཤོ་པ་ to sell *Cs.*

གཤིས་ གཤོ་པ་ 1. v. *bud-pa*. — 2. *Sch.* to purify by fire, *bèd-me* purifying fire (?).

གཤིས་པ་ གཤོ་པ་ to put into the scabbard, to sheathe *Sch.*

གཤིས་པ་ གཤོ་པ་ — གཤིས་ གཤོ་ཐ་ v.

གཤིས་པ་ གཤོ་པ་ etc.

གཤིས་ གཤོ (cf. *bèa*, *hwa*) inundation, flood *Mil.*

བཤེས་པ་ *bāśe-pa*, prop. pf. of *āśe-pa*, to know (a person or thing), to be acquainted, *dan* with *Dzl.*; *nyen-bāśe* a relation, relative, *nyen-bāśe-la yün-yogs-par-sems* so they are intent on being of use to their relatives *Dzl.*; *nyen* and *bāśe* may also be separated: *kyōl-la nyen med bāśe kyan nred, Mil.*; *bāśe-nyen* on the other hand means: friend, *dge-bai bāśe-nyen* (Ssk. ब्रह्मचरिन्) friend to virtue, spiritual adviser, opp. to *mi-dge'i bāśe-nyen* seducer, *Gl.* (cf. *adig-pai grōgs-po*); *dge-bāśe* 1. = *dge-bai bāśe-nyen*. 2. = *dge-ban-nyen* lav-brother. — *no bāśe v. āśe*. — *mdza-bāśe* friend.

བཤེས་ *bāśe-ba*, pf. *bāśe*, 1. also *yāśe-ba*, to pour out *Lex.* — 2. to lie with, to have sexual intercourse with, = *Kriy-pa byed-pa*. e.g.: *de dan bāśe-pas bu skyes* after having slept with him, she bore him a son *Pth.*; to engender, to generate, to beget (v.a.), *pāg-rdzis bāśe-pai bu* the son begotten by the swine-herd *Pth.*, (*bāśe-ba* seems not to be considered obscene).

བཤེས་པ་ *bāśe-pa* v. *yāśe-pa*.

བཤེས་པ་ *bāśe-pa* = *bāśe-pa*, **āśe-rī* (i. rumour, report, **āśe-rī-la dhē-la zer dūg-te yi' mi tē* though it is rumoured I cannot believe it (i).

བཤེས་པ་ *bāśe-ba* v. *yāśe-ba*.

བཤེས་པ་ *bāśe-po* (i. W. liberal, munificent. Schr.: squanderer, spendthrift (i).

བཤེས་པ་ *bāśe-ba* 1. to put off, postpone, defer, delay, *bāśe-ba grō-ba* the going to Tibet *Gl.*; absolutely: *bāśe-ba bzai* it is good to wait; — to prolong, e.g. *mi zig-gi bāśe-ba* the life of a person (by a reprieve) *Dzl.*, also to grant, to allow viz. a respite, a reprieve, *bāśe-ba zag bdun zig bāśe-ba* granting me a respite of seven days *Dzl.*; to stop, detain, e.g. the sun in his course *Thgy.*, a traveller wishing to set out *Pth.*; to omit, to neglect doing *Mil.* (ni f.); *yiyi bāśe-ba* to put off, postpone, *nyi-bāśe byed-pai gān-zay* a person that is always postponing his religious duties *Mil.*; *čos-la yiyi-bāśe byar mi run Mil.* there should be no putting off, whenever religion is concerned; *bāśe-ba* and *tebs-pa* = *bāśe-ba* frq.; *bāśe-ba tebs* he could not be detained, kept back, diverted from his purpose *Pth.*; relatives are called *bdūd-kyi bāśe-ba* a hinderance on the way of the believer, caused by the devil.

བཤེས་པ་ *bāśe* resp. for *zan* or *spags*, food, victuals, provisions of the table; *bāśe-ba yāśe-pa* to go to dine, to go to dinner *Dzl.*; *dge-lün-la bāśe yāśe-ba* to treat the priests to a meal *Dzl.*; now almost exclusively applied to food offered to the gods, = *lha-bāśe*; *bāśe-ba Mil.* offering-morsels, e.g. small pieces of butter offered to the gods or the ghosts.

བཤེས་པ་ *bāśe-pa* begotten, generated. v. *bāśe-ba*.

མ

མ *sa* 1. the letter *s*, the sharp English *s*, in (i. distinguished from *z*, (which is sounded there also as sharp *s*) only by the following vowel being high-toned. — 2. num.: 28.

མ *sa* 1. earth, as elementary substance, *sa tse me tseu* earth, water, fire, air, the

four elements, *sa nyün-zad čig* a small quantity of earth, opp. to: *sa řen-poi sa* the mass of the whole earth *Dzl.*; *rdza-sa* clay, argillaceous earth, **bē-sa* W. sand and earth, *řag-sa* flint and earth; also for ore, metal (like *řdo*), *yāśe-sa* gold-ore, *dhūl-sa* silver-ore *Ca.*; *kyim-sa* sweepings, offscourings;

the ground, *sá-la* (W. also **es ká-na**) *dug-pa* to sit on the ground; *si-la ltün-ba*, *gyél-ba* to fall to the ground; *sa-dg*, *sa-stñi*, *sa-bli*, under, on, above the ground; *sa-og-spyöd* the Nagas (*klü*); the earth, the globe which we inhabit, usually more accurately *sa čén-po* v. above. — 2. place, spot, space, = *ynas*, and col. more in use than this, *recai sa búr-ba* Stg. 'swollen in the places of the horns', i.e. men that had been oxen in a former life, and in consequence of it are distinguished by little knobs corresponding to their former horns; **yóg-sa ghá-la dug** C. where have you been hit or hurt? *dá-sa* and *brim-su* sharp-shooters' stand and place of the target C.; *yod-sa* the place where a person lives, (in the old classical style usually expressed by *gai-nu-ba*); **čín-tan-sa** vulg. 1. orifice of the urethra. 2. privy, water-closet; *nú-la grós-dri-sa čig yod* I have a place where to ask advice, I have an oracle Glr.; in a wider sense: occasion, opportunity, possibility, *liu-la rég-sa med* one cannot get near him Glr., *rje kyól-kyi jégs-sa de-nu med* you cannot go to that place, Sir! Mil.; *nor-gyis blú-sa med* you cannot ransom yourself by money Mil.; also with respect to men: *ša yžán-lu zér-sa* (*žú-sa, ré-sa*) *med* I cannot address myself to any body else with my words (requests, hopes); place, step, degree, grade, *čun-ma čé-sar bužú* he took and treated his second wife in the place of the first, i.e. he showed the second the honour due to the first; *sa-bču* v. compounds. — 3. it is also said to be the name of a quadruped of the size and appearance of a badger, but not identic with *ja Sik*.

Comp. *sa-dkár* = *dkar-rtsi* Cs. — *sa-skám* Sch. arid soil, dry ground, steppe. — *sa-skyón*, *sa-skyór* Lex. protector of the earth i.e. king. — *sa-ku* made dirty by earth, dust etc., soiled, turbid. — **sa-kyád* W. (for *ynas* B., *sá-žu* C.) place, **sa-kyád kám-po** a dry place, also: the dry land; a piece of ground, **sa-kyád čig tai** he gave him landed property, **sa-kyád-di dág-po** landlord; dwelling-place, place of residence, **kyód-di*

*sa-kyád gá-ru yod** where is your home? — *sa-kyáb* Cs. = *sa-bdag*. — *sa-kyon* Cs.: 'the earth's extension or compass'. — **sa-č'a* (*sa-kra*) map C. — *sá-mkán* one who is well acquainted with a particular place or country, a guide Del. — *sa-mkár* Glr. a castle the walls of which consist for the most part of earth. — *sa-gyón* Sch. hard ground. — *sa-dgd* and *sa-dgyés* Lex. = *ku-mu-da*. — *sa-dgra* Glr. the enemy of a country, i.e. in many cases nothing but a demon. — **sai-gúl* W. earthquake. — *sa-nós* surface of the earth. — *sa-siön* Cs. blue earth. — *sa-bču*, རྒྱུ་མཐོང་།, acc. to one explanation the ten steps or degrees of perfection which must be attained by those striving after the prize of Buddhahip; *sa tób-pa* to reach one step (viz. the first) Do.; *sa čén-po* a high degree, e.g. the eighth Thgy.; *Foucaux* enumerates them all *Gyatch. Transl.* p. 3. According to another supposition *sa-bču* signifies the ten worlds or dominions of the Bodhisattvas Was. (124). — *sa-čá* Glr., Mil., C. place, country (W. **sa-kyád**). — *sa-čen* 1. v. above *sa* 1.; 2. v. *sa-bču*; 3. v. *sa-skya*. — *sa-stñi* v. above *sa* 1. — *sa-dug* evaporation, damp, injurious to those sleeping on the bare ground. — *sa-dó* (v. *do-po*) half a load of earth, a sackful of earth, being half the load of a donkey Mil. — **sa-dón** W. pit, hole. — *sa-bulug* t. landlord, master or lord of the ground, sovereign Stg., *sá-yi bdag-po sá-yi rje* are words used in addressing a king Mil. 2. more frq.: god of the ground of the country, supposed to be a jealous and angry being, of terrific appearance, to whom on many occasions sacrifices are brought, and who prob. was worshipped already before the spread of Buddhism cf. Schl. 271. — *sa-mda* 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant (?). — *sa-rdó* a stone of earthy fracture; earth and stones; **sa-dó la tsí-wa** to slight, to disregard, to neglect C. — *sa-ynás* (= *ynás-sa*) place, region, country, landscape, *nyams-dgd-bai sa-ynás* a lovely landscape Glr. — *sa-sma-liá* soil of five different places. — *sá-*

pa inhabitant of the earth, of our globe *Sch.*
 — *sa-spyōd* possessing the earth, main Cs.
 — *sa-pāg* *Gl.*, prob. = *so-pāg* brick, dried in the sun. — *sa-pūg* cavern, cave. — *sa-pyōgs* place, region, tract, *ji-gs-pai sa-pyōgs* an unsafe place or region *Thgy.* — **sā-bi-lig* *W.* 1. mouse, rat 2. *Ld.* also bar, bolt, door-bar? — *sa-blā* v. above *sa* 1. — *sa-dbān* Cs. = *sa-bdāg*, v. above *sa* no. 1. — *sa-bol* Cs. soft earth. — *sa-ma-rdō* or *sa-min-rdō-min* *Sch.*: 'neither earth nor stone', i.e. a kind of conglomerate. — *sa-min* *Sch.*: 'white sand' (?). — *sa-mōs* *Sch.* = *kū-mu-da* or *id-pa-la*. — *sa-dmār* red earth; *sa-dmar-bōn* n. of a monastery in the neighbourhood of Darjeeling, situated on a mountain-slope, which consists of a red-coloured soil (*Hook.* I, 171 calls it Simonbong). — **sa-tse* *W.* sand or gravel found in roasted barley etc. — *sa-rtsig*, *sa-rtsis*, *sa-tsig* stage, post-station. — *sa-mtsams*, *W.* **san-tsam**, border, frontier, boundary *Gl.*; *sa-mtsams* *gi-gs-pa* to fix the borders or limits, to mark out the boundaries. — *sa-ḡag* dust floating on water *Pth.* — *sa-yāi* ground, soil, footing, floor; estate *Tar.* 99. — *sa-ḡg* v. above *sa* 1, *sa-ḡg-spyōd* the Nagas (*klw.*) — *sa-yāns* a wide place or space, an extensive tract of land. — *sa-yūl* = *sa-ḡd* *Gl.* — *sa-yyos*, *sa-yyō-ba* earthquake. — *sa-rigs* species of earth. — *sa-ris* *Pth.*? — *sa-rūl* Cs. rotten or decayed earth (?) — **sa-ro* *W.* rubbish, (*Sch.* fallow-ground, fallow-field?) — *sa-lām* *Mil.*, perh. for *sa-bdai* *iam.* — *sa-nūn* *Sch.* crust of the earth (?) — *sa-bāin* fertile land, rich soil. — *sa-srān* hard ground. — *sa-srān* Cs. — *sa-bdāg* v. above *sa* no. 1. — *sa-srōs* evening twilight, dusk Cs.

ས་སྐྱ sa-skyā a large monastery, S.W. of Lhasa, also the Lamus belonging to it, clothed in red, *Wis.* 132. *Schl.* 73. *sa* (-*skya*)-*ḡn*(-*po*) honorary title of the Lama *Kun-dga-snyān-po*, born in the year 1090 after Christ; *sa-skyā pānḡi-ta* a famous Lama of this monastery, born 1180.

ས་ག་ sā-ga n. of one of the lunar mansions, v. *rgyu-skār* no. ༡༩, and hence also n. of a month, part of March and April, ni f.

ས་ག་ sā-ga-ra *Skr.* the sea.

ས་གུའོ sa-gu-tse worm C.

ས་ཏྲ sa-tra *Tar.* 184 and 187, *Schf.*: diploma, patent, not to be found in *Sek.* dictionaries.

ས་ཤེལ་ཁ་པོ་ sa-tel-ndg-po deity of the *Hór-pa*.

ས་བོན་ sā-bon 1. seed, sā-bon *dēbs-pa* to sow, sā-bon *blāb-mān* sower, sā-bon-du *byēd-pa* to use as seed-corn *Dzl.*; seed-corn, corn, grain, also green corn, sā-bon *tsām-la riā-ba* to mow off as if it were green corn *Ma.* — 2. = *kū-kṛāg*, v. *kū-ba* *Med.*; also = *kū-ba*, e.g. sā-bon *dzin-pa* conception *S.g.*, sā-bon *zāg-pa emissio seminis* *Gl.*; fig.: propagation, progeny, issue, sā-bon *byēd mi nus* then no propagation can take place; sā-bon *ḡg ḡg* 'propagate thyself!' — 3. fig.: *dḡ-bai sā-bon* the seeds or germs of virtue, *sāg-pai sā-bon* the germs of vice, *da sā-bon ba bskyēd-na* if I do not now produce seeds viz. of virtue (else more frq.: 'a root of virtue') *Dzl.*; *byān-ḡb-kyi sā-bon* *Tar.* — 4. *W.* soap, acc. to the Hind.

سَائِي, more accurately سَائِي
 ས་ཁོང་ས་ sa-ḡsōd-ma Gopa, the wife of Buddha.

ས་ཡ་ sā-ya a million; this number, however, is not much in use with Indians and Tibetans, whereas the *lāk*, *bum*, 100,000, frq. serves to represent a very large sum.

ས་ཡལ་ sa-yāb (sovereign, 'father to a country') a not unfrequent perversion of the title *sa-heb* *W.*

ས་ར་སེར་ sa-ra-so-ré also *sar-sār*, coarse-grained and fine-grained (corn, seeds etc.) mixed together *W.*

ས་རི sa-rī n. of a lunar mansion, v. *rgyu-skār* ༡༩.

ས་ལ་ sā-la *Sak.* n. of an Indian tree, *Shorea robusta*, with which also some superstitious fables are connected.

ས་ལང་གི sa-lān-gi, *Hind.* बाज, a kind of violin,

ས་ལུ sa-lu *Sak.* बाज, *Oryza sativa*, rice, as a plant; acc. to *Sch.* also Indian corn (?).

སའལེ་སྤྲུམ་ *sa-le-sbrám* (cf. *sbram-bu*) *Wdi.*
fine gold.

སའལེ་ *sá-heb*, col. *süb*, *sab*, *Aráb.*

formerly in India title of Moslems of high rank, now title of every European, = gentleman, sir.

སྤྲུམ་ *sag*, also *nya-sag* *Cs.*, 1. brawn, callosity; *Sch.* also: hair-side (of a skin); *sag-ñan* brawny; *sag-ñug* a thick brawn. — 2. *W.* scale, (of a fish) *nya-sag-ñan* scaly.

སྤྲུམ་གྲུང་ *sag-ydr* *C.*, **sab-dár** *W.*, *ysag-brdár* *Sch.* a rasp, *sag-ydr* *rygyag-pa* to rasp.

སྤྲུམ་པ་ *sig-pa* *C.* a little bubble, **sag sag zér-wa** to sparkle, to effervesce.

སྤྲུམ་རྩ་ *sag-ram-rtsi* sulphuric acid *Cs.*

སྤྲུམ་(ས)་རི་ *sag(s)-ri* shagreen.

སྤྲུམ་ལྷ་ *sag-lúd*, *Pers.* سَفَلَات, 1. fine cloth, made of *lé-na*, *C.* **go-nam** (v. *snam-bu*). European broadcloth *W.* — 2. round or twisted lace, round tape, strips of cloth set with spangles? *W.*

སྤྲུམ་ *sañ* 1. *B.*, *C.* to-morrow, *sañ-nyin* id. *Glr.*; *sañ-giydúga-la* for to-morrow noon *Dzl.*; *sañ nán-par* *Cs.*, *sañ sná-bar* *Glr.* to-morrow morning; also absolutely: on the following day *Pth.*, *dei-sañ* id.; *sañ-pód*, more frq. *sañ-lo* next year; *sañ-pód da tsám-du* a year hence, this time a year. — 2. *W.* particle denoting the comparative degree, inst. of *las* or *pas* of *B.*, **de sañ i' gyál-la** this is better than that. — 3. *Ld.*, *Balt.* sometimes for *yañ*.

སྤྲུམ་རྩ་སྤྲུམ་ *sañ-kritai skad* the Sanskrit language *Glr.*

སྤྲུམ་གྱི་ཀླ་ *sán-gi-ka*(?) a greenish stone of which knife-handles and similar articles are said to be made *W.*

སྤྲུམ་པ་ *sañ-ñá*, *sañ-ñé*, *sañ-siñ* *Ld.* secretly, privately, whisperingly, by report, = *sám-sím*.

སྤྲུམ་སྤྲུམ་ *sañ-sén* hiding-place, chink, crevice, *Nyím - gyi* of the house *Stg.*, for hiding money and treasures, = *sbugs*; *gds-*

kyi folds of the dress, that are a haunt of vermin.

སྤྲུམ་བ་ *sañ-ba*, pf. (b) *sañs*, fut. (b) *sañ*, 1. to do away with, to remove (dirt etc.), to cleanse, cf. *tsán-ba*, where also examples are given. — 2. in a more gen. sense: to take away or off, *kebs sañ-ba* to uncover; **ko-la nyi' sañ son** *C.* his sleep is gone, he cannot sleep. — 3. to spoil, to render unfit or useless, **ñed-ma sañ son** *C.* the milk is spoiled, **zem sañ son** the cask or tub leaks *C.* Cf. *señ*.

སྤྲུམ་རྩ་སྤྲུམ་ *sañs - rgyas* the Tibetan equivalent for ལྷ་; as to the etymology of the word v. sub *tsán-ba*. The first historical Buddha is *Saṅs-rgyas śū-kyā túb-pa*, whose family name is *Gau-ta-ma* and his personal name *Don-grúb*, སྤྲུམ་རྩ་, which, however, is not much used. In course of time several imaginary predecessors were given to him: *Od-srún*, *Gser-túb* and *Kor-ba-ñig*, as having existed and reigned in former periods of the world. A successor also, *Byams-pa*, was assigned to him, of whom it is supposed that he will reign at the period following this present one. According to others, however, *Sūkyatubpa* was already the seventh Buddha that appeared on earth, the four above-named having been preceded by *Tums-ñad-skyób*, *Gtsug-tor-ñan* and *Rnam-par-zyigs*, this last one being the first of them all. These seven Buddhas then are comprised under the name of *Saṅs-rgyas-rabs-bdün*. — But the fertile imagination of devote Buddhists has further increased the number of future Buddhas to not less than one thousand (?), appropriate names for each of them have been invented, and Prof. Schmidt has thought it worth his while, to have these thousand names reprinted in a special pamphlet. Mysticism, however, generally knows only of the five first-named Buddhas (*Gautama*, his three predecessors and his first successor) and to each of these five 'human' Buddhas a celestial Buddha corresponds, called 'Dhyani Buddha' or the Buddha of contemplation, whilst to every Dhyani Buddha again

his Dhyani Bodhisattwa is associated. In later times there is even mentioned a supreme or highest god, Adi-Buddha, *tóg-mai Saisirgyds*, which doctrine, however, seems not to have been generally accepted. — Cf. *Köpp.* II, 15—29.

སད་ sad frost, cold air, cold, coldness, *add-kyis Kyér-ba* to be destroyed by frost *Glr.*; often in conjunction with *sér-ba*, hail.

སད་པ་ *sád-pa* I. to examine, see, try, test, *Kyod bzól-dam mi bzod sád-par byao* I shall see, whether you are patient *Dzl.*; *gyer ltar sád-nas miñon-par gyur* like gold, it is approved by testing *Dzl.*; *nyáms-sád-pa* v. *nyams*; *sád-mi mi bdun* 'the seven men of trial', i.e. the seven most distinguished and talented among the young Tibetans sent by king *Kri-srón-lde-btsan* to 'Kanpo Bodhisattwa, for being thoroughly instructed in religion and sciences *Glr.* 86, also *Tar.* 162, 22; *las sád-pai gáii-zag Mil.* a tried, a tested man?

II. frq. in conjunction with *nyaid*, resp. *mnal* I. to cease to sleep, to awake, *rmis ma-tóg-tu* directly from that dream *Dzl.*, *zim-pa-las* from sleep *Dzl.* — 2. to rouse, from sleep, to waken, more precisely *sád-par byéd-pa*; also fig.: *dgé-bai rtád-ba* good, virtuous, emotions *Tar.*

སེག་གིན་ *san-gin*, Pers. سنکین, bayonet *W.*

སེབ་ *sab*, col. for *sa-heb*.

སེམ་ཏ་ *sam-ta Schr.*, *brtsam-grwa Cs.*, others: *bsám-kra*, *sáb-dra*, pocket-book, note-book, memorandum-book, tablets *C.*, *W.* (*Cs.* a small writing-desk?).

སེམ་དལ་ *sam-dál Ld.*, *yar-sam Lh.* mustaches.

སེམ་(མ)་སུམ་(མེ) *sam(-ma)-sum(-me)* with a low voice, lowly, softly, e.g. **zér-čé**, from politeness etc.; **sam-súm zer** speak in a low voice! *W.*

སེར་ *sar* I. termin. of *sa*, *čé-sar dón-pa Cs.* to promote to high rank or dignity, *sar-ynas-dpá-bo* (in a hymn) was explained by: *sa bčé-la ynds-pai dpá-bo* i.e. Buddha. — 2. *sér-yčod-pa* v. *year*. — 3. sbst. wick *W.*

སེར་རྩ་ *sa-rdzi-ka Sek.* soda, in *Wdi.* it is mentioned as a plant, yielding soda.

སེར་སོར་ *sar-sor* v. *sa-ra-so-re*.

སེལ་བ་ *sal-báb W.*, and prob. also *sal-sil Mil.*, gold ornament, gold lace, and the like, *ni. f.*

སེལ་ལེ་ *sál - le - ba* clear, bright, brilliant *Mil.*, *sal-lér snán-ba* lighted up brilliantly, well lighted *Pth.*, *mdans sal-sál id. Pth.*

སེས་ *sas* instr. of *sa*.

སི་ *si* 1. in some parts of *Ld.* the termination of the instrum. after vowels, like *su* in *Kun*. — 2. also *si-sí*, the sound of whistling through the teeth, *st-skad*, *si-sgra* whistling, whistle; *st-brda* whistling, whistle, as a call or sign; *st-glu* a whistled tune. — 3. num.: 58.

སི་ཏ་ *si-tá* n. of one of the four fabulous streams of the world.

སི་རི་ *si-ri* 1. pack-thread, twine *C.*, *W.* — 2. bar, bolt, door-bar, **si-ri čüg-čé* or *gyáb-čé** to bolt, to bolt up, **si-ri tón-čé** to unbolt, unbar *W.*

སི་རི་བུ་ *si-ri-bu* centiped *W.*

སི་རི་ལ་ *si-ril* a kind of inkhorn, case for carrying an inkstand in one's pocket *Ld.*

སི་ལ་ *si-la Sek.* *སིལ་མེ* a sort of incense.

སི་ལི་མ་ *si-lí-ma* the breaking up of the ice *Sch.*

པ་ *sig-pa* to hitch up, to give a hitch, as porters do with a load on their back *Cs.*

སིལ་བུ་ *sig-bu Sch.*, *sig-ra Schr.*, a sort of basket.

སིང་ *sin* v. *sin-sin*.

སིང་སྦུང་ *sin-skyür Sch.* curdled milk, sour milk.

སིང་ག་སིང་ *sin-ga-glín Cs.*, *sin-ga-lai glín Glr.*, *སིང་ཁུ*, Ceylon.

སིང་གེ་ *sin-ge* 1. frq. for *sen-ge*. — 2. v. *rtsin-ge*.

སིང་བ་ *sin-ba* 1. vb., **bal sin-čé** to pick out, sort out, wool for the third time, by

which the finest is obtained. — 2. adj. in compounds: *ndg-sin-bajet*-black, very black *Thgy.*; *spró-sin-ba* v. *spro*.

སིང་བུ *sin-bu* liquor made of mare's milk, Tartar arrack *Sch*.

སིང་ཅུ *sin-tsul* *Tb.* tea-pot, tea-kettle.

སིང་ཡོ *sin-yól* v. *sen-rás* in *sen-po*.

སིང་རི *sin-ri* 1. n. of a mountain *Glr.* — 2. — *sins-po*.

སིང་སིང་ *sin-sin* thin, limpid, of fluids *W.* (yet cf. *sen-po*), **sin dug-če** to clarify, to purify.

སིང་ཤ་ཤ *sins-po* 1. adj. thin, clear *W.* — 2. subst. *Cs.*, also *čan(-ba)-sins* *Pth.*, *Lt.*, **ug-sin** *Ld.* small-beer, the fourth infusion of 'chang', a weak beverage, without any intoxicating qualities, yet not disrelished on that account.

སིང་པ *sid-pa* to whistle *Sch.*, *sid-sgra* — *si-sgra*.

སིང་ལྷ *sindhu-ra*, for *མི་རྒྱུ་ལྷ* minium, red lead, — *li-kri* *Glr.*

སིབ་པ *sib-pa* to evaporate, to soak in, to be imbibed, of fluids, *sib-sib* or *sib-kyis*, also *sib-kyis tim-pa* to evaporate quickly.

སིབ་བུ *sib-bu* *Lk.*; *Cs.*: a sort of small-pox; *Schr.*: the measles.

སིམ་པ *sim-pa* *Lex.* — *bde-ba*, ལུ་ལུ་, subst. good health, prosperity, vb. to be well, to be well off.

སིམ་བིང་(ལ་) *sim-bid(-la)* adv. sliding, gliding, slipping, with **čá-če** to move along in this way *Ld.*

སིལ་བུ, བཤིལ་བུ *sil-bu, ysil-bu* a little piece, a fragment, *ro sil-bur* for the corpse falls to pieces *Mil.*; *sil-sil* col. id.; **sil čó-če** to reduce to small pieces, by breaking, crumbling, plucking etc. *W.*

སིལ་རྒྱལ་ *sil-snyán* (also *sil* and *sil-sil* *Lex.*) cymbal, *ldags-kyi sil* *król-ba* *Lex.*, *sil snyán ról-mo* *król-ba* *Glr.*, *Dzl.* to strike the cymbals; *sil-snyán-ma* a female cymbal-player *Tar*.

སིལ་མ་ *sil-ma* 1. the tinkling sound of a cymbal, *rdza-čab sil-mas snyán-pa*

br)od tunelessly flows the brook over its clay-slate bed *Mil.*; *sil-čab* gurgling water, rippling brook *Mil.* — 2. also *sil-ditil* the rupee of Ladak, = 4 *jau*, = $\frac{1}{4}$ of an Indian rupee, **sil-nul gyad-dé nas** a patch of barley worth 8 Silma *Ld.*

སུ *su* I. pron., also *su žig*, 1. interrog. pron. who? *di-na su yod* who is here? *Kyod* *su yin* who are you? *su či-skad byá-bu yod* who is it and what is his name? *Mil.*; which? = *gañ*, *rgyál-poi bu su žig* which son of the king? *Tar.*, *sú-rnams*, *sú-dag*, col. **sú-su** plural form; in certain popular phrases: **sug-gyóg** race, running-match *W.*, **su tob gyib-pa** to pounce upon, to snatch away, to plunder *C.*, *W.* — 2. correlative and indefinite pron.: *su mi di yod-pa dé-la* ... *sbyin-no* to him that kills this man, I shall give ... *Stg.*; *Kyod snar sú-la yañ yól-bu ma btáb-bam* have not you already asked somebody before? *Dzl.* *འགྲུ་ལ་* 14 (acc. to a better reading); *su de čán-bai gán-du mčio* I shall go to him who has it *Do*; *su tod-tód* whom it concerns *Sch.*(?); *su yañ(ruñ)* whosoever, whoever, any body who, also absolutely: every, every one, all, *sú-bas kyañ pyis* later than all (the others) *Dzl.*, when followed by a negative: nobody, frq.; *su byuñ* *Mil.* — *su yañ*; *su med kyañ* though nobody be present *Pth.*; *su, su žig, su gañ* is also used for somebody, some one, a certain (but not frq. and more in col. or vulg. language): *su gañ mdza-bo žig* a certain friend; *su sern-sna-čan žig* a (certain) miser; also in the following manner: **sü čad dug sü tsem dug** one cuts out, the other sews *W.*; **bón-bu su lo-ču-nyí-pa, su lo-ču-pa yin** some of the donkeys are twelve, others ten years old. — II. termination: 1. of the term. after a final s, cf. *tu, du, ru*. — 2. of the instr. in *Kun.*: **á-pa-su** from or by the father, inst. of the *pas* of *B.* (cf. ལྷ in the Bräjdialect of the Hindi). — 3. expletive after *nas* *Mil.* and elsewh. — III. num.: 88.

སུ་གི *sü-gi* vulgar corruption of *dzo-ki* q.v.

སུ་མི *su-mi* a medicinal root serving as an antidote *Cs.*

ལུ་རུ་ཕན་ཚ་ *su-ru-pan-tad*

སམ་(ཅུ)ཁྱི་ *sum(-cu)-tig*

ལུ་རུ་ཕན་ཚ་, ལུ་རུ་ཕན་ *su-ru-pan-tad*, *sur-pan* Guinea pepper, *Capiscum annuum* C., W.

ལུ་ལྷ་ *su-lu? su-lui tsul-du bzugs-pa* denotes perh. the usual sitting posture of Milaraspa who, while reciting his songs, used to stretch out his left leg, drawing up the other, and supporting his right arm on it on which his head was leaning.

ལུ་ལྷ་ *su-su* 1. v. *su*. — 2. *su-sú zer-wa* denotes the drawing in the breath in blowing up a fire, the lips being nearly closed, to prevent ashes or smoke from entering the mouth.

ལུ་ག་ *sug* reward, recompense, *sug-rñan* id., *sug-rjed* mark of honour as a reward C.; *pag-sug* a bribe, frq.

ལུ་ག་པ་ *sug-pa* I. sbst. 1. the hand *Med.*; *sug-bris* handwriting *Sch.* — 2. the lower part of the leg of animals, *rtai sug-bzi*; **sug-gu** W. id. — 3. a medicinal herb *Wdn.*

II. vb. to push, jog, nudge a person, in order to waken him, or to make him attentive; to push open, a door with a stick *Mil.*; *sug-pa zty byed-pa Mil.*, **sug gyub-pa** C. to push, to shove, to displace, **sug ça yin** it will get out of its place W.

ལུ་ག་མེད་ *sug-rmel* Cs.: 'a kind of spice, betel, betel-nut' (?); *sug-smel* *Lt.* and C. cardamom.

ལུ་དྲ་ *sud-pa* to cough, to breathe with difficulty Cs., *sud-de de-ba* to be choked or suffocated *Sch.*

ལུ་དྲ་ *sun-pa* vb. and adj. 1. to be tired of, weary of, sick of; tired, weary, out of humour *rdā-ba mi sun-te* not tired of hearing *Mil.*; *yid sun-par gyur-ba* to become tired, to get weary of; the more precise form of the adj. is *sun-po*: **dzag-dan de zā-na sun-po rag or sun-na rag** W. if one eats rice every day, one gets tired of it; **sems sun-po** id.; **dm-čog syn son** C. one gets tired of hearing C.; **sd-heb nyen syn run** though it may be disagreeable to you, Sir, to hear it C.; *fuga-sun dgōis-pa yin-pa dug* I suppose your Reverence will be tired of it *Mil.*; **sun** (C. **sya**) **dug-če** to make (a person)

tired of (a thing), to vex, annoy, to stun or drown with noise, to deafen. — 2. *sun-par byed-pa Dzl.*, and more frq. *sun-par byin-pa* 1. to drown with, to overpower by noise, to silence (thus *prōb. Mil.* ch. 34 init.); hence 2. to refute, confute, disprove *Tar.* 3. c. acc. to insult, defame, disgrace, dishonour *Schr.*, *Dzl.* ॡॡ, 1, 3, ॡॡ, 2; *Bhar.* 67, *Schf.*; so perh. also *sun-pa* in the following passage of *Mil.*: *tugs-rje drag-po sun mu byin* we will not put to shame the great favour (of the Lama). 4. to renounce, to resign, *sun byin-pai stobs* strength to renounce (the world).

ལུ་དྲ་ *súb-pa*, pf. (b) *sub*, fut. *bsub*, 1. to stop up, plug up, close, cork; to keep shut, closed, locked up, to stop, *ka sna lag-pas* to stop one's mouth and nose with one's hand *Lt.*; *dbugs súb-pa* to strangle, suffocate, choke (a person); to fill up, choke up (with earth, rubbish etc.) a lake *Glr.*; *sna-súb* a disease of the nose? *Lt.* — 2. to cover, close, shut up *Sch.*, more frq., fig. *rkan-rjes súb-pa* to cover the trace or track, to efface every vestige; **ti-pi tür-la súb-če** to turn down the brim of the hat; to blot out, erase, *ri-mo* a drawing, *bū-lon-pai min* the name of a debtor; to hush up, conceal, cover, e.g. other people's offences; to suppress, to avoid, e.g. obscene words; to allow to settle, the mash, in brewing; in all these instances in W. also **súb-te bór-če** is used.

ལུ་ག་ *sum*, for *ysum*, three, in compounds before consonants: *súm-cu* 30, *sum-bryga* 300, *sum-stōn* 3000; *súm-ča*, *Sch.* also *sum-yar*, a third, the third part, *dzam-bu-gliñ súm-ča ynyis* (or only *sum-ynyis*) two thirds of Dzambuling (i.e. of the world) *Dz.*, *bod sum ynyis* two thirds of (all) the Tibetans *Ma.*; *sum-skyā Sch.* a cord of three twisted threads; *sum-cu-rtsa-ysum* the 33 ancient gods (of the Vedas); *súm-cu-pa* the thirty, i.e. 30 letters, the Tibetan alphabet, *súm-cu-pa dan rtags-jug* *Zam.* the alphabet and the punctuation, abbreviated: *sum-rtāgs* *Lezz.*

ལུ་ག་(ཅུ)ཁྱི་ *sum(-cu)-tig* a medicinal herb *Med.*

ལུམ་པ་, ལུམ་པ་ *súm-pa, súms-pa* I. adj. putrid, rancid, rotten.

II. vb., pf. *bsums?* fut. *bsum*, *Sch.* to bind or tie together, to draw together; to condense.

ལུར་ན་ *súr-na*, Pers. سُرْنَا, hautboy, larger than the *glin-bu* and sounding sharper; for profane use.

ལུར་པན་ *súr-pán* v. *su-ru-j'an-tsi*.

ལུར་ཡ་ or ལུར་ *sur-ya* or *sur'ya* *Med.*, ལུལྷ་, colocynth.

ལུར་ལུར་ *sur-sur* coarse-grained, e.g. grits *W*.

ལུལ་ *sul* an artificial plait or gather made in a dress *W*; furrow, channel, groove, trench, ditch (*Cs.*); *ri-sul* lateral valley, ravine, hollow, *ri-sul-gyi* *gron-kyér* ravine as a haunt of evil spirits; *brag-sul* narrow ravine between rocks; *ka-sul* the fluting in a column; *sul-can* furrowed, having plaits or folds; *sul-ma* an angular, not round, vessel; *sul-mál* the third stomach of ruminating animals, the psalterium or book-tripe *Sch.*, *sul-máns* *Lt.*

ལུལ་ *sus* 1. instr. of *su*. — 2. *Kyeu-sus* *Gyatch.* ༡༦, 13, also *Stg.*†

སེ *se* 1. *Lal.* instr. of *te* after *s*, e.g. **zós-se** — 2. num.: 118.

སེ་གོལ་ *se-gól* 1. snapping one's fingers. — 2. the time it takes to do this, i.e. a very short time, a moment, a twinkling *Cs.*, *se-gól-gyi sgra* the sound produced by snapping the fingers, *se-gól-gyi brda* a signal given by it *Cs.*; *se-gól ytóg-pa* *Mil.*, *byéd-pa* *Mil.*, *brdáb-pa* *Glr.* to snap one's fingers as a sign of contempt or indignation.

སེ་རྩ་ *se-trán* yellow beads of a rosary, coming from the central part of Tibet, accounted more valuable than **rág-da** *W*.

སེ་དུག་ *se-dug* v. *se-din*.

སེ་དྲི་, བསེ་དྲི་ *se-dri, bac-dri* the disagreeable smell of the sweat of the arm-pits *Lt.*, *se-dri benám-pa* having that smell *Pth.*

སེ་ནམ་ *se-nam* vulgar for *bsód-snyoms*, alms.

སེ་སྤར་ *se-spur* *Sch.* dung-beetle.

སེ་བ་, བསེ་བ་, བསེ་བ་ *se-ba, yse-ba, be-ba* 1. rose-bush, rose-tree; rose; *yser-mulog-se-ba-me* (for *mé-tog*) *Lt.*, prob. the yellow rose; wild roses with beautiful and rich blossoms frequently adorn the slopes of the lower hills in the Himalaya mountains; whether the *se-rgól* *Med.* and the 'wild rose' of *Cs.* are identical, seems to be questionable; **se-dum** *C.* hip, haw. — *sin-se-ba* is mentioned as the food of the silk-worm *Glr.*, hence = *śo-se-sin*. — 3. thorn?

སེ་ཁོ་ *se-bo* gray, *skra se-bo* gray hair; *mgo se-bo* (resp. *drü se-bo*) a gray-headed person. — In col. language many things which we call gray, are styled white.

སེ་འབྲུ་, འབྲུ་ *se-bru, seu* (*C.* **sen-dá**, *W.* **sen-rú**) pomegranate.

ལེ་མོ་ན་ *se-mo-do* or *se-mo-to* *Mil.* a kind of ornament, e.g. made of pearls.

སེ་མོག་ *se-mog* *C.* the venereal disease; *se-rmuá* syphilitic ulcers *Sch.*

སེ་ཡབ་, བསེ་ཡབ་ *se-yib, bac-yáb* fig *Med.*

སེ་ར་ *se-ra*, n. of a large monastery near Lhasa.

སེ་རྒྱ་དུར་ལྷན་ *se-ray-dur-smán* carrot *W*.

སེ་རེལ་ *se-rél* half open, **se-rél düg-če** to open half (doors, lids, covers etc.) *W*.

སེ་ཤིང་, བསེ་ཤིང་ *se-din, be-din* *Cs.*: 'a tree or shrub, good for hedges, *se-dug* 1. poison contained in that shrub. 2. = *se-mog* *Cs.*

སེག་, སེག་སེག་ *seg, seg-seg* obliquely, awry, sideways, *seg-y'od-pa* *Cs.*, **seg-dhe-la dhá-wa** *C.*, **seg-dhe-la dge-če** *W* to cut off obliquely (opp. to **lde-kai-la**. straight *C.*).

སེག་མ་ *seg-ma* small stones, gravel *W*.

སེང་ *sen* v. *ysen*.

སེང་གེ *sen-ge*, *W.* **sin-ge**, lion, *sen-ge-mo* lioness, *sen-gei ral-pa* the mane of

སོང་ལྡན་ *sen-lān*

a lion; *sen-gei Kri* མི་ལྷ་མོ་ a throne ('said to be so called from its being supported by golden lions' Will.); *sen-mgo* lion's head *Glr.*; *sen-ydon-ma Sch.*, = *si-ha-mu-ka* lion's face, a goddess, *Glr.*; *sen-prig* a lion's whelp, *sen-tsin* a lion's den.

སོང་ལྡན་ *sen-lān S.g.*, *sen-tser Wān.*, a tree growing on the southern, lower ranges of the Himalayas, having red wood, and a bark which by poor people is used for tea (*sdon-ja*); its sap serves as an officinal drug, *Lt.*; acc. to *Schf.* ཡཱིར་ *Acacia Catechu*.

སོང་ཤོ་ འཕོང་ཤོ་ *sen-po, bsen-po* 1. clean, white, cf. *skya-sen*. — 2. *Sch.*: thin, airy, transparent, not dense or tight, *sen-sen* id. (*Sch.*: open, free, roomy, spacious); *skyé-bo sen-sen-por gyur* they became very thin, lean, pale people, **sin-sin-po, sing-po* W. id.; *sen-ras Sch.*, **sin-yol* W. a thin curtain, thin cotton cloth.

སོང་པ་ *sen-ba*, pf. *bsais*, fut. *bsen, bsen*, to lift up, to raise what was hanging down or drooping W. **sai co-ce or tan-ce* to lift up (the eyes, the hands, the dress etc.); *sku-kūma bsen-ba-la byon* (his Reverence) goes to take some recreation *Mil.*; *kūma dūb-pa sen-ba* to refresh the wearied body *Mil.*; *kame rmugs-pa bsen-bai rlui-nā* bracing air; *skyo-ben-ba* to unbend the mind, to divert one's self; *skyo-sen-la grol-ba* (resp. *byon-pa*) to take a walk, *sen-la mizad-pa* to drive out, to take the air in a carriage *Pth.*; *mya-nān bsen-ba* to consolatory, giving comfort *Pth.*

སོང་ཤིང་, སོང་ཤང་ *sen-shin, sen-shin* v. *yaeg-dān*.

སོང་ *sen* a file, **dag-sd* id., **sin-sd* a rasp.

སོང་ཐབས་ *sen-thabs Mil.*?

སོང་མོ་ *sen-mo*, resp. *piyag-sen* or *zabs-sen*, nail of a finger or toe; *sen-tog* a gripe, pinch, nip, twitch; a pinch (of snuff) *sen-mo dēbo-pa*, W. **tub-ce* or *gyūb-ce* to pinch, squeeze, **sen-tus gyūb-ce* to bore with the knuckles W.; *sen-tām Sch.* as much as may be put on a finger-nail, a small quantity;

སོམ་ *sem*

sen-dō a white spot, such as will sometimes appear on the nails of the fingers.

སོམ་ *seb* v. *yaeb*.

སོམ་, སོམ་སྤྱོད་ *sem*, usually *sems*, *Suk.* སྤྱོད་, resp. སྤྱོད་, *seul*; esp. as power of mind, cf. *gid* and *blo*; *sems na* the mind is disturbed, disordered *Māg.*; *sem kṛūga-pa* a mind agitated and troubled by sorrow, affliction, vexation etc., *sem kṛūn-du* (or *kṛūn-su*) *čud-pa* one very much grieved, deeply concerned; *sem čün-ba* a timid mind, **sem tsér-can* W. a compassionate disposition, **sem nyé-mo* W. a friendly disposition; *sem yaō-ba B.*, **sem so tūn-ce* or *čag-ce* W. to console, comfort, appease; the mind as imaginative faculty, intellectual power, *sem stōr-ba* to lose one's senses *Do.*; spirit, *kun-yāi sem* the (eternal) spirit (opp. to *byūn-ba* *bzti lus* the material, perishable body) *Mil.*; *sem-kyi spyōd-pa* intellectual power, mental faculties *Wān.*; *diūs-po tams-čād rān-gi sems yin-te* 'as things with me are only mind', i.e. as they exist only in my mind, in my imagination *Thgr.*, cf. *Was.* (136); *sem-la ma son* 'it did not enter his mind', he had no mind, did not like W.; *sems gyur* (his) mind is changed, *sems gyur-ba* to change one's mind, *metanoir*; *bzōd-pai sems* patient endurance, fortitude, constancy; *ymod-sems malice*; *des-rāb dan ldān-pai sems* wisdom, knowledge; *sems skyed-pa*, c. genit., to suffer thoughts or inclinations to rise in one's mind, as e.g. *dod-čāgs-kyi* libidinous (thoughts), frq.; also: to nourish, indulge (desires, passions), to give way to them; often used for our reflective verbs: *sems smad-pa* to humble one's self (*mi zig-la* before a person); also: *bāg-gi sems-la smad* he blamed, scolded, himself *Dzl.* 25, 3, cf. *lus*.

Comp. *sems-mkan* intelligent, sensible, *sems-mkan mi yēig kyañ ma byuñ* not one sensible person was present *Glr.* — *sems-kṛal* a mind afflicted, painfully agitated *Sch.* — *sems-can* animated being, man, animal, very frq.; *sems-can dan ldān-pa* being with child, pregnant; *sems-can dmyal-ba* = *dmyal-ba*.

— *séms-nyid* *Glr.*, *Thgy.*, 'the very soul'; but this is often nearly the same as 'spirit', and in the language of the N. T. it may fitly be used for *πνεῦμα*, and *fugs-nyid* for *πνεῦμα ἅγιον*, Holy Spirit. — *séms - rtén* keepsake, token *Pth.* and col. — *séms-dón* an intellectual or spiritual good, gift, or possession *Mil.* — *séms-bdé* cheerful, merry *Mil.* — *séms-nád* heart-grief, affliction, *séms-kyi nád-du* *če* he has much heart-grief *Glr.* — *séms-dpá* a brave mind; *byan-čub-séms-dpá* v. *byan-čub*; *séms-dpa-čén-po*, མཁས་པ་, a frq. apposition to it. — *séms-tsam* a mere thought, idea *Was.* (134), *séms-tsam-pa* (Cs.: ཐོས་པ་) a mystic *Köpp.* II, 25. — *séms-tser* fatigue, weariness, disgust *Sch.*

སེམ(s)་པ་ *sém(s)-pa*, pf. *séms*, *bsams*, fut. *bsam*, imp. *som*, *W.* **sám-čē**, to think, *di snyám-du séms-so* or *bsáms-so* he thought as follows, he had the following thoughts; *láy-par sém-pa* to think ill (of a person) *Dzl.*; to meditate, muse, ponder, *sém-bžin-du* absorbed in meditation, lost in thought *Dzl.*, *mi-dgá-bar sém-šin* immersed in melancholy thoughts *Dzl.*; in *C.* **sém-žin-du** signifies at the present time: knowingly, wilfully, purposely, = *šes bžin-du*; *šin-tu soms žig* think over it seriously! *Dzl.*; to think of, c. accus., *grán-bai rnyas* (to think) of a cool place, i.e. to long for coolness *Dzl.*, and c. dat.: *rán-gi yúl-la ma bsám-par* forgetful of home, forgetting one's native soil *Glr.*, *yi-ge di-la ma bsám-par* disregarding this contract *Glr.*; also with termin.: *žán-du ma sems žig* do not think of anybody else; to intend, purpose, have in view, e.g. *ynód-par byá - bar* to do harm *Dzl.*; construed in the same manner, it also signifies: to fancy, imagine *Do.*; with *dan drá-bar* and similar expressions: to hold, think, consider, to take for, to look upon as; *da kór-bai nyes-dmigs bsám-šes-na* (for *bsám-žin*) now that you know with full consciousness the punishment of (going through) the cycle (of animal existences) *Mil.* (yet cf. *bsám-šes* in *bsám-pa*). Sometimes it denotes only an act of memory, a remembering: *thú-čos los bsam-byed-pa-rnams* those who have heard

and kept in their memory the religion of Buddha, (who remember the words even without understanding them) *Mil.* Cf. *bsám-pa*.

སེའ་ *seu* 1. a little tooth *Lt.* — 2. pomegranate.

སེར་, སེར་རུ་ *ser, sér-ru* corruption, putrefaction? **már-la sér-ru gyab** *C.* the butter turns yellow and rancid, *sér-čan* rancid *Sg.*

སེར་ཀ་ *sér-ka, sér-ka, sér-ga* 1. a cleft, slit, fissure, crevice, gap, *brag-sér* chasm or cleft in a rock; *ryga-sér* a large gap, cleft, chasm; *sér-ka sub-pa* to close, stop up a hole *Pth.* — 2. v. *sér-po*.

སེར་སྐྱ་ *ser-skyá* Lamas and taymen, **ser-kyá kun dñim-ma jhé'-pa** a promiscuous convention, parish council *C.* — 2. v. *skyá-bo*.

སེར་ཁྲིམ་པ་ *sér-kyim-pa* a sect of Lamas = *dbón-po*.

སེར་མ་མ་ *sér-ga-ma* *Sch.* turmeric, *Curcuma*.

སེར་ཆེ་ *ser-čē* *Lt.* a yellow aquatic flower; **ser-čen** *W.* *Sacryraga flagellaris*.

སེར་སྐྱ་ *sér-sna* avarice, frq.; *sér-sna byéd-pa* to be avaricious *Dzl.*

སེར་པོ་ *sér-po* yellow; *ser-po prén* clerical procession, parade *Mil.nt.*

སེར་བ་ *sér-ba* hail; *ser-kvál* a kind of insurance against damage done by hail, i.e. money paid to the Lama for his preventive ceremonies.

སེར་བུ་ *sér-bu* v. *bsér-bu*.

སེར་མོ་ *sér-mo* 1. *C.* col. finger. — 2. *W.* six-rowed barley, late barley. — *sér-mo-ba* the Lamas *Sch.*

སྒྲེབ་ *sel* 1. discord, dissension, *nan-sél* domestic dispute. — 2. a kind of incantation, like *brtail*, *sel žug-pa* to exorcise, to make use of conjurations or incantations *Mil.*

སྒྲེབ་བ་ *sel-ba*, pf., fut. *bsal*, imp. *sol*, to remove, esp. impurities, hence to cleanse; to pick, pick off; to blot out, cross out, *bü-ton* a debt; to clear, **lam sál-čē** *W.* to make a path or road; very frq. fig.: to remove, to remedy (an evil), to cure (a disease), to repair (a damage), to redress grievances, to dispel (darkness) etc.

ཨ་ so, I. sbst. 1. resp. *tsema*, tooth, *stén-so*, *yd-so* upper tooth; *dg-so*, *md-so* lower tooth; *mdün-so* Sch. *ȳád-so*, *Stg. so-drün* fore-tooth, front-tooth; *shúbs-so*, *grám-so*, *rün-tug-so* Sch. *ldán-so* cheek-tooth, molar-tooth, grinder, *mít-so* Cs, **čód-ten-so** W. eye-tooth, corner-tooth, canine-tooth. — 2. tooth of a saw, wheel, comb. — 3. edge of a knife.

II. sbst. *for sa*, in conjunction with certain words, e.g. *nan-sor skye-ba* to be born in an inferior place *Mil.*; v. also *rán-so*, *sór-bzag-pa*, *šrúl-so*.

III. sbst. joy (?), *so bsod-pa* id. Cs. and *Lex.*; cf. *ñd-so*.

IV. sbst., also *bsò*, look-out, guard, spying, *so byéd-pa* to spy, to look out; *sò-kuñ* peep-hole; *sò-pa* keeper, guard, watchman, spy, emissary, *zas nor bdúd-kyi sò-pa yin* money and dainties are the devil's emissaries *Mil.*; *mé-bsò* a guard or watch kept by several persons round a fire; *sò-sgra* 1. watchword, = *sgar-miñ*. 2. v. comp.

V. grammatical termination: **tén - so** provinc. for *rtén-no* C., also *Glr.*

VI. num. for *súm-ču* in the abbreviated numbers 31–39.

VII. num.: 148.

Comp. *so-gri* a saw. — *sò-sgra* the whistling through the teeth, in the magic performances of the Bonpo, *sò-sgra dēbs-pa Glr.* — *so-čdg* a broken tooth. — *so-drég* tartar? *Med.* — *so-búd* a tooth that has come out. — *so-mün* comb. — *so-zò* a small white spot on a tooth, cf. *sén-zò*. — *so-zéd* tooth-brush. — *so-šin* toothpick. — *so-srúb* gap in the teeth *Sch.*

སྒྲིག་ *sò-ga* = *sòs-ka*.

སྒྲིག་ *sò-ža* n. of an emetic *Med.*

སྒྲིག་(སྒྲིག་) *so-nam*(*ṣ*) agriculture. husbandry. *so-namsbyéd-pa* to till the ground, to practise agriculture, farming, *sgrib-pa*, *bád-pa* id., *so-nám-pa* (s.) husbandman, farmer.

སྒྲིག་ *sò-pa* v. so IV.

སྒྲིག་ *sò-pa-ri* Cs. a kind of berry, beneficial to the teeth.

སྒྲིག་ *so - pág* brick, tile; also collective noun, brickwork, tiling.

སྒྲིག་ *sò-ba* coarse, thick-shelled barley, used for fodder.

སྒྲིག་ *sò-bya* an aquatic bird *S.g.*

སྒྲིག་ *sò-ma* 1. sbst. *Sek.* (prop. a climbing plant the juice of which was offered in libations to the gods and was also worshipped itself, on account of its intoxicating qualities, hence): hemp, also *ȳsò-ma*, *hòsò-ma*; *so-ma-rá-dza* id., *so-ma-rá-dzai ras* hemp-linen *Schr.*, *so-ma-rá - dzai tág-pa* hempen rope *Pth.* — 2. adj. new, fresh, esp. W. **sò-me nani-na zer gos** this ought to have been mentioned directly (when it was still fresh in every body's memory).

སྒྲིག་, སྒྲིག་སྒྲིག་ *so - tsis, so - tsigs* house-keeping, management of domestic concerns, husbandry, cf. *so - nam* agriculture.

སྒྲིག་ *so-lug* lees of liquors, yeast of beer *Sch*

སྒྲིག་ *so-log* high-road, causeway W.

སྒྲིག་ *so-sò* distinct, separate, singly, individually, *zas so-soi lág-tu óis-so* the victuals came into the hands of the individual persons *Dzl.*; *so-sò-nas* adv. frq.: *so-sò-nas snod bzéd-de* 'singulativ', each for himself, holding forth his vessel *Dzl.*; various e.g. **na so-so** W. for *sna-tso*s of B.; diverse, different *sám-pa so-sò* different opinions, a dissension; separate, distinct, *so-sò byéd-pa*, W. **so-sò cò-če** to separate, disjoin, divide, *so-sór bzág-pa*, W. **so-sò bór-če** to set, put, lay apart. — *so-soi skye-bo*, ཡུལ་འགྲོ་, prop. one separated (from the saints), one outside the pale, a man of the lower classes, of low caste; with Buddhists: a layman, and as to his spiritual condition: a man in his natural state, one not yet enlightened (like *ψυχηνός* I Cor. 2, 14, though on account of its derivation, the above term cannot well be used for the Greek word); also the lower classes of clerical persons, monks. — *so-sò(s)-far-pa*, *so-lár*, བླ་མ་མཚན་,

liberation, deliverance, *so-sô-tar-pai mdo* the book of deliverance, code of the moral law, containing about 250 precepts for the priesthood, the monastic rules of the Buddhists.

སྒྲིལ་ 80-80-ཅད a medicinal herb, an emetic *Wdñ.*

སྒྲིལ་ *sog* 1. v. *sob.* — 2. for **srog** *Ū.*

སྒྲིལ་ *sôg-pa* 1. sbst., also *sôgs-pa*, shoulder-blade, scapula, *sôg-pai mé-loi* the flat part of it, *sog-yu* the narrow extremity of it; *sog-mô débs-pa* (v. *mo* III.) to divine from the shoulder-blade; *sog-lhu* shoulder as a piece of meat for boiling (I *Sam.* 9, 24). — 2. vb. (also: *ysôg-pa*, *bôg-pa*, *sôgs-pa*) pf. (*b*)*ags*, fut. *bsag*, imp. *sogs*, *bsag*, *W.* **sôg-êc**, to gather, heap up, hoard up, *pral sog-jog-méd-pa* without having collected and deposited the daily requisites, the things wanted every day *Mil.*, *bôd-nams sôg-pa Mil.*, *tsogs sôg-pa* frq. to collect, to hoard up merits of virtue, *las-nân sôg-pa* to heap up sins; *ysog-lân* morbid matter consisting in too great an accumulation of humours, *ni f.*, *Med.*; *dmag-gi dpun sôg-pa* to collect an army *Dzl.*; to assemble, children *Glr.*; hence **sag(s)** *W.* all (of them), **lug sag tsam** how many sheep are there in all?

སྒྲིལ་ *sôg-po* a Mongol *Glr.*, *sôg-mo* a Mongol woman, *sog-prug* Mongol child, Mongol boy, *sog-êds* Mongol dress or fashion of dress, *sog-rta* Mongol horse.

སྒྲིལ་ *sôg-ma* blade, stalk; straw; *sog-bru* *Sch.* green corn that begins to sprout; *sog-tsigs* a knot on a stalk *Cs.*; *sog-sbûr* a small blade of straw, chaff *Pth.*; *sôg-mai bú-la* a shoe of straw; *sog-rû*, *sog-rûm*, *sog-lâm* stubbles.

སྒྲིལ་ *sôg-le* *B., C.*, **cad-sôg*, *gya-sôg** *W.* a saw, *sôg-les yôd-pa* *B.* to saw to pieces, **gya-sôg brul-ce** *W.* to saw; *sog-le-ka* the toothed edge of a saw, also botanical term.: serrate, serrated (of leaves) *Wdñ.*

སྒྲིལ་ *sogs* and *so forth*, and the like, mostly preceded by *la*: *mi-la sôgs-pai srog-êdgs* homo et cetera animantia, prop. the be-

ings in addition to man; *ba-dân-la sôgs-pas brgyân-te* decorated with little flags and the like; less frq.: *la sôgs-te*, inst. of which always *la-sôgs-pa* or *pai* may be used; often *sogs* alone, also in prose; after (*la*) *sôgs(-pa)* usually a comma is to be supplied, and the words following are to be considered as an apposition: *yi-ge rtsis-la sôgs-pa rig-pai ynas lia* writing, arithmetic and so on, the five sciences; hence often applicable, when a comprehensive noun appellative does not exist: *ysar sogs* gold and the other, viz. metals, *Glr.*; *tsa sogs ysum* the three *tsa*-sounds, *tsa*, *tsa* and *dza* *Gram.*

Note. In course of time the original grammatical sense seems to have been forgotten, in as much as *la* is now read together with *sôgs-pa*, and often also the dot separating the syllables is omitted.

སྒྲིལ་ *son* perf. and imp. of *grô-ba* to go, 1.

I went, I have (thou hast etc.) gone, v. *gro-ba* 1 and 2, e.g. *der son yôd-pas* when he had gone thither *Pth.*, *son-sôñ-ba-las* going on continually, *Dzl.*, continuing to do a thing *Dzl.*; *sôñ-ba yin* it is gone, it is no longer extant *Mil.*; *dbân-du son* (he or it) came into the power of... *S.g.*; *da sdig-pa-la sôñ-na Thgy.* if we now go on to (the topic of sins) *W.*: **da-rân na ma son** it is not yet past five o'clock; **i-ne sôñ-pa 'a tsûg-pa** from here (adverbially, like *bzûn-te*) to that place *Ld.*; imp.: **dî-ru ma dug!* *son!** do not stand here! walk on! — 2. *be-came*, turned etc. *Kyi-mo zig-tu son* she became a bitch, was changed into a bitch *Mil.*, *dkâr-por son* it turned white *Glr.*, **don nâg-po son** *W.* his face grew dark; **bi-gûn son** *W.* a hole has been made, it got a hole; **gyâl-se ku-êud sôñ-ne** as she got a taste for the town *W.*; **nod çu gan son** the vessel was already full of water (when I came) *W.* — **son-tô** *W.* account of expenses.

སྒྲིལ་ *sôd-pa* 1. *C.* to wake, rouse. — 2. sometimes for *ysôd-pa*.

སྒྲིལ་ *son* rarely for *sôñ*; frq. only in *nûr-son-pa*, v. *na*.

སྒྲིལ་ *sôn-pa* 1. v. *son*. — 2. v. *ysôn-pa*, *ysôn-po*.

སྒྲོབ་ *sob* 1. also *sog*, *ȳsob*, *ȳsog*, null, void, vain, empty, bad in its quality, not durable. — 2. also *ȳsob* something stuffed (as a chair), *nán-sob*, *kón-sob*, *kóg-sob* *Wán*. prob. id.: *sob-stán* cushion, bolster, mattress, *pag-sob* the stuffed skin of an animal, *sen(-gei)* *sob* the stuffed skin of a lion *Pth*.

སྒྲོབ་ *som* 1. also *ȳsom*, *sóm-sin* fir-tree, pine-tree. — 2. also *soms*, imp. of *sém-pa*.

སྒྲོབ་ *sor* 1. also *ȳsor*, gimlet, *riis-pa* *buga-pai sor* *S.g.* prob. a sort of trephine. — 2. v. *sór-mo*. — 3. v. *sar*, *sor* *bzág-pa* to put in its place (*Sch.* also: 'quite the same?'); *rii-sor* v. *rai* compounds. — 4. (cognate to *só-ma*?) *sor* *čül-pa* (*Sch.* *jud-pa*) to restore, renew, e.g. exhausted strength *Dzl.*, the doctrine of Buddha *Pth*. — 5. term. of so.

སྒྲོབ་ *sór-mo*, resp. *piyag-sór* *Mil.*, *žabs-sór*, 1. finger, toe; *sor-ydúb* finger-ring, *sor-tsigs* the joint of a finger. — 2. *sor-bzi-pa* four-inched.

སྒྲོབ་ *sól-bu* coal, esp. charcoal, = *sol-nág*; *sól-bai me* coal-fire *Lt.*; **sol-mé** *W.* live coal, burning coal.

སྒྲོབ་ *sól-po* resp. friendly, kind, affable *C.*, *W.*

སྒྲོབ་ *sos* 1. inst. of *so*, *sos* *btüb-pa* to bite, *Sch.* also to backbite, to calumniate. — 2. v. *ȳsó-ba* and *tsó-ba*.

སྒྲོབ་, **སྒྲོབ་** *sós-ka*, *só-ga*, 1. in Tibet: spring, = *dpyid*, *Mil.* — 2. in India: the hot season, from about the middle of April till the middle of June.

སྒྲོབ་ *sos-dál* or *sos-badal* *Sch.*: slow.

སྒྲོབ་ *sos-zin* disease of the membrum virile, in five forms (prob. different stages of gonorrhea) *Mig*.

སྒྲོབ་ *srá-ba* 1. adj., also *srá-bo* and *srá-mo* *Cs.*, col. **srán-te** (cf. *srán-pa*), hard, solid, compact, firm, and abstract noun: solidity, hardness, compactness, of wood, meat etc., and often fig.: *ȳzu-srán* a bow difficult to be bent *S.g.*, *rgas-srá* hearty vigorous old age *S.g.*; *mišon* *Kar* *sra* proof against cut and thrust, also: proof against malicious words *Mil.* — *sra-brkyañ*, མཐོང་པ་མཐོང་པ་, the

coarse blanket of a monk. — *sa-rtsi* varnish. — 2. vb. *W.*, to empty.

སྒྲོབ་ *srán* I. (cf. *srán-ba*) 1. pair of scales, balance *B.*, *srán-la* *déga-pa* *Cs.*, *ȳdál-ba*, *tsád-pa* *Sch.*, *srán-ba* *Sp.* to weigh, to balance. — 2. steel-yard, **srán tág-čé** to hold the steel-yard, in weighing. — 3. weight, in a general sense, *bre-srán* weight and measure, *rgya-srán* Chinese weights *Cs.* — 4. an ounce, *srán gán* one ounce, *srán do* two ounces, *smán srán* 22, two pounds of medicine, the daily quantity taken by Buddha when he had caught cold *Dzl.* 2, 3. — *srán-ča* *Sch.* balance and what belongs to it. — *srán-mdá* scale-beam or lever of a pair of scales *Sch.* — *srán-pór* scale. — *srán-tsád* *Cs.* weight. — *srán-ba* vb. v. above.

II. street, *lam-srán* id.; *srán-yár* *Sch.*: tortuous path, labyrinth (?). — *rgya-srán* street, lane *Gl.*; *rgyu-srán* the road which a person habitually walks.

སྒྲོབ་ *srán-bu* thread, yarn, *kál-ba*, *sgril-ba*.

སྒྲོབ་ *srád-ma* v. *srán-ma*.

སྒྲོབ་ *srán-pa* (cf. *srá-ba*) *Cs.*: pf. fut. *beran*, imp. *sron*, *W.* **srán-čé** to suffer, bear (with patience), endure, to be hardened *W.* frq., **srán-tub-kan* or *srán-čeg-kan** one that can endure much; **kyod srán gos** *Ld.* you must hold out, you must stand it; in *B.* *srán dzugs-pa* is used in the same sense; **kyág-srán-čan** hardened, accustomed to frost, **dug-srán-čan** inured to hardships *W.* — **srán-te** col. frq. adj.: 1. = *srá-ba* (opp. to *lód-po* and *ból-mo*) hard, firm, durable, rigid, strict. 2. fig. hard, severe, bitter. — *sdug-srán* hardness *Mil.*; *srán-čé-ba* = *srán-tub-mkan*. *Cs.*: *srán-pa* sbst. hardship, severe distress or toil, *srán-par* toilsomely, rigorously, *srán-pa-po* one that hardens himself (?).

སྒྲོབ་, **སྒྲོབ་** *srán-ma*, *srád-ma* 1. pea beans, lentils, *Cs.* mentions also *srád-dkár*, *srád-nág* and *srád-siön*, also *mkal-srán*, in *W.*, however, we only met with the common field pea and some dry imported Indian sorts of it (*mon-srán*); *rgya-srán* (*Cs.* *mon-srán*) was the name the

natives were inclined to give to our European bean. — *sran-pün* a heap of pease, *sran-püb* pease-straw, *sran-pyé* flour of pease, *sran-mé* blossom of pease. — 2. grain, like *rdög-po*, e.g. of Indian corn; even *lädgs-kyi sran-čün Wdn.* grains of shot(?).

སྤྲུབ *srab* bridle, *rtai*; *srab sga stan tsän-po* a complete riding-gear; **srab čüg-čē* *W.* to bridle, to bit (a horse), **srab gyür-čē* to govern, to rein (a horse) *srab-skyögs Cs.* the reins, — *srab-lägs Cs.* the bit. — *srab-mür Sch.* the halter. — *srab-mdü Stg., Ld.:* **sram-dä* reins.

སྤྲུབ *srab-pa B., *srab-mo* *W.* thin, tender, fine, e.g. skin *Dzl.*, cloth, leather, paper, clouds; shallow, loose, not close; *srab-mfil Sch.* inner sole, welt; *srab-mtug* thickness, dimension.

སྤྲུབ *srab-srib Cs.* dark, obscure.

སྤྲུབ *sram, བླ་མ་* 1. otter, the flesh of which is considered very nourishing, the liver is used as a remedy for stranguary *Sg.*, but encountering this animal is regarded as an evil omen *Sg.*; *čü-sram* id.? (*Cs.* beaver?) *nyä-sram Mil.*, either the same, or: fishes and otters; *brag-sram* rock-otter? sable? **ka-lon-sram* *W.* prob. sable; it is nearly black and stated to live near Yarkand, in the mountains as well as in the flat country. The ear-coverings worn by the ladies of Ladak are made of the fur of this animal. — 2. otter-skin, sable-skin.

སྤྲུབ *srar* adv. *Sch.:* severely, rigorously.

སྤྲུབ (ཨྲ) *sras(-po)* resp. for *bu*, son, child, *dpon-sras, rgyal-sras* son of the sovereign, a prince; *rgyal-sras* also: son of Buddha, a Buddha; *tha(i) sras(-po)* 1. son of a god *Dzl.* 2. a prince; *fugs-sras* spiritual son or daughter *Mil.*; in this sense *sras* may be applied to females: *sans-rgyas-kyi sras dag-pao* she has become a spotless child of Buddha *Dzl.* — *sras-bu = sras.* — *sras-mo* daughter, young lady, princess. — *sras-tsab Cs.* adopted child.

སྤྲུབ *sri* 1. a species of devil or demon, devouring esp. children, a vampire, also

sri-nän Schl., čün-sri Glr., řün-sri Mil. a devil bringing misfortune; they are supposed to live in underground places, and are therefore also called *mäs-kyi sri*; *sri lañ* a devil rises from below; *sri nön-pa B., *nän-čē* *W.* to lay, suppress a devil.

སྤྲུབ *sri-ba I. pf. bari, fut. bari, 1. to retain,* e.g. *bäñ-ba, řin* constipation, stranguary. — 2. to be parsimonious, niggardly, esp. with *nor*; *sba-sri-mäd-par řmäñ-ba Mil.* to give unsparingly, to bestow very liberally; **sri-šes-kan* *W.* parsimonious.

II. *W.* to wind, to wrap round, for *dkri-ba.*

སྤྲུབ *sri-žu, less frq. srid-žu, respect, reverence, deference, sri-žu-pa, sri-žu-mkan* one paying his regards, his respects, showing deference.

སྤྲུབ *sriñ-ba pf. bariñ, fus. bariñ 1. (cognate to řin-ba) to extend, stretch, stretch out, the arm, to hand, reach, *de řul soñ, nä-la řriñ toñ** it has fallen down, hand it to me *W.*; to fling far away *C.* — 2. to postpone, put off, *čü-bai tse Glr.* the term of death; to prolong, tse life *Sg.*; to wait, to tarry, **d-tsing řriñ** *Lh.* wait a little, **dag-sa yon-nä tsa-big řriñ-te yon** shall (I, you, he etc.) come directly or after a while? *Ld.*; **nam dir řriñ-čē ča dug** how long shall you stay here? *W.* — 3. to send (*akür-ba Lex.*) *řrin, go-byäd Sch.* — 4. *skyéd-sriñ-ba* to bring up, train up, to rear *Glr.*

སྤྲུབ *sriñ-mo* sister (of a male person, cf. *min-po) bu-sriñ, min-sriñ, resp. čam-sriñ* brother and sister, cousins.

སྤྲུབ *srid* 1. length, extension, *řug srid-du kru-bčo-brgyäd-pa* a cavern 18 cubits long *Tar.*; more frq. with regard to time: *di oi de-srid(-kyi bar)-du* (for) so long (a time), *čü-srid-du, also čü-srid-de*, how long (a time)? also: as long as; (when followed by *yan*: be it ever so long (in this case *ři* would be more correct); also *srid-par*, or *srid* alone, for *srid-du.* — 2. dominion, government, *srid-la ma čüm-pas* falling out with one another about the government *Glr.*, esp. *rgyal-srid, dbañ-srid* id.; *srid byäd-pa* to reign, to govern, *srid řsö-ba* id. *Dzl.*; *di nyiñ-kyi srid gañ yöd-rnams řrog* he

seized upon their territorial shares *Gl.*; *bla-srid Cs.* a Lama's dominion. — *ade-srid* province; *chos-srid* clerical government, ecclesiastical dominion. — 3. ruler, commander, regent, reigning prince; so also in the compounds just mentioned.

མྱིང་པ་ *srid-pa* I. vb., 1. to be, to exist(?). —

2. to be possible, often preceded by *yañ*; *skyé-ba dan jig-pa kün-la srid-na* since springing up and passing away is the lot of all men *Dzl.*; *ñán-pa zig srid* healing is possible *Ph.*; *di-las sla yañ srid* it might be easier (for me) than now *Dzl.*; *de-bzin-du bden srid snyám-nas* thinking this might possibly be true; the verb is usually put in the infinitive mood terminating in *pa*: *de yin-pa-añ srid* after all it might be this man, it might be he *Mil.*; *dár ón-ba mi srid-do*, *bód-du brós-pa srid* he will scarcely come back, he will have escaped to Tibet *Gl.*; sometimes with the root of the verb: *you mi srid Mil.*; *bdag tar kyai srid-kyis* as it is a possible case, that we might be released *Dzl.*; *ma srid cig* about the same as: God forbid! by no means! In *W.* nearly = to be obliged: **kyer-wa-la srid** now it will be my lot, now I shall be obliged, to carry (twice as much), **sád-če-la srid** (*R.*: *bab* or *tug*) he deserves death, he must die.

II. sbst. མུན་པ་ 1. existence, state of being, life, *srid-pa yñan nyáms-su myón-ba* to experience, to pass through, other periods of existence *Wdn.*, *srid pyt-ma Sch.*: the future period of life, of existence. — 2. things existing, the world, *srid(-pa) ysum* the three worlds, *srid-pai kór-lo Cs.*: the revolving system (the world's cycle); *srid-pai mtsó* the ocean of existence, *srid-pai chu-klün chen-po* the stream of existence *Mil.*; also a single being, commonly however *srid-pa-pa*; *bár-doi srid-pa*, *bár-srid-pa Thgy.*, *bár-ma-doi srid-pa-pa Sty.* the beings in the Bardo, v. *bár-do*. — The meaning of *srid* in *srid-pai bar-do*, and in some other expressions, have yet to be determined. — 3. symb. num.: 14.

མྱིང་པ་ *srin-klád Sch.*: a sort of flint-stone.

མྱིང་པ་ *srin-glán Lt.*? *W.* **srin-glán-can** having the staggers (of horses); being mad.

མྱིང་པ་ *srin-po, Sak.* རྒྱལ་མོ, fem. *srin-mo*, demons, figuring in Indian and Tibetan mythology. They are supposed to be, for the most part, of an enormous size, generally hostile to mankind, going about at night, to ensnare and even to devour human beings. Their chief abode was Ceylon, and also Tibet was originally inhabited by them. The Tibetans are even said to be the descendants of an ape (sent by, or emanated from, Avalokiteshvara) and of a Tibetan Srinmo. *brág-srin* rock-Srinpo or Srinmo; *dre-srin* goblins and Srinpos; *çu-srin v.* the following article.

མྱིང་པ་ *srin-bu*, = *bu*, insect, worm, vermin; *srin-bu pad-ma (srin-pa Sik.)* leech, *srin-bu me-kyér* glow-worm; *rgyu-srin*, *Kön-srin* intestinal worm; *pyi-srin* vermin living on the skin *Lt.*; *dár-srin* silk-worm; *srin-bál* acc. to *Wdn.* = *rás-bál* cotton, *Sch.*, *Schr.*: flock-silk; raw silk; *srin-byá* nocturnal bird, owl etc. *Lt.*; *srin-tór* small ulcer or tumour; *srin-tsin Med., Sch.*: mulberry-tree; *çu-srin* a monster living in the water.

མྱིང་པ་ *srin-lág* the ring-finger.

མྱིང་པ་ *srib(s)* 1. darkness, gloom, night. — 2. shady side, north side of a mountain. — *srib-pa vb.*, to grow dark or dusky, *C.*: **sa srib soñ** night has begun.

མྱིང་པ་ *sriu-nág* mulberry-tree.

མྱིང་པ་ *sriL Sch.* silk-worm.

མྱིང་པ་ *sru Gl.*, *sru-mo Lex.* and *C.* mother's sister, aunt.

མྱིང་པ་ *sruḡ-pa, W.* for *sprüg-pa*, *srib-pa* and *dkrüg-pa*: 1. to shake, to shake out. — 2. to stir, stir up, twirl. — 3. to shake, to make to totter.

མྱིང་པ་ *srun-ba* I. vb., pf. (*b*) *srunis*, fut. *bsruni*, imp. (*b*) *srun(s)*, *Sak.* རྒྱལ་མོ, 1. to watch, to keep guard intrs.; but gen. trans., i.e. to watch, to keep, to guard, to keep in custody, *Kyim* the horse *Dzl.*; to save from, to pre-

fect, to shelter, e.g. *lus*, the body, but also: to keep unpolluted, pure, chaste; *bdag srün-ba* to guard one's self, in a special sense: to live as a *bdag-srün*, as a hermit *Dzl.*; to preserve, *bdag yñód-pa tams-ñód-las srüis ñig* may I be preserved from every harm! *Do.*; with *la*: *bdag-la srün-du yñol* I pray to preserve, to protect me *Do.* — 2. to beware of, to guard against, *lus dan ñág-gi nyés-pa Dzl.*, = *lus dan ñag srün-ba* (v. above no. 1) *Dzl.* — 3. to keep, to observe faithfully, a promise, laws; *bká-d-srui - mkan* obedient, faithful, trustworthy. — 4. to hinder, forbid, prohibit, *rigs-kyis, bdag-pos, ñós-kyis srün* it is forbidden, it is prohibited, by the degree of kindred, by the husband, by religion in general *Thgy.*; to prevent, to be a preservative or preventive *S.g.* — 5. to wait, — *srün-ba*, e.g. **ñag nyi** for two days *W.*

II. sbst. 1. the keeping, guarding, the heed, guard. — 2. the person or the thing keeping, guarding, esp. amulet, preventive, preservative, *btágs-pa* to suspend (an amulet, to the neck or other part of the body).

Comp. and deriv. *srün - skúd*, **ñór* or *-mdúd* an amulet consisting of threads. — *srün-mkan* keeper, guardian, watchman, **ñán-la srün - ñan** *W.* (night-) watchman; *srün-pa B.* = *srün-mkan*, *bzá-ñin-ra-ba srün-pa* keeper of a fruit-garden *Dzl.*; *srün-po Cs.* = *srün-mkan*; *srün-ma B. id.*, *amyal-bai srün-ma* guardian of the infernal regions *frq. Dzl.*; *ñós-skyon-bai srün-ma tams-ñúd* all the tutelary gods of religion *Mil.*; collectively: body of watchmen, *thú-rnams-kyi srün-ma dán-po* the first corps of watchmen of the gods, the Nāga; *rgyál-poi srün-mai mi* the men of the king's body-guard *Sty.* — *srün-sems* the taking heed, being cautious.

སྤྲུལ་, བསྤྲུལ་ *srün-pa, bsrün-pa*, calm, soft, mild, and: mildness, gentleness, meekness; *srün-po* adj. = *srün-pa*, esp. of horses: quiet, tame; *ñin-tu mi-bsrün-ñi* very malicious, malignant, of demons *Mil.*

སྤྲུབ་ *srub* v. *srus*.

སྤྲུབ་ *srub-pa*, pf. imp. (*ñ*) *srubs*, fut. *bsrub*, 1. to stir, stir up, stir about, *ño srub-pa* to churn, to make butter. — 2. to rummage, to rake up, to stir, to turn over. — 3. to rub, two pieces of wood against each other *Wñ.* — **srub - ñin** *C.* 1. twirling-stick. 2. mischiefmaker, disturber of the peace.

སྤྲུབ་ *srubs* 1. a cleft, slit, gap, fissure, *brag-srubs* chasm or cleft in a rock, smaller than *sér-ka Mil.*; intermediate space, interval, interstice; rent in a dress; disunion, separation; wound *Lt.*; *srubs bye Lt.*, *srubs for Sch.* a severing, a wound has been made; *srubs yñór-ba* to rend asunder, to tear *Sch.* **tsem-srüb ñól-ñe** *W.* to rip, to cut open a seam. — 2. seam? — 3. *W.* col. for *srus*.

སྤྲུབ་ *srum* resp. for meat, flesh of animals used as food, *srum - ñóg* an animal slaughtered and cut up, for a person of quality.

སྤྲུབ་ *srul-po* 1. evil demon, malignant spirit *Mil.*; *ñus-srul-po Lex.* sorcerer. — 2. putrid, rotten *Cs.*

སྤྲུབ་ *srul-ba*, pf. and fut. *bsrul*, I. to be corrupted, decomposed, of the humours of the body *Wñ.*

II. *W.* **srul-ñe, = ñrug-ñe** 1. to stir, **ñug-pa** the soup, to mix and stir, **ñu-la ñe** flour with water. — 2. to shove, to move, to and fro, **ñág-te srul-ñe** to plane, **ñud-ñig srul-ñe** to saw. — 3. **ñe srul-ñe** to put a horse to a gallop?

སྤྲུབ་ *srus*, *W.* also **srub**, unripe ears of wheat etc. **srub nyé-ñe** *W.* to rub them between the hands; the grains, thus being shelled, are considered a rural dainty; *ñrus-kyi srus* a shelled grain of rice.

སྤྲུབ་ *srus-pa Sch.* to thicken, to become more consistent, by evaporation, by boiling.

སྤྲུབ་ *sré-da Wñ.*, *sred S.g.*, a species of corn (?).

སྤྲུབ་ *sre-ñág Lex.* soot; *W.* **sre-móg**.

སྤྲུབ་ *sré-ba* I. sbst. a certain shrub *Cs.*

II. vb., pf. *bares*, fut. *bare*, imp. (*b*)*sres*, trans. to *dre-ba* 1. to mix with, to mingle, to admix, *már-la sré-ba* to mix with butter *Lt.*; *čan ču sre-ba* to mix beer with water *Med.*; *dreu sré-ba* to breed mules; *bars-pa* mixed up, confused, of a narration *Tar.*; fig. *ka* or *lus sré-ba* to communicate with another, i.e. to live, to eat, drink, smoke with a person *Do.*; *skyid sdug sré-ba* to share pleasure and pain, joy and sorrow *Glr.*; *W.*, like **žé-čé**, to exchange for: **zan dan šrog** to risk one's life for a subsistence. — 2. to add; to add up, cast up, sum up *Wdk.*, **nyi dan nyi šre ži** 2 and 2 make 4 *W.*

ཤྲོམ་གྲོག་ *sre-mog* v. *sre-nág*.

ཤྲོམ་ཐོང་ *sre-món* weasel, prob. = **la-kyi-mo** *W.*; *sre-mo* *Lex.*

ཤྲོམ་ཐོང་ *sre-lón* 1. *Sch.*: the sinew above the heel. — 2 n. of a medicine?

ཤྲོག་པ་ *šrog-pa* I. sbst. (*W.* **šrag-pa**) partridge.

II. vb., pf. (*b*)*sregs*, fut. *bereg*, imp. (*b*)*sreg(s)*, *W.* **šrag-čé** to burn, i.e. 1. to consume, to destroy by or with fire (*mes, mé-la*) e.g. a corpse, *dág-mo*, or *W.* **nán-tan**, altogether, entirely, *dgra* an enemy (sc. in effigy); *šbyin-sreg* burnt-offering; to make red-hot, *l'ags-barégs* red-hot iron *Thgy.* — 2. to roast, fry, bake, on a spit *C.*, or in a pan, **már-la** in butter *W.*; **tá-gir šrag-čé** to bake bread *W.*; to tan, to make swarthy, *nyi-mas* (to be tanned) by the sun *Dzl.*; *barsé-kan* *Sch.* shed for storing up fire-wood.

ཤྲོ་ *sren*, *mi-sren* *C.* = *mi-rkyün*, v. *rkyän-pa*.

ཤྲོད་ *sred* v. *sre-la*.

ཤྲོད་རྒྱལ་མ་ *sred-rgyal-ma* a deity of the Bonpo *Mil.*

ཤྲོད་པ་ *sred-pa* 1. vb., sbst., adj. to desire, the desire, desirous, *zás-lu* of food *Lt.*, *ka-tsai ró-la* of acid or hot substances *Med.*, *ról-mo-la* (liking) music *Stg.*; *yül-sred-pa čün-ba* not much attached to his native country; *jig-rten(-la)* *sred-pa* avarice, covetousness *Mil.*, *dod-sred-čan* covetous, greedy *Pth.*, *čags-sred-čan* lecherous,

libidinous *Pth.*; *sred-pa-las yóns-su gról-ba* quite free of any desire, (so is Buddha); *sred-po* *Ca.* lover, *sred-ma* *Ca.* sweet-heart. — 2. symb. num.: 8.

ཤྲོན་ *sren* (?) floor *W.*

ཤྲོན་པ་ *srel-ba*, pf. and fut. *berel* *Ca.*, *W.* **šrál čé** to bring up, to rear, to nurse up, to train, infants, young animals, **šrál-kan** nourisher, fosterer, nurse etc.

ཤྲོས་ *sres* *Ts.* = *ži-gil* q.v.

ཤྲོ་ *sro*, resp. *fuga-sro*. *W.*, heat, ardour, passion, wrath, anger, **šro yon** anger rises (in a person), he (etc.) grows angry, **šro bab, šro bud** the anger abates; **šro-rin-mo** slow to wrath, **šro-čan** furious, raging, **šro-fün** hot, ardent, passionate.

ཤྲོ་པ་ *sro-ba*, pf. (*b*)*sros*, fut. *šro*, imp. (*b*)*sro(s)*, to warm, to make warm or hot at the fire, or in the sun *Glr.*, *Lt.*; *jam-pai dród-kyis bu šro* (a mother) foment her child with a gentle warmth *Thgy.*

ཤྲོ་མ་ *sro-ma* 1. egg of a louse, a nit *C.*, *W.*, *šig-sro* du nits are increasing fast *S.g.* — 2. small bubble *W.*, **čan-la šro-ma kot** the beer foams, froths in fermentation. — 3. *sro-ma nág-po*, *sro-ma šén-ge* n. of a medicinal herb *Med.*

ཤྲོམ་ཤྲོ་ལོ་ *sro-lo* *Med.*, *Sedum* and similar plants.

ཤྲོག་ *srog* life, *srog yčód-pa* to kill, frq.; *srog lén-pa*, **šrog-pa* id., esp. when done by demons; *srog dan prál-ba* id., esp. to execute, to put to death *Glr.*, *srog dan brál-ba* to die; *srog bul-ba* *Dzl.* *ŋ²²*, 12 *Sch.*: to sacrifice, to yield up one's life, but the manuscript of Kyelang has: *srog dan brál-lo*, and *šá-bai srog kyéd-la bul-lo* (*Mil.*) means: I make you a present of the stag's life, i.e. I spare its life for your sake; *srog dór-ba* to sacrifice, one's life, prop. to cast it away *Dzl.*; *srog-la mi lá-ba* to make light of one's life frq.; *srog dan bod-ba* to risk, to hazard one's life, frq.; *srog skyób-pa* to save life *Dzl.*, *srog byin-pa*, *don-pa* id., *Thgy.*: to save, to preserve (a child's) life (by well caring for it); *srog tsó-ba* id. *Dzl.*, *S.g.* (*Sch.* also: to recover, to grow

well again); *sróg-gi ká-ba* n. of a vein; *sróg-gi snyin-po* Mil.?

Comp. **sróg-skyöb* W. deliverer, redeemer, saviour. — *sróg-kun* Mil. the deep cut or stab, by which Tibetan butchers kill animals (*Huc* I, 443), *sróg-kun byed-pa* to stab in this manner. — *sróg-can*, *srog-lān* having life, living, alive. — *srog-čags* animated being, *mi-la sogs-pai srog-čags tams-čād* all men and other living beings *Dzl.*, *srog-tāg* = *dpyan-tāg*. — *srog-bādāg čén-po* = *pe-dkār* *Glr.* — *srog-méd* lifeless, inanimate. — *srog-rtsā* 'root of life, vein of life', aorta *S.g.*, chiefly used rhetor. and fig. — *srog-lén* deadly, fatal *Lt.* — *srog-šin* axle, axle-tree; *mčod-rten-gyi srog-šin* the pole in a Chodten; fig. prop, *séms-kyi srog-šin* Mil.

སྤྱང་བ་ srón-ba, pf. *bsrañs*, fut. *bsrañ*, imp. *sron(s)*, *bsrañ*, *W.* **drān-čē*, to make straight, to straighten, *yón-po* what is awry, crooked *Lex.*, *yer srón-ba* to beat out nails; to equal *Sch.*; *sku drān-por bsrañs-te* (he sat) straight and erect, cf. also *srañ* and *bsrañ-po*. — *W.*: **srañ-te ča dūg-ga 'i-ru dad** will he pass straight through or does he stay here?

སྤྱང་བཅན་སྐུ་པོ་ sron-btsan-sgām-po Srong-tsangampo, n. of the most famous king of Tibet, a contemporary of Mohammed; he introduced the Tibetan letters, and was the chief promoter of Buddhism and its literature.

སྤྱད་, སྤྱད་འཇིང་ srod, srod-jin dusk of the evening, twilight, **srod rub**

W. the dusk of evening draws near, it is getting dusky, *srod dan to-rāns* in the evening and morning *Lt.*; *srod byin soñ* night has set in; *srod yol soñ* id., viz. the time about 11 o'clock at night *C.*; *srod-la* in the dusk of evening *Mil.* — *srod-kor-pag* (*C.*?) the *kyim* of evening-twilight, *v. nyin-žag*. — *srod-loñ* dayblind, nyctalops, seeing better in a mild than in a bright light.

སྤྱད་ srol usage, custom, common use, habitual practice, habit, *der yi-gei srol méd-pas* as the art of writing is not yet in use there *Glr.*; *snār-srol bzān-po-la dgyōns ŋig* keep in mind the good old customs *Glr.*; *srol čags-*

pa, srol-du gyār-ba *Cs.*, *srol-du čūd-pa* to grow into a habit, to become the custom (of a person, a country); *srol dāgs-pa* to introduce a practice *Glr.*; *srol yid-pa* *Lex.* prob. the same; *bka-srol* = *srol*, but at the same time expressive of reverence for the originator of the custom *Zam.*; *pyag-srol* *Mil.* is said to be a respectful expression for *lag-lén-gyi srol* (?); *legs-pai dpe-srol btaug-ste* *Glr.* having introduced good customs for imitation; *tob-srol* claim, title, right, founded on old custom.

སྤྱད་ sros 1. *v. sro-ba*. — 2. *Cs.* subst. = *srod* twilight, dusk of evening, *mün-sros-pa* dusky, dark; *Glr.*: *sa sros-nas* when it grew dark.

སྤྱ(ང)་ sla(n) - nā a large iron pan for parching grain, *slān-dregs* soot adhering to a pan.

སྤྱ་ slā-ba I. adj., also *slā-mo* 1. thin, of fluids (opp. to *skā-ba, tūg-po, réns-pa*) *W.* **lan-te*. — 2. easy, opp. to *dkā-bo* difficult, *čēs-pa slā-ba ma yin* knowledge is not easily obtained *Dzl.*; usually with the supine: *rig-par slao* it may easily be found out *Dzl.*, or with the root of the verb: *go-sld* easy to be comprehended.

II. vb., *v. slē-ba*.

སྤྱག་, སྤྱག་ slāg-pa, slāg-pa fur-coat, *sgo-slōg* *Mil.*, more corr. *dgo-slog*, hunting-coat, made of the skin of an antelope; *spyān-slāg*, *W.* **šan-lag** fur-coat of a wolf's skin; *tsar-slāg* coat of lamb's skins; *ras-slāg* prob.: a fur-coat covered with calico *Glr.*

སྤྱ་ slān 1. *v. sub sla-nā*. — 2. *v. slōn-ba*.

སྤྱ་ཁ་ slān-ka shelf, shelves, stand.

སྤྱ་བ་ slān-ba *v. slōn-ba*.

སྤྱ་ slād, eleg. = *pyi* I, II, IV, 1. *slād-röl* hind part, back part *Lex.*, *slād-bzin-du* or *slād-bzin-par* behind, e.g. *brān-ba* to walk behind one, *slād-sa* = *pyi-sa* (ཡུལ་) dung *Bhar.* — 2. after, *slād-na* c. genit. = *čōg-tu* *Dzl.*; *slād-nas* adv. afterwards, hereafter, subsequently *Lex.* and *C.*; *slād-kyi* subsequent, later, posterior; *slād-ma* *Cs.*:

the hind part, that which comes after, the later or latter part; *slád-mar*, *slád-kyis* afterwards, hereafter, *slád-mar yan* also for the future. — 3. *slád-du* on account of, for the sake of.

སྒྲ་བ་ *slád-pa*, pf. *bslad*, (cf. *lhád-pa*) to mix, esp. with something of an inferior quality, hence to adulterate, vitiate, to spoil, to corrupt, *skyón-gyis* or *lhád-kyis ma slád-pa* not marred by any defects *Lex.*, *pyin-ti-lóg-gis yon-su slád-de* quite unfitted by perversity *Dzl.*; *gái-gis kyan ma slád-pa* without any thing detrimental operating, not subject to any noxious influence *Wili.*; *de myós-jin slád-par byás-te* making him drunk and thus disabling him *Dzl.*

སྒྲ་ཁྱུ་ *slan* 1. (?) **na-slán** *W.* the furred ear-coverings of Tibetan ladies. — 2. = *slad*; *slan-čád* = *pyin-čád*.

སྒྲ་ཁྱུ་ཅི་ *slán-te* v. *slá-ba*.

སྒྲ་བ་ *slán-pa* 1. to mend, patch *Sch.* — 2. v. *bslan*.

སྒྲ་བ་ *slám-pa*, 1. to roast slightly, to parch, to make brown by exposing to heat, e.g. *ma-al C.*, *W.* — 2. to roast, to fry, **már-la** *W.*

སྒྲ་ར་ *slar*, eleg. = *pyir*, 1. again, over again, once more. — 2. afterwards, hereafter, *slár-nas* id. *C.* — *slar yan jug-pa* to be affixed or added again (of letters, to the end of a word) *Gram.*; *slar ón-ba* to come back, to return *Dzl.*; *slar - yægs* he went away again *Dzl.*; *slar stobs skyed* he regains strength *S.g.*; *slár-bśdu-ba* the final o of a verb, indicating the end of a sentence *Gram.*

སྒྲ་སྒྲ་ *slas* 1. v. *lhas*. — 2. retinue, train, attendants, wives and servants, *pó-brán-gi slas* a king's or prince's retinue, the court, people at court *Dzl.*

སྒྲི་ *shí C.* acc. to some authorities: a yellowish red apple, or Indian apple (opp. to *kú-su* Tibetan apple); acc. to *Cs.* cherry; cherries, however, are scarcely known in Tibet. — *shí - tsí* small, wild-growing, cherry-like dwarf-apples, *Pyrus baccata*; **bi-li-tsi** *W.* gooseberry; **wám-jín-li-tsi** the white berries of a species of mountain-ash, *Pyrus ursina* (**wamjín** in the Bunan language: 'bear').

སྒྲི་བ་ *slá-ba*, pf. *bslus*, fut. *bslu*, imp. (*b*)*slu(s)*, to entice, allure, ensnare, beguile, seduce, e.g. to be ensnared by wordly sorrows; less frq. in a direct sense: to impose on, to deceive, *rāzun byás-te* by a falsehood *Dzl.*; *slu-krid* enticement, seduction, means of seduction, bait; *bzán-poi slu-krid* enticement to a good purpose; *bslú-ba-mkán* deceiver, deluder, impostor *Gl.*; *mi-slu(-ba)* infallible, sure *Mil.*

སྒྲི་ལེ་ *slé* 1. a coarse blanket *Th.*, = *čá-ra*, *čá-ri*. — 2. n. of the capital of Ladak.

སྒྲི་རྩེ་ *slé - trés* *Med.* n. of a creeper or climbing plant.

སྒྲི་པོ་ *slé-po* *U.*, *slé-ba*, *slé-bo* *Cs.* a flat basket.

སྒྲི་བ་ *slé-ba* 1. vb., *bslé-ba*, *lhé-ba*. pf. *lhas B.*, **lá-čé** *W.* to twist, plait, braid, the hair, (to make) a basket etc.; to knit.

II. sbst. 1. v. no. I. — 2. distortion, dislocation (of a limb) *Cs.*; *slé-bo* one that has a distorted limb *Cs.*; *slé - mig* a distorted eye *Cs.*

སྒྲི་ཡོན་ *slé-yón* craft, deceit, trickery, *slé-yón byéd - pa* to cheat, deceive, impose upon *Cs.*

སྒྲི་དྲ་ *sled* knitting-needle(?) *Ld.*

སྒྲི་བ་བ་ *sléb-pa*, pf. (*b*)*slebs*, fut. *bsleb*, resp. *byón-pa*, *péb-pa* (cf. *ón-ba*), 1. to arrive, with termin.; *bslebs-zin* I have arrived, he has arrived; in *Ld.* however the future **slebs yin** is also pronounced **leb zin**. — 2. to reach, to extend, to a certain place or point *Pth.* and *col.* — 3. to come in (of interest, rent, duties), hence *sleb* income, revenue, public revenue, receipt of customs etc.; *sleb-te* account of receipts.

སྒྲི་འྲོ་ *slo-drón* warm fresh dung *Sch.*

སྒྲི་བ་བ་ *slog-pa* I. sbst. v. *slig-pa*.

II. vb., pf. *bslogs*, fut. *bslog*, *Cs.* (trs. to *ldog-pa*) to turn, to turn round or about, to turn upside down, inside out, *rkyál-pa pyi-nán slog-pa* to turn out the inside of a bag; *miq slog-pa* to roll one's eyes; **bon-bu má-lag slog dug** the donkey is rolling on his back; *sa slog-pa* to plough up, turn

up, to dig the soil; in arithmetic: **sum nyi lóg-pa dug** W. two times three are six.

སྒྲོང་བ་, སྒྲོང་བ་ *slón-ba, slán-ba*, pf. (b) *sláns*, fut. (b) *sláñ*, imp. *slón(s)*, W. **lán-čə**, I. causat. and transit. form to *ldán-ba*. 1. to cause to rise, to help to rise, one lying on the ground; *dgrá-ru slón-ba* to cause a person to rise as an enemy (cf. *dgrar ldn-ba*), i.e. to make a person one's enemy S.g.; *bsád-pai mi-ró slón-ba* to resuscitate the slain; to excite, cause, inspire, compassion, fear, terror etc.; *prag-dog-gis, skyo-śas-kyis kun-nas blañs-te Glr.*, Mil. quite excited by envy and hatred, ni f.; esp. in pathology of the procataretic or exciting causes of diseases: to kindle (a disease) into action, hence *slón-rkyén* the exciting cause (of a disease); — to raise, to erect, a pile, post, wall Mil.; *slán-ññ* a pile, stay, prop, erected or set up. — *kun-slón Lex.*, Mil.: *nyon-móns-kyi slón-kun-slón* excitement (??).

II. (perh. originally quite a different word), 1. to ask, require, ccdp. *klu ñig ná-la dpe slón* a Lu asks me for the book Dzl.; *bú-mo čün-mar slón-ba* to ask a man's daughter in marriage Dzl.; esp. to beg, to try to get by begging: *čün-zad blañ-no* we beg for a little of it! Dzl., *ji-la sláñs-nas kyer* he obtained it from his father by begging Mil.; *bsód-snyoms slón-ba* to collect alms by begging (*slón-ba* partic. and sbst. beggar, mendicant Dzl., *slón-mkan, slón-ba-po* id.); hence. — 2. to collect, to gather, nor Cs. riches. — 3. to examine, to probe (a wound), *rma-ysar mulzúb-mos* a fresh wound with the finger Thgy.; also: to search a man's house. — 4. to give, *ka-lháy čig sdús-la slón čig* gather some of the remnants of the meal, and give them to me! Mil., so in Sp. and C. frq.

སྒྲོང་མ་ *slón-mo* alms, *slón-mo slón-ba Lex.*, *hyéd-pa* Cs. to ask alms, to beg; *slón-mos tsó-ba* to live on alms; *slón-mo-pa* beggar Pth.

སྒྲོན་པ་ *slón-pa* 1. Sch. to patch, to mend. — 2. Sch.: *dpán-po pyir slón-par byéd-pa* to dissemble, to feign(?) — 3. Cs.: to thrust out.

སྒྲོབ་ *slob* the act of learning, study, *slob ma myón-ba* to have had no instruction or education; *slob křid-pa* to teach.

སྒྲོབ་པ་ *slob-pa*, I. vb., pf. *bslabs*, fut. *bslañ*, imp. *slob(s)*, W. **láb-čə**, to learn, to teach, *ñā* or *ñā-la slob* I learn, *ñās slob* I teach, *dé-la mkan slob ynyis-kyis lo-tśśa bslabs* both the abbot and the instructor taught him the art of translating Pth.; *ñā rñis ñig slob dód-pas slobs* as I should like to learn something of mathematics, teach me! Pth.; *bslúbs-pas ñēs-te* when he had learned it Pth.; *bsláb-čün lóbs-pa yañ dka* as learning is difficult, even if one is taught Dzl.; *slob-tu jüg-pa* to let one take lessons, to have or get one instructed Dzl.; **ñ u-gu-la gom-tün láb-čə** to teach a little child to walk W.; *mi-la yi-ge bslabs* schools were established Glr.; *yón-tan slob-pa* to teach (to learn) good, useful, things Pth. and frq.

II sbst. 1. the act of learning Dzl. — 2. teacher, instructor, *brám-ze slob-pa* a Brahman as instructor Dzl.; *jiags-pa slob-pa-rñams* the venerable preceptors (more than *dge-slón*, less than *dgrá-bcom-pa*) Tar. 5, 1. 31, 9.

Comp. **lob-kyád** W. use, practice, exercise. — *slob-grécá* school, school-room, school-house; **lob-ñā-kün** W. id. — *slob-gróy* school-fellow, co-disciple. — *slob-ynyér* student, scholar, *slob-ynyér gán-du byyis* where have you studied? at what college have you been a student? Mil. — *slob-dpon* teacher, instructor, master, frq.; also a college-title like our bachelor etc.; 'the teacher' by way of eminence, is either Buddha or *Padma-byun-ynás*. — *slob-báñs* scholar, pupil, disciple, = *bu-slob* Mil. — *slob-ma* id., frq. **lob-ló** report, rumour, fame W. — Cf. *bslabs*. སྒྲོབ་སྒྲོན་ *slobs exercise, practice, experience*; *miy-slobs ñan-pa skyé* Mil. a bad custom of seeing begins to prevail (viz. that of looking downward, and minding only earthly things).

གསལ་, བསལ་ *ya, bsa* Mil., C. (W. **śan**) the snow-leopard, nearly white, with small clusters of black spots; living on the higher mountains.

གསལ་བ་ *gsal-pa* Sch. to sew together.

གསང་ what is secret, hidden, *gsan* for the secret comes out, is made known Dzl.

གསང་བ་ *gsan-ba* I. vb. to do a thing secretly, to conceal, *na-la gsan-du mi run* it is not right of you to be so close to me Mil.; *gsan-ste brkus-nas* stealing secretly, *gsan-ste bakyal-nas* sending underhand, furtively Dzl.; to hide one's self, to be concealed *dben-pai rnas sig-tu gsan-ste* be taking one's self secretly to a solitary place Dzl., *yid-mfun-par gsan-ste* keeping it secret with one consent Dzl.; **san-ne dad-ge* W. to sit concealed.

II. subst. 1. secret things, a secret; *gsan-bai bdag-po* = *gsan-dban* v. below. — 2. secret parts Med., also *gsan-ynas* Med., *gsan-bai pad-ma* Med., sometimes the anus included; *gsan-bai nad* diseases of the sexual organs Med.

III. adj. 1. secret, hidden, concealed, *gsan-bai* dos esoteric doctrine Dzl.; *pyi-nan-gsan* v. *pyi* III. — 2. *Kyi-mo nyan-gyi rna gsan-ba* a female dog of very sharp hearing (v. *gsen-ba*).

Comp. *gsan-kan* a secret room (s. — *gsan-ago* a secret door Pth. — *gsan-agro* S.g.? — *gsan-snags* secret charms, mysterious incantations, frq.; even in medical works they are praised as the 'best medicine'. — *gsan-mje* v. *mje*. — *gsan-ynas* 1. a secret place. 2. mystery, nif.: *gsan-bai ynas du-ma yuns* he taught many mysteries, many secret doctrines. 3. privities, pudenda. — *gsan-spyod* privy, necessary, water-closet. — *gsan-dban*, *gsan-rdor* Mil., *gsan-bai-bdag-po* Do. = *rdo-rje-ñan*, v. *rdo-rje*, comp.

གསལ་བ་ *gsal-pa* resp. to hear, to listen Dzl.; *Kyod gsan dan* listen (to me)! Mil.; *bdag-gi tsig-la yson* id. Glr.; with *las* or *la*: to hear a person teaching, expounding etc. Tar. Cf. *gsön-pa*.

གསལ་བ་ *gsal-pa* v. *gsob-pa*.

གསལ་བ་ *gsar-ba*, *gsar-pa*, usually *gsar-po* new, fresh, *lug-ka gsar-ba* fresh button Lt.; *rma gsar-pa* a raw wound

Thgy.; *bag-ma gsar-pa* the young, (recently married) wife Dzl.; **bhu-mo sar-pa* a girl that is still a virgin C.; *gsar-du* adv., *gsar-du badd-pai* *da* flesh of animals that have just been slaughtered, lit.: fresh-slaughtered flesh Dzl.; *ka-gsar* a new edge; *kan-gsar* new house, also a name of villages, castles etc.; *gos-gsar*, *mar-gsar* Lt.; *rta-gsar* Schr. a horse not yet broken in. — *gsar grags-pa* Sch.: 'to tell each other news; to make a new acquaintance'. **sar-zug do-ge* W. to plant (a piece of land) for the first time, to cultivate, to people, to stock with inhabitants. — *gsar-rin* old and new, stale and fresh; age, duration, existence. — *gsar ydod-pa* frq., also *ksar ydod-pa* Pth., to search, inquire into, investigate thoroughly, to examine, to study, *skad* a language. — *gsar-bu* new beginner, tyro, novice Mil.

གསལ་བ་ *gsal-ba* vb., to be clear, distinct, bright, *slar dar-zin gsal-na* when (the sun) shines bright again; *mar-me ñi-ksar gsal-ba* *bzin* flaming up once more, like an extinguishing lamp Glr.; *than-ne lham-met gsal-te* appearing bright, clear and distinct Dzl.; *gsal-lo* it is clear, it is evident; it stands written, it may be read, *dul-ba-na gsal-lo* it may be read in the Dulva Glr.. Tar.; *gsal-po* (གསལ་པོ) visible to a great distance, conspicuous, distinct, obvious, intelligible; *kun-gsal* id.; **mig sal-po* *lon mi tub*, *nag sal-po zer mi ge* W. his eye, — his speech, is not clear, he is not able to see, to speak distinctly; *gsal-dag-snyan-ysim* B. = the popular *sgra-dag-gsal-ysim*, v. *sgra*; *yt-ge gsar-po* a plain, legible handwriting; clear, bright, *gsal-bai me-lon* a bright mirror (a frq. title of books); bright, light, pure, of colours, *dkar-gsal* pure white Glr.; pure, free from faults and deficiencies, **sal-po gyab-ge* W. to correct; *sa-pyogs kyan gsar-bar gyur-ro* also his whole neighbourhood will be freed from defects, will become happy Do.; *gsal-le-ba* = *gsal-ba*; *gsal-ka* Tar. prob. = *gsal-ka*, Mil.: *gsal-ka zig ynan-ba* *zu* I request (you) to give me a detailed account, inst. of which also only *sal zig* may be said.

གསལ་མིང་ *gsal-hin*གསུམ་པ་ *gsuṃ-pa*

གསལ་མིང་ *gsal-hin* (like *σταυρός* in its original meaning) a pointed stake, for empaling malefactors, *gsal-hin-du* or *gsal-hin-gi tsé-la skyón-pa* to empale. — Cf. *rkyañ-hin*.

གསལ་མཚོ *gsal-mo* *Lex.*; in *Lt.* prob.: mother's milk.

གསལ་བ་ *gsig-pa* *Cs.*, also *bsig-pa*, to throw up in a backward direction; in *Thgr.* is said of a lion: *rál-pa ysig* he shakes his mane; *dpun-bsig* *Cs.*: 'the shaking of one's shoulder' (prob. for: *shrugging*); to winnow, to fan, to sift *Stg.*; *W.*

གསལ་མ་ *gsin-ma* 1. pasture-ground, meadow *Dzl.* — 2. moor, fen *Sch.*?

གསལ་བ་ *gsir-ba* *Sch.*, *bsir-ba* *Cs.* 1. to whirl about or round, to twirl, *pañ* a spindle, *mda ystr-ba* *Cs.*: 'to whirl an arrow'. — 2. *W.* to move by a repeated pushing, *phag-ste* a plane; to smooth, to even, with a plane, a knife etc.; to slide, glide, slip, down a slope.

གསལ་བ་ *gsil-ba* 1. to cut to pieces, to divide, split, *lhu-ru* *Mil.*, *dum-bur* *Lex.*, *gsor-gyis* *gsil-ba* to saw to pieces, to saw up. — 2. to toll, sound, ring, *dri-bu* *gsil-ba* to ring a bell *Cs.*, hence *mkar-gsil* v. *mkar-ba*. — 3. **sil-če* *W.* to read. — *gsil-bu* and *gsil-ma* v. *sil-bu*.

གསུང་ *gsuñ*, resp. for *skad* and *ytam*, 1. voice, *gsuñ byuñ* a voice sounded, was heard *Glr.*, *gsuñ dag-pa* a clear voice, like that of Buddha *Dzl.* — 2. the act of speaking, talking, *gsuñ glén-ba* to converse, discourse, *gsuñ dré-ba*, *gsuñ-dré mdzad-pa* id.; that which is spoken, the words uttered, the speech, *Kyé-d-kyi* *gsuñ dei lán-du* in answer to your words *Glr.*; *gsuñ klóg-pa* to read the sayings, the apothegms (of Buddha) *Ma*.

གསུང་བ་ *gsuñ-ba* I. vb., pf. *gsuñs*, resp. for *smrá-ba* *B.* and *C.* (in *W.* **mól-če* is used inst. of it) to speak, talk, say, the latter also with the termin. of the infin., inst. of direct speech, but rarely; *dé-skad ma* *gsuñ* the Reverence should not say so! *Mil.*; *gsuñ ma ynañ* it did not please him to speak *Mil.*; *rdzun* *gsuñ-ba* to tell a falsehood, to

lie; to explain, *don Mil.*; to ask; *mi dod mi* *gsuñ bžes-par* *žu Mil.* please accept it without ceremonies (without a refusal); *žal-ydams* *gsuñ-ba* to give advice etc. *Glr.*; *žos* *gsuñ-ba* to preach *Glr.*; *ngúr-ma* *gsuñ-ba* to recite or to sing a song (but also: *ngúr-ma smrá-ba*, *zér-ba* is said).

Comp. *gsuñ-bgrós* report, statement, opinion. — *gsuñ-mčog* principal word, main dogma e.g. the Ommanipadmehum *Glr.* — *gsuñ-snyán* a harmonious voice, an agreeable, pleasant speech; *Mil.* uses it also of the singing of birds (and the screaming of peacocks!) — *gsuñ-sprós*, *gsuñ-píró* conversation between persons of rank, or between such and inferior people. *gsuñ-ráb* = *gsuñ-mčog*, also sacred writing, Holy Scripture *Chr. Pr.* — *gsuñ-đog* = *bka-đog*.

གསུང་བ་, *གསུང་བ་* *gsud-pa*, *brud-pa* 1. *Sch.* to be lost, to be dispersed.

— 2. *W.* to fill with food beyond satiety, to stuff, to cram. *Bhar.* 124 *smán-pa* *gsud* stands for *Ssk. विषुविणा* (*Will.*: spasmodic cholera), which elsewhere is rendered *zas ma* *žu-ba*; the meaning is prob. to overeat one's self.

གསུམ་ *gsuṃ* three (cf. *sum*), *gsuṃ-ka*, *gsuṃ-ga* the three, all the three; *gsuṃ-pa* the third; containing three; *gsuṃ-po* the three; *gsuṃ* also elliptically for *dkon-mčog-gsuṃ*: *gsuṃ-la skyábs-su* *dón-ba* to seek the protection of the Three Precious Do.; *bakál-pa gráns-med(-pa)* *gsuṃ* three times innumerable Kalpas (appeared) *Dzl.*, *Glr.*; *rgán-mo ma smad* *gsuṃ-po* *di* the old (woman) with her (two) sons, the three *Dzl.*; *rgyál-po yab yuṃ* *gsuṃ* the king and his (two) queens, the three *Glr.*; *rab* *bría* *gsuṃ* the big, the middle (and the little one), the three. — *gsuṃ-sprul* emanation of the third degree, = *nyin-sprul*.

གསུང་མ་ *gsur-ma* a thing slightly burnt; singed *Cs.*, *gsur-dri* the smell of it.

གསུམ་པ་ *gsuṃ-pa* belly, stomach, *gsuṃ-pa sbos* the belly is swollen or distended *Lex.*; *gsuṃ-nád* dropsy of the belly; *gsuṃ-rked* the middle part of the body, the waist *Sch.*; *gsuṃ-pyáñ-po* a deity.

མཐོ་བ་ *yeḥ-ba*མཐོ་བ་ *yeḥ-ba*

མཐོ་བ་ *yeḥ-ba* 1. v. *seḥ-ba*. — 2. v. *yeḥd-pa*.

མཐོ་བ་བཅར་ *yeḥy-brdar* Sch. a file (instrument), v. *sag-ydar*.

མཐོ་བ་མ་ *yeḥg-ma* small stones; *yeḥg-seb-can* full of small stones.

མཐོ་བ་མ་ཤར་ *yeḥg-yḥdn* = *mkar-yḥl* Lex.

མཐོ་བ་, མཐོ་ *yeḥn, seḥn* 1. cleft, chink, crevice, fissure, leak, v. *Kon-seḥn* sub *Kon* extr.; *sgo-yḥn* chink of a door Tar.; *yeḥn berub-pa* Sch. to stop up, plug up, crevices etc.; *yeḥn-pa* leaky, cracked, full of fissures Sch. — 2. harmonious, well-sounding. — 3. *rd-ba yeḥn* Sch.: a sharp, acute, quick ear, cf. *yḥn-ba* II, 2.

མཐོ་བ་ *yeḥd* several larger species of *Loniceria*.

མཐོ་བ་པ་ *yeḥd-pa*, also *bsḥd-pa* (pf. *yeḥs*?) to pick, sort, assort, hair, wool; to pull or pluck in pieces.

མཐོ་བ་ *yeḥb* I. stallion, a male horse or camel.

II. also *seḥ*, 1. the narrow interstices between persons or things thronged together, hence with *na*, *tu* and *la*, between, among, with *nas* from between, *Kyi miḥ yeḥ-la mḥon* the dog leaps into the midst of the people, *lō-mai yeḥ-tu jōg-pa* to put between leaves, *sprtn-gyi yeḥ-nas lus pyed* *fon* half of his body protrudes from between the clouds, — rises above etc.; *gron-yeḥ-tu bzugs-pa* to sit among the villagers; *Kyḥd-ḥag-gi yeḥ-na Meu-dgal byā-bas bud-mḥd yōd-dam?* is there a woman among you named *Meu-dgal*? *yeḥ-lam* a secret path, by-way, between rocks or underwood. — 2. multitude, *dmag-yeḥb* army, *ndags-yeḥb* forest.

མཐོ་བ་ *yeḥ* (Pers. *j*); gold; *yeḥr-gyi* of gold, golden, *yeḥr-gyi mḥ-tog* n. of a medicinal herb.

Comp. *yeḥ-skud* S.g. n. of an officinal herb. — *yeḥ-skyems* v. *skyems*. — *yeḥr-ka* a gold mine. — *yeḥr-mkar* an imperial castle Wā. — *yeḥr-glin* Malacca Cs. — *yeḥr-gyur-rḥi* prob. much the same as: 'philosopher's stone' Pth. — *yeḥr-fub* n. of the second Buddha, Kanakamuni. — *yeḥr-mdog* gold-colour, *yeḥr-mdog-can* n. of a monastery. — *yeḥr-pa*

gold-searcher, gold-washer Gram.; *yeḥr-phud* n. of a medicinal herb, an emetic Med. — *yeḥr-prḥn* a gold chain. — *yeḥr-byḥ* gold-sand. — *yeḥr-mḥ* = *yeḥr-gyi-mḥ-tog* Med. — *yeḥr-yḥd-ma*, *yeḥr-bḥd-ma* refined gold Gtr., Pth. — **yeḥr-zin** W. gilt copper. — *yeḥr-bzō-pa*, *yeḥr-mgar* Cs. goldsmith. — *yeḥr-yig-pa* 'bearer of a gold-letter', ambassador, envoy Gtr. — *yeḥr-ḥog* leaf-gold, gold-foil, foliated gold Sch. — *yeḥr-sraḥ* one ounce of gold; a coin = 16 rupees, gold-mohur.

མཐོ་བ་ *yeḥs*? *raḥ-yeḥs* reciprocal, mutual Wān.

མཐོ་བ་ *yeḥ-ba* pf. *yeḥs*, (*b*)*as* (= *tsō-ba*) I. to feed, nourish Dzl.; to bring up, nurse up, rear, train, *bu* a child, *dud-gro* an animal; also *yeḥ-skyon-ba*, *yeḥ-skyon byḥd-pa*. — 2. to cure, *nad, rma*; to stop, remove, to put an end to, *nal* fatigue, i.e. to recruit one's self, to rest; to mend, to repair, *Kyim* a house Cs.; to restore, rebuild, re-establish, what had been destroyed, to kindle again, stir up again, a fire; *zig-* or *ḥig-yeḥ-ba* id.; to refresh, recreate, *sems*, resp. *tuga*, the soul, i.e. to comfort, console.

Comp. *yeḥ-mkan* restorer Gtr. *yeḥ-fābs* way of curing, manner of healing Med. — *yeḥ-ba-po* physician Med. — *yeḥ-byā* the thing to be cured, the disease Med.; *yeḥ-byḥd* the healing substance, the remedy; the healing person, the physician. — *yeḥ-sbyōn-ba* v. the following article. — *yeḥ-tsul* = *yeḥ-fābs*. — *yeḥ-rig* pharmacology.

མཐོ་བ་ཐོ་བ་ *yeḥ-sbyōn-ba*, for *nyḥs-pa yeḥ-ba dan ḥdig-pa sbyōn-ba* to get quit of sin, by making confession to a priest and thus restoring the former state of virtuousness, to confess; also *yeḥ-sbyōn len-pa*, *yeḥ-sbyōn-la rnas-pa*; such confession does not entail any penalties, but only a renewal of obligations, cf. *Fouc. Gyatch* II, 16.

མཐོ་བ་མ་ *yeḥ-rās* Lex.; Sch.: rag, tatter.

མཐོ་བ་པ་ *yeḥg-pa* 1. v. *sḥg-pa* II. — 2. v. *seḥ*.

མཐོ་བ་ཐོ་ *yeḥn-po* sincere, *yeḥn-por smḥrā-ba* to speak the truth.

མཐོ་བ་ *yeḥn-ba* Cs and Lex.; usually *yḥn-ba*.

བཤོད་པ་ *rsod-pa*, pf. *bsad*, fut. (*Lex.* *ysad*, usually:) *bsad*, imp. *sod*, *W.* **sdd-če*, 1. to kill, slay, murder, slaughter. *rsod-pa-la dga-ba* to delight in killing *Dzl.*; *bsad ma-täg-pai* *ba*, *ysar-du bsad-pai* *ba* v. *ysar-ba*; *rgyal-pas rsod-pa* to be executed by the authority *Dzl.*; (*tsé*) *bsad-pa-la tūy-nas* when he was just on the point of being executed *Dzl.*; **pag jab-te sid-tai-če* *W.* to assassinate; *bsad-do!* *bcóm-mo!* I am lost! it is all over with me! *Wds.* — 2. to put out, extinguish *irq.* — 3. *Kyad-ysod-pa* to despise, v. *Kyad* extr.

Comp. *ysod-yčód* the act of murdering, murder, slaughter, *ysod-yčód-kyi Jigs-pa* fear of murder *Mil.*; *ysod-yčód mán-po* byed he is murdering, slaughtering, a great deal. — *ysod-byéd* killer, murderer, *ysod-byéd rnán-pa* the murderous huntsman *Lex.*; *ysod-byéd-kyi rnas* slaughter-house *Stg.* — *rsod-sa* place of execution *Thgy.* — *rsod-lugs* way of killing, *sñar ma byas* a new (way of killing) *Tar.*

བཤོལ་བ་ *rsón-pa* I. A. vb., 1. intrs. to live, to be alive, *rsón-no* he (she etc.) is alive, **da mēd-na mi sñn-če mi tub** without that a man cannot live *W.*; to remain alive, to save or preserve one's own life, *rdzün-du smras-na rson kyan* though I could save my life by (telling) a falsehood *Dzl.*; *rsón-par mēdod* I do not wish to live (any longer) *Dzl.*; of the fire: to burn, **da sñn-na** *W.* does it burn now? — 2. trs. to wake, to rouse from sleep by shaking, to urge on, to hurry on (lazy people), by force, whereas *skül-ba* is only done by words. — B. sbst. life, *rsón-pai tsé-na* or *rsón-pai dūs-su* during (my, your etc.) life, in lifetime, *frq.*; hence: *rsón-pa-nyid* for ལྷོག John 1, 4 etc. *Chr. P.* — C. adj. living, alive, *frq.* *rsón-po*, col. **rsón-te*, *kyé-ma bu rsón-po mtón-no* ah, there I see my son again alive! *Stg.*; *rsón-por byéd-pa* to call into life, to animate, *rsón-por dūr-du Jüg-pa* to bury alive *Dzl.*, *rsón-pai rgyū-ma drén-pa* to tear out the bowels of a living man; **sñn-te** *W.* also: healthy, whole, restored to health again, **kani-pa, mig, me sñn-te čö-če** to cure a foot,

an eye, to blow a fire into flame again; entire, whole, undivided, **sñn-te Kydñ-nā** am I to bring it entire (or cut into pieces etc.)? of the moon: full. — *rsón-ma* rarely for *rsón-po*, *piäg-ron rsón-ma* a live pigeon *Pth.*; *rsón-yñin* both the living and the dead *Cs.*; *rsón berégs* a creature burnt alive, *mī žig(-la) rson-berégs byéd-pa* to burn a person alive *Pth.*

II. vb., pf. *bsan*, fut. *rsan*, imp. *rsón Cs.*, prob. the original form of *rsón-pa* to hear.

III. *čud-ysón-pa* v. *čud*.

བཤོབ་ *rsob* v. *sob*.

བཤོབ་པ་ *rsób-pa*, pf. *bsab*, fut. *ysab*, 1. to fill out or up, to supply, complete, make up, *hór-konis* a gup (?) *Sch.*, to cure, wounds *W.*, **sob-mán** balm, ointment for wounds. — 2. to pay, repay, return, *skyén-pa* a loan *Sch.*, *drin rsób-pa* to return a kindness *Glr.*

བཤོར་ *rsor* 1. v. *sór* I. — 2. supine of *rsod-ba*.

བཤོར་བ་ *rsórba* to brandish, flourish, a staff *Cs.*

བཤོལ་བ་ *rsól-ba* I. vb., 1. = *žú-ba* 1, q.v.; *rgyal-po-la srog-gi skyabs rsól-to* he hesought the king to save his life *Dzl.*; *sñn-pa-la smón-lam btáb-par rsól čig* ask the teacher to say the prayers *Dzl.*; *bstán-du rsól* I beg to explain, *frq.*; *lha rsól-ba* to worship a god, by offerings, libations etc. *Glr.* and elsewhere. Tibetans when arriving on the top of a mountain-pass generally mutter the words: *rsól-lo rsól-lo*, prob. to express their thankfulness for having been preserved from harm so far, and to implore further protection. — 2. resp. for *gón-pa* and *skón-pa* to put on: (*skú-la*) *ná-bza*, *čes-gos*, *dbú-la tod*, *žabs-la žag* (to put on) a garment, clerical robes, cap, shoes *Dzl.*, *Glr.*; *slób-dpon-la ber-žén skú-la rsól-te* putting the cloak on the teacher *Ma.*; for *zá-ba*, *tün-ba*, also for *drén-pa*, to eat, to drink, to offer a meal *Dzl.*; *rgyal-po brás-žán rsól-nas* as the king had drunk rice-wine *Glr.*; to take, to give, administer (medicine) *Dzl.*; to place (food etc.) before, to

འཇོམས་པ་ *yoḍe-pa*

up for (clerical persons) *Dzl.*, *yoḍ-lo mḥōd-ṣig* I place it before you, help yourself! moreover: *rgyal-pos ṣab-la sku-krūs* *yoḍ* the king took a bath *Glr.*; *sräs-la sku-krūs yoḍ-lo* they administered a bath to the prince *Glr.*; *mtsan yoḍ-ba* to assume, to receive, a name *Glr.*, to give a name *Glr.*; even thus: *dei tūgs-la ydon yoḍ* a demon enters his (the king's) body (clothes himself with it) *Glr.*

Comp. **sol-kār** *W.*, resp. for *kar-yol* earthen ware, crockery. — *yoḍ-skrüm* meat prepared for the table of a man of rank. *yoḍ-kā* 1. request, prayer *Sch.* 2. meat and drink *Sch.* — **söl-kān** resp. for **yö-kān** *C.*, **tab-tsan** *W.* kitchen. — *yoḍ-nān* poisoned prayer and offerings. — *yoḍ-lōg* table. — *yoḍ-mḥōd* prayer and offerings. — *yoḍ-jā* tea. — *yoḍ-nyā* fish destined or dressed for the table of a respected person, *rgyal-poi* *Pth.* — *yoḍ-tāg*, *yoḍ-stēgs* table. — *yoḍ-tib* tea-pot. — *yoḍ-tib* fire-place, kitchen. — *yoḍ-lōn* — *gur-gur*. — *yoḍ-dpon* prop. head-cook, master-cook, gen. cup-bearer, butler, waiter. — *yoḍ-pōgs* salary *Sch.* — **yoḍ-bin** *C.* = *yoḍ-tib*. — *yoḍ-mār* butter. — *yoḍ-tāgs* dinner. — *yoḍ-zib* fine parched barley-flour. *yoḍ-yōg* under-waiter, under-butler. — *yoḍ-ris* distribution of victuals, by a person of rank to common people, hence *Chr. P.* for Lord's supper, holy communion; donation, gift, present in gen.

II. sbst. 1. request, demand, entreaty, *yoḍ-ba* *ḍebs-pa* to make a request, to entreat frq. — 2. food **söl-wa ṣṣ-pa** to eat, dine, sup *C.*

འཇོམས་པ་ *yoḍe-pa* v. *yoḍ-ba*, *yoḍ byéd-pa* to cure *Sch.*; *bu mi yoḍe-pa* not keeping, retaining a child alive *Do.*; *yoḍe-bu* foster-son, adoptive son; *yoḍe-ma* cure? medicine; *yoḍe-ma ḍebs-pa* *Thgy.*

བསམ་པ་ *bsam* v. *yoḍ*.

བསམ་པ་ *bsāg-pa* v. *yoḍg-pa*.

བསམ་བྱ་ *bsān-bu* resp. for *zan* food, fare *Glr.*; **bsān-ma** id. *W.*; *bsān-brūs* resp. a dish of rice.

བསམ་པ་ *bsām-pa*

བསམ་པ་ *bsād-pa* v. *yoḍd-pa*.

བསམ་པ་ *bsāb-pa* v. *yoḍb-pa*.

བསམ་ *bsam*, thought, thinking, *bsām-gyis mi kyāb-pa* beyond the reach of human intellect, incomprehensible etc. frq.; *ṣos bzān-las bsam bzān lḥāg-pa* yin a good way of thinking is worth more than good (external) religion *Mil.*; *W.*: **sam-nan-čan** malicious, wicked.

བསམ་པ་ *bsām-pa* I. fut. tense and secondary form of *sēm-pa*.

II. sbst. བསམ་པ་, 1. thought, imagination, fancy, *bsām-pa nān-pa sēm-pa* to foster bad thoughts *Do.*; *bsām-pa tsām-gyis* quick as thought; *rtāg-tu di enyām-du bsām-pa skyes* he was constantly haunted by these thoughts *Dzl.* — 2. will, *mi ṣig-gi bsām-pa ltar* (or *bzin-du*) *grub-pa* to execute, to carry out a person's will frq.; *bsām-pa ltar ma gyūr-pas* as it did not go according to their wish; *bsām-pa di-las ma zlog ṣig* do not try to divert me from my purpose *Dzl.*; *bsām-pa bzān-po* good intention or design *Mil.*; desire, mind, inclination, liking, *ynōd-pai* or *yḍug-pai* thirst for blood, murderous disposition *Glr.* — 3. soul, heart (of rare occurrence), *bsām-pai dōn mi grub* then (by doing so) you injure your own soul *Mil.*

Comp. *bsam-ytān*, བསམ་པ་, 1. state of complete abstraction, acc. to *Burn.* 'contemplation' (cf. *tān-nē-dzin*, བསམ་པ་, བསམ་པ་, *Burn.* 'meditation'), *bsam-ytān byéd-pa* to transpose one's self into the state of contemplation or meditation (the difference between the two is not easily defined), v. *Köpp.* I, 586. With this extraordinary state of mind a strange conception is associated, viz. 2. of certain regions, where besides gods and other beings also such men have their abode, that are growing more and more perfect and are stripping off every personal quality, whether good or bad, v. *Köpp.* I, 255. — *bsam-mnō* or -*blō*, also *blo-bsām* thinking, wishing etc., *bsam-mnō byéd-pa* or *ytōn-ba*, resp. *fuga-bsām ytōn-ba* *Pth.*, to think, to meditate, consider, think upon frq.; *bzān-byed-kyi bsam-*

bló a mind, directed towards what is good, honesty, probity *Gltr.* — *bsam-shyór* design, device, project *Mil.*, *bzán-po*, *nán-pa*; *bsam-hyór* *byéd-pa* to plan, to scheme, to project a plan *C.* — *bsam-sé* consciousness, **sam-sé ngem-pa** *C.* bad conscience (?).

བསམ་བསམ་པ་ *bsam-bsam-pa* 1. seminal vesicle. — 2. ovary?

བསམ་པ་ *bsam-pa* v. *sél-ba*.

བསམ་པ་ *bsam-pa* v. ; *sig-pa*.

བསམ་པ་ *bsam-pa* to mend, repair, put in order *Sch.*

བསམ་པ་ *bsam-pa* 1. = *ysir-ba*. — 2. *W.* to sip, **sir-te tun** he drinks sipping.

བསམ་པ་ *bsam-pa* 1. adj. and subst. cool, the cool (of the day), coolness, *kán-pa* *bsil-ba* *zig* a cool house *Dzl.*, *bsil-bu* *jian* coolness is wholesome *Lt.*, *tsá-bu* *bsil-bur gyur* the heat changes to coolness *Dzl.*; *bsil* id., **sil-lz dod** sit down in the shade *W.*, *kán-bsil* 'willow-shade', shady place under willow-trees; *bsil* - *zin* *grán-ba* cold *Dzl.*, *Gltr.*; *bsil-mo* id., **sil-my pi-la** *W* for the sake of coolness.

II. vb., to cool, resp. for *krúd-pa* to wash, *zal* mouth and face, *zabs* the feet, *zabs-bsil* water for washing the feet *Cs.*; even: *ču drón-mos sku bsil-bar mulzúd-pa* to wash the body with warm water *Cs.*; to shed, *spyan-čab mán-po* many tears *Mil.*

Comp. *bsil-kán* a cool room, a summer-house, summer-residence *Stg.* — *bsil-grib* cool shade *Cs.* — *bsil-tün* a cooling drink or beverage *Sch.* — *bsil-ydngs* parnsol *Do.* — *bsil-bu* coolness (?); *bsil-bu rluu* a cool breeze *Cs.* — *bsil-smán* a cooling medicine. — *bsil-zas* cooling food. — *bsil-yab* a fan.

བསམ་པ་ *bsam-pa*, pf. and imp. *bsus*, to go to meet, *ma bu bsur* on the mother goes to meet her son *Dzl.* (usually with accus. as in the preceding case, col. also with dat.); *bsus sig* let him come to meet me *Phgr.*; to join, of two armies, generals, kings *Dzl.*; to make advances, to interest one's self for; most frq.: to go to meet (solemnly), to welcome a respected person, *po-brán-yi nán-*

du into the castle *Dzl.*; *pán/yi-ta hyón-pa-la* *bsu-bu byéd-do* I will go to meet the arriving Pandit *Gltr.*; *bsu-ba rgya-čén-po* very great festivities of reception *Pth.*; *bág-mar bsu-bu yin* we will lead her home as your bride *Mil.*; *ylón-bsu bu* = *bsu-ba* *Mil.*; **dan sú-čé** *W.* for *dan-* or *spyan-dren-pa* of *B.* — **su-kyel* or *kyal** *W.* reception and conduct of honour.

བསམ་པ་ *bsu-smán* *Sch.* clyster, *W.* **sur-nyig**.

བསམ་པ་ *bsun* smell, esp. sweet scent *Dzl.*; *dri-bsun* id.; *dri-bsun zin-pa* broo it is sweet, scented, fragrant *Dzl.*; *bsun-nid* *Sch.* fragrance; *ro bsun-bu* filled with a cadaverous smell *Dzl.*; **mar suu non dog** *W.* the butter smells (rancid).

བསམ་པ་ *bsun-bakyr* *Sch.*: irregularity of life, dissoluteness; *bsun-par byed-pu* *Sch.*: to be dissolute; to be dirty; *bsun-tsam* disgusting, obscene *Sch.*

བསམ་པ་ *bsum-pa* 1. = *dzum-pa*. — 2. = *süm-pa* *Cs.*

བསམ་པ་ *bsur-smyi* *W.* clyster, cf. *bsu-smán*.

བསམ་པ་ *bse* 1. v. *se*, *se-ba*, *se-dri*, *se-nin*. — 2. also: *bse-kó*, tanned leather, *bse-kráb* *Lex.* a coat of mail made of leather; *bse-nyám*, *bnei agróm-bu* *Pth.* leather-box, or a box covered with leather; *bse-ágó* leather-door, or a door-like target made of hides *Pth.* — 3. *bse* or *bse-ru* (*Lex.* བཟུང་པ་ 'a certain animal') unicorn, *Hook* II., 157 'chirru', an antelope, prob. = *ytod*; rhinoceros *Tar* 185, 20.

བསམ་པ་ *bséys-pa* *Sch.* to come from one side, to come across one's way.

བསམ་པ་ *bséd-pa* v. *yséd-pa*.

བསམ་པ་ *bsed-dpyád* *Sch.* the bow for setting a drill in motion.

བསམ་པ་ *bsen-mo* *Sch.*: a female devil.

བསམ་པ་, མེར, བསམ་པ་ *bser*, *ser*, *ysér-bu* 1. a fresh, cold breeze, *bsér-gyis yög* he is exposed to a cold wind *Sch.* — 2. of persons, resp. the feeling cold, catching cold, *bsér-du yon* you will feel cold *Mil.*; also *bsér-mo* adj. or subst.: **ser-mo*

བསེལ་(བ) *bsel(-ba)*

ser-mo mñi-po ma kyöd-da IV. did ye not feel very cold on your way? *bsen-mai nad* resp. a catarrh, a cold Dzl.

བསེལ་(བ) *bsel(-ba)*, gen. *lam-bsel* convoy. safe-conduct, escort; *Lex.*: *Jag-skyöb-kyi kyel-ma* (escort) against robbers; *bsel-pa* safeguard, guide, (*lam-*) *bsel byed-pa* to accompany and protect on the way, to escort.

བསེལ་བ *bsog-pa* v. *sog-pa*.

བསེང་སྒྲུབ་མ་མཚན་ *bsod-snyoms*, *ཕིམ་མཚན་* alms, gifts presented to clerical persons, *bsod-snyoms-gyis 'tso-ba* to live on alms, on charity, *bsod-snyoms byed-pa*, *sog-pa*, *ཤུག་པ་* C's., *bsod-snyoms-lu rgyü-bu*, resp. : *nyig-pa* to beg, ask, collect alms; *bsod-snyoms sbyör-ba* to prepare an entertainment for the priesthood.

བསེང་བ་ *bsod-pa* 1. vb., to be pleased with, to take a delight in, to like, II': **de-la kon-çoy sod-er man** God is not pleased with that. — 2. adj., **pleasing, agreeable.** **nyiñ sod tsor dug** W. I feel well, I am quite happy; *bsod-pa dai nän-pa* good and bad; *bsod-pai zas* is explained by one *Lex.*: *zas bzän-poi min* good food, good provisions, by another: = *ཐབས་ཤིན་པོའ་* prepared, dressed, boiled. — *bsod-bde*, *bsod-nams*, resp. *sku-bsod* 1. **good fortune, happiness, felicity**, *bsod-bde-çan* happy, *bsod-bde-med* unhappy C's. 2. **destiny, fate**, = *dbuñ-fün*, **lam-çad söl-de-ne juñ** every thing happens according to a decree of fate W': prob. also *sku-bsod jin-tu* C. Lal.-Glr. 11, b. Schl., his destiny is a very high one; *kyöd-kyi bsod-bde-la brüñ-ba yöd-pa yin* it belongs to your destiny that you get a drubbing. — 3. **merit, virtue, good action**, *byed-pa* to perform (a good action) Dzl., *bsod-bde sog-pa* to gather merit, *bsod-nams ma yin-pai las* sinful deed *Thgy.*

བསེལ་བ་ *bsos* indemnification, damages paid for bodily injury.

བསེལ་བ་ *bsis-pa* v. *gsos-pa*

བསུང་བ་ *bsän - bu* v. *srän - ba*; *bsän - po* straight, upright, **ñor-po dug srän-po-la zoy** C. it stands aslant, put it straight!

བསུབ་ *bslü-ba*

བསུང་བ་ *bsrüd-pa* v. *bsröd-pa*.

བསུན་བ་ *bsrán-pa* v. *srán-pa*:

བསུབ་བ་ *bsrüb-pa*, v. *srab*, to bridle, keep under, restrain, check, curb, refrain, *bag-çags* the passions, *mün-pa* or *sgrib-pa* *bsrüb-pa* C's. to dispel darkness (prob. only in a spiritual sense).

བསུལ་བ་ *bsarál-ba* v. *srél-bu*

བསྟི་བ་ *bsri-ba* etc. v. *sri-ba* etc.

བསྟུང་བ་ *bsrun* C's a tutelary genius.

བསྟུན་བ་, **བསྟུབ་བ་**, **བསྟུལ་བ་**, **བསྟེན་བ་**, **བསྟེལ་བ་**, **བསྟོན་བ་** *bsrün-pa*, *bsrüb-pa*, *bsrül - ba*, *bsarál-ba*, *bsarég-pa*, *bsarél-ba*, *bsró-ba* v. *srin-pa*, *srüb-pa* etc.

བསྟོང་བ་, **བསྟོན་བ་** *bsröd-pa*, *bsräd-pa*, = *sró-ba*, to dry, by exposing to the rays of the sun Sch.

བསྟུང་བ་, **བསྟུན་བ་**, **བསྟུལ་བ་** etc. *bslü - ba*, *bslän-ba*, *bslád-pa* etc. v. *slä-bu*, *slän-bu* etc.

བསྟུབ་བ་ *bsláb-pa* 1. vb., v. *slob-pa*. — 2. sbst. **doctrine**, *bsláb-pa* *ysum* Glr., acc. to an explanation in the Triglot: *lhág-pai tsul-krimis*, *lhág-pai sems*, *lhág-pai šes-rüb* (expressions which I am not able to interpret satisfactorily); our Lama explained *bsláb-pa* ; *ysum-gyi sdóm-pa* Mil. by: so-far, *byañ-séms* and *ysañ-siñgs-kyi sdóm-pu*; *bsláb-pai ynas dogma*, tenet *Tar*. — **lab-Kan** W. teacher. — **lab-(s)tán tán-er** W. to teach, to keep school. — *bslah-bya* what is to be learned, **doctrine, precept, admonition**, *zig-rten mi-ços-lu dgos - pu* *bsláb - bya mtzäd-do* he imparted to her some practical doctrines or rules of life and social intercourse Glr., *bsláb-bya stón-pa* B. , **tán-er** W. to give admonitions, to-exhort, reprimand

བསྟུབ་, **བསྟེན་བ་**, **བསྟེལ་བ་**, **བསྟོན་བ་** *bslü-ba*, *bsl-ba*, *bsláb-pa*, *bslóg-pa* v. *slu-bu*, *slä-bu* etc.

ካ *ha*

ካካ *ha-ha*

ካ *ha* 1. the letter *h* — 2. numeral: 29.

ካ *ha* 1. *W.* a yawn, **ha yon dug** I cannot help yawning. 2. *breath*, *ha* *debs-pa* to breathe. — 3. the sound of laughter, **hub-god* *èò - èè** *W.* to laugh out or aloud, cf. *ha-há*.

ካ *hwa* 1. *gós-kyi hira* collar of a coat. — 2. *shin, shin-bone* *Sch.* — 3. **hü, hō** *W.* very well! — 4. col. nearly = *ja* II., yonder, farther off, **há-lu gnyu** *C.* get you gone! be off! begone!; **há-çog* = *ja-rol** the other side, yonder side, **há-gi** that (man) there, **há-gi-ru** there, there above, up there, there behind, thither, that way *C.*, *W.*

ካሻኖ *há-go-ba W.* to understand, **ha mi go-a** don't you understand it?

ካፎ *há-çai* very, sometimes too much, too, *mya-nán-las* *da-ba há-çai yai myur-çes-so* his removal (prop. disappearing) from misery happens really too soon! *Dzl.*; *há-çai-nas* id., **ha-van-ne ke-pa** *C.* very learned, possessed of extensive information.

ካክክክ, ካክክክ *ha-nu-ho-né, han-hón* very angry, much enraged *Ld.*

ካክ *há-ni* all of them, all together, in a body *Sch.*

ካኑኑ *há-bu-há-bu* to breathe out steam or vapour.

ካኖ *há-bo* n. of a medicinal herb *Lt.*

ካሃካካ *ha-yéys* woe (to you etc.)! *W.*

ካኑ *há-ra*, with **gyáb-èè**, *W.* to play at dice.

ካኑኑ *ha-ra-hu-ré W.* impetuous, violent, rude, impudent.

ካኑኑ *ha-rám* with **èò-èè** *W.* to deny, disown, disavow.

ካኑ *há-ri Ssk.* parrot.

ካኑኑ *ha-ri-tu-ka Ssk.* vegetables, greens, pot-herbs *Wdi.*

ካኑኑ *ha-ri-dra Ssk.* the turmeric plant, *Curcuma Sg.*

ካኑኑ *ha-ri-taan-dan Ssk.* sandal-wood.

ካኑኑ *ha-ri-tsam Pur.* centipede.

ካኑኑ *ha-rib Ld.* music (?).

ካኑኑ *ha-re-nu-ka Ssk.* a medicine *Med.*

ካኑ, ካኑኑ *ha-la, ha-lu-hu-la Wdi., a* certain poison, also poison in general, *Ssk.*

ካኑኑ *ha-lu-hü-lu Cs.: a name of spyan-ras-; zigs, v. spyan.*

ካኑኑ *há-lam* about, near, nearly, pretty, tolerably, rather, *de dan há-lam dri-bu* about or nearly like that *Wdi.*

ካኑኑ *ha-lál Ar., *ha-lál èò - èè*, Urd.* *حلال كذا*, to kill (an animal) in the manner prescribed by the Mahometan law *W.*

ካኑኑ *ha-lás* col., astonished, frightened, **ha-la-ši** or **ha-lu-še** id., **ha-lí čá-èè** *W.*, *ha-lás-pa B.* to be astonished, frightened *Mil., Pth.*

ካኑ *ha-ló* flower, esp. a large beautiful garden-flower *Glr.*, *ha-ló rkyän-pa* a simple flower, *ha-ló ston-láb* a double flower; **ha-ló-ka** mallow *W. (?)*

ካኑ *ha-šán* 1. *Cs.:* (Chinese word) a Buddhist priest, doctor, scholar *Glr.* — 2. id., represented by a mask in religious plays, *ha-prüg* an old doctor with boys, his pupils.

ካኑ *ha-šig* a mineral medicine, used as a remedy for the stone; acc. to *Wdi.* = *töd-le-kör*, alabaster.

ካኑ, ካኑ *ha-há, há-hi* the natural sound of laughter *Mil.*, *ha-há ryód-pa* to laugh out, to set up a loud laugh;

to *Sch.* also an interjection expressive of pain (?).

མདི་ hai a Chinese word, shoe *C.*

མཁུ་སྤྱབ་ hau-spa-ba n. of a medicinal herb *Med.*

མགས་ hags *Lex.* sugar, treacle *C.*, hags-kyi lü-tu.

མར་ hui? hui-dzom-pa to squander, to dissipate *Sch.*, hui-cha-byed a squanderer *Sch.*

མར་བ་ hui-ba, *W.* *hain-čē* to pant, to gasp.

མར་ཁྱིས་ hui kyis suddenly *Sch.* — hui-po? *Mil.*

མར་མར་ hui-hui or hur-hui, with *čō-čē* to exert one's self, to strive *W.*

མར་ལྷང་ han-lün *W.* 1. dumb, mute, *han-dün-ni (s)pe ra* a stammering, also: a confused, unmeaning speech. — 2. im- of

མར་ཁྱི་ han-hi v. ha-na-ho-né.

མཐ་ hab 1. a mouthful, hab-za byed-pa, hab-hab za-ba to devour greedily, e.g. of dogs, pigs etc., hab-béud a needy wretch, a starving, famishing person. — 2. a stitch, in sewing, also *hab-ka* *C.* *hab-sō* *W.*, hab-čam-pa to make here a stitch and there a stitch, as in quilting *Mil.* nt. — 3. hab-god v. ha 3. — 4. v. the following article.

མཐ་ཀ་ hab-ka a dispute, a quarrel, hab-za byed-pa *Mil.*, *Thgr.* to dispute, to quarrel, hab-löb byed pa to scramble for, to strive or contend for *Pth.*

མཐ་པ་ hām-pa 1. avarice, covetousness, greediness; *W.* also vb.: to covet, *hām-ni nör-la* after a person's wealth; to long for, to yearn after, *koi 'd-ne hām-te dad dug* his wife sits yearning (after him); hām-pa byed-pa *Sch.*: to be covetous. — 2. strength *C.*; courage, bravery *W.*, of men and animals. — 3. white film on liquids etc., mould *C.*, *hām-ši or -s* a musty, fusty smell *C.*, *W.*; *hām-por šig-kan* *W.* mouldy, musty, *hām-čē* *W.* to get mouldy. — 4. lie, falsehood, *C.* — hām-pa-čam 1. covetous, avaricious; greedy, voracious. 2. courageous;

one *Lex.* explains rām-kyer by hām-pa-kyer-ba(?); *hām-pa čün-se* *W.* cowardly.

མས་བྱར་ hām-bur *W.* rime, hoar-frost?

མར་ har suddenly, har lün-ba to rise suddenly *Mil.*; *har sr* jhē'-pa* to rouse suddenly from sleep *C.*; har-gyis (*Sch.* had-kyis) more precise form of the adv. *Tar.*

མར་རེ་ hui-re empty, open, *Tar.* 115, 16 *Schf.*

མལ་པ་ hāl-pa a porridge, made of milk, butter and honey.

མལ་བ་ hāl-ba to pant, to wheeze, to snort, hāl-kyi a panting dog *Sch.*; *hāl-méd* *W.* weak.

མས་ has exaggeration, hyperbole, has-čer smra-ba *C.*, *he gyab-čē* *W.* to exaggerate, to talk big, to brag.

མས་པོ་ hus-po-ri n. of a mountain in *C.*, *Gl.*

མི་ hi numeral: 59.

མི་དྲིག་ hi-dig, or hig-dig, *W.* *zē-čē* to blow one's nose.

མི་སྐལ་ལྔ་ hi-mi-la-ya *Sek.*, — gais-can the snowy mountains, Him. laya.

མི་ར་ hi-ra *Sek.* diamond.

མི་རི་ hi-ri corn-stack, *hi-ri gyab-čē* *W.* to pile up a stack of corn.

མི་ལྷིང་ hi-lin noise, *hi-lin tün-kan* *W.*, bully, brawler.

མི་མི་ hi-hi = ha-hā.

མི་ཀྱི་ hii ka *Sch.* breast-bone.

མི་ག་ hii-ga the act of sobbing. *hig tün-te dug or gyub-te dug* he is sobbing *W.*; *hig jani (lit. abyani) dug* is said to be an expression used of a Lama, when he is watching the gradual departing of the soul of a dying man.

མི་ཁྱི་ hii-ku, = hii-kun, *Asa foetida.*

མི་དུ་མི་ hi-du-stā-ni, *C.*: *hi-du-tā-ni kē*, Hindoostanee, the language of the Hindoos.

མི་ཁྱི་ hi-ku *Pur.*: *hiz yon* he is panting.

ཁུ hu 1. *W.* breath, *hu gyab-čē* to breathe. 2. num.: 89.

ᠬᠤᠭ ḥu-ka, *Ar.* حَكْ the heekah, with an inflexible tube.

ᠬᠤᠭᠤᠰ ḥu-ḥim *W.*, حَق Urdu, order, command.

ᠬᠤᠰᠤ ḥu-ḥyū the sound of sighing *Pth.*

ᠬᠤᠨ ḥu-na ('s: *Ssk.* (hū-na) n. of an ancient people, the Huns (?).

ᠬᠤᠨᠳᠤ ḥu-ḥān-dhi (?) *Sch.*: title of the Chinese emperor.

ᠬᠤᠷᠡ ḥu-ré, mig ḥu-ré dug he stares, he goggles, with wonder, horror, confusion *Mū.*, *Glr.*; mig-hūr Mig.

ᠬᠤᠰᠤ ḥu-ḥār (from the *Hind.* hūyār?) (grown) well again, being again lively, active; diligent, sedulous *W.*

ᠬᠤ ḥu-hū 1. interj. expressive of pain from cold *Cs.* — 2. 'the sound of one's mouth in eating' *Cs.* — 3. *hu-hū tān-čē* *W.* to whistle.

ᠬᠤᠮ ḥūm, ᠬᠤᠮᠤ ḥūm, mystical interjection, e.g. ᠬᠤᠮᠤᠨ in the prayer of six syllables, v. ᠬᠤᠮᠤᠨ

ᠬᠤᠨ ḥun *W.* (= ča, lon, prin) news, tidings, intelligence, information, *hun tān-čē* to give account or notice. to inform, acquaint. let know, *tsar-na hun ton* tell me (let me know) as soon as it is finished! *hun tsō-čē* to get intelligence, to receive news; *hun ma yon or mū dug* we have no news yet; disclosure, explanation, opinion, idea, *či yōd-pe hun kyōd-la juu yin* you shall get an idea of what kind of ... are to be found, *nim-čan fūn-čan zig yin-pe hun iā-la juu* I have got the notion that this is a very quiet animal; *re-rēi hun čil-tar de* whence have you such accurate information of every one of them? *ser-dub čil-te hun ma juu* he did not perceive it when the ring fell off; *hun-mēd-la* unexpectedly, unawares.

ᠬᠤᠪ ḥub as much as is swallowed at once, a gulp, a draught, tōg-mar ḥub re fūu zig at first take only one mouthful, one draught at a time *Glr.*; ḥub pēig one mouthful, ḥub do two mouthfuls *Cs.*; ḥub-kyis by draughts *Sch.*; ḥub-ḥub byēd-pa to drink in large draughts, to gulp.

ᠬᠤᠷ ḥur 1. v. *hu-ré.* — 2. *hur-hūr* v. had-had.

ᠬᠤᠷᠪ ḥūr-ba dexterity, cleverness, skilfulness *C.*, *hur-tāg* id., also zeal, diligence *Sch.*; ḥūr-po 1. quick, alert, dexterous, clever. 2. hot, hasty, passionate *Id.*; rta ḥūr-po a fleet, spirited, fine horse ('s.

ᠬᠤᠰ ḥus *Cs.* moisture, humidity, ḥus-čan wet.

ᠬᠤ ḥe 1. num.: 119. — 2. interj.: o! holla! *Cs.*; *he-he* 1. id. *Cs.* 2. = *ha-hā, he-hé* zer bgūd-pas she laughed: he, he! *Glr.*

ᠬᠤᠲᠤ ḥé-tu *Ssk.* cause, reason, argument, logic.

ᠬᠤᠪᠠᠭ ḥe-bag provocation, taunts, sarcasms.

ᠬᠤᠪᠠᠭᠤ ḥe-waṅra, ᠬᠤᠪᠠᠭᠤᠨ Tibet kye-rdo-rje *Cs.*: n. of a god; n. of a series of treatises.

ᠬᠤᠷᠤᠬᠤ ḥé-ru-ka terrifying deities, also *Kray-fūu*, *Thgr.* frq., ḥé-ru-kai gygul legends of wrathful deities.

ᠬᠤᠪᠠᠭᠤ ḥey-po having become putrid, rancid.

ᠬᠤᠪᠠᠭᠤ ḥel-ge *Sch.*: soft leather, wash-leather.

ᠬᠤᠪᠠᠭᠤ ḥél-po, ḥél-čan, *hel-hél* *W.* wide, extended; of garments: wide. easy; ḥél-ba id. and sbst.: width *Sch.*

ᠬᠤ ḥo num.: 149.

ᠬᠤᠮᠤ ḥo-ma *Ssk.* prop.: burnt-offering of butter; = *abyin-srīg* v. *Wax* (194); *Schl.* 251; ḥo-ma byēd-pa to sacrifice; *hom-kūu* a small pit or a triangular box used as an altar for such an offering.

ᠬᠤᠬᠤ ḥo-hó interj. of admiration ('s.

ᠬᠤᠨᠡᠭ ḥon-lén a medicinal herb, *Pterorhiza*, frequently to be found on the mountains, *Hook. I.*, 272.

ᠬᠤᠨᠨ ḥon-hón stupid, foolish ('s.

ᠬᠤᠪᠠᠭ ḥób-pu, *W.*: *hób-te dug* it has got bent in or battered, of tin ware.

ᠬᠤᠮᠤ ḥom (Mongol word?) a pad, placed under a camel's load.

ᠬᠤᠮᠤᠪ ḥóm-pa *W.* to fall away, to lose flesh, e.g. of hollow cheeks, to shrink, to shrivel, of withered fruit.

ᠬᠣᠷ hor 1. formerly; a Mongol, *hor jin-gin-Ean* the Mongol Djingiskhan; *hor-sér Shara Sharaighol* n. of a Mongol tribe *Glr.*; *hór-yul Mongolia*. — 2. at present: in C. the people living near the *Tengri-nor* (= *nam-tuo*); in W. the Turks; *hór-zla* a Turkish month.

Note. Cs. has only the second of these significations, *Sch.* only the first (the latter using Cs.'s examples and changing all the Turks into Mongols!) The suppositions of Latham seem still less consistent with the real state of the case.

ᠬᠣᠷᠠᠭᠤᠰ hor-koṅs *Sch.*: deficiencies, gaps: separation' (?).

ᠬᠣᠷᠠᠳᠤ hór-dra *Sch.*: 'confiscation, *hór-dra bíbs-pa* to confiscate' (?).

ᠬᠣᠷᠤᠮ hór-pa wood-grouse or cock of the wood *Sch.*, *hór-pa dkár-po* a species of hawk *Sch.* (?).

ᠬᠣᠷᠠᠭᠤᠰ hol-höl *W.* soft, loose, light, as the soil in spring, **hol tán-če*, *hól-te bór-če** to break up, to loosen (the soil).

ᠬᠣᠷᠠᠭᠤᠰ hrág-pa 1. vb., to require more and more, to covet incessantly *Ma.*, *W.* — 2. sbst., adj. hardness, hard *Cs.*

ᠬᠣᠷᠠᠨ hrán-ba 1. alone, cf. *rañ*, **ṛaṇ-ṛaṇ-lu goi son** I came alone C., *ṣo-kirán*, *mo-hrán* single man and woman, = *ṣo-rán* etc. C. — 2. with *dmur* preceding, naked C.

ᠬᠣᠷᠠᠭᠤᠰ hrád-pa 1. to thrust, to push violently, to stem firmly, **kán-pa sig-pa-la** *W.* to stem the foot against the wall — 2. to scratch, *syó-lu ṣyag-hrād-pa ḡu mūdád-pa* (his Reverence) made several scratchings with his hand, scratched several times, at the door *Mil.* — 3. to exert one's self, to make every effort *W.*, **ṛád-čan zám-če* or *tán-če** id. *W.*

ᠬᠣᠷᠠᠭᠤᠰ hrab-hrib C. **ṛab-ba-ṛib-be** *Id.*, v. *rab-rib*.

ᠬᠣᠷᠠᠭᠤᠰ hrát-ba to rend, tear up, tear to pieces e.g. of a beast or prey: to tear up a person's body; **ṛat son** he has torn it to pieces C., *W.*, *hrat-hrál Lee*.

ᠬᠣᠷᠠᠭᠤᠰ hri Cs.: 'Sak. essence, substance; a mystical word'.

ᠬᠣᠷᠠᠭᠤᠰ hrig *W.* **ṛig-la tán-če*, *ṛig-ga tán-če** to hang (a thief), **ṛig-la át-če** to hang one's self.

ᠬᠣᠷᠠᠭᠤᠰ hrig-pa Cs., *mig* (or resp. *spyañ*) *hrig-hrig byéd-pa* or *ḡig-pa*, (= *rig-rig*), to look this way and that, hither and thither *Mil. nt.*; *hrig-ge-ba* looking in that manner *Thgr.*

ᠬᠣᠷᠠᠭᠤᠰ hril; *S.g.*; *rná-ba hril byar* is explained by *Wdā.*: *rná-ba lhdg-pa ṣyóḡs-su byar* the ear leans feebly on the neck, as a sign of death.

ᠬᠣᠷᠠᠭᠤᠰ hril-po 1. round, globular, *hril-hril byéd-pa* to writhe with pain, *hril-hril kar-kár byéd-pa* to be writhing, and then again stretching one's self or starting up *Ph.* — 2. whole, *ṣe hril-ba* for the whole life *Glr.*, *mgo hril-gyis ytm-nas* wrapping up his whole head *Glr.* — 3. close, dense, *hril ḡús-te ḡúy-pa* to sit or stand close together in rows *Mil.*, C., *W.* Cf. *rit-ba*.

ᠬᠣᠷᠠᠭᠤᠰ hrúd-pa adj. and abstract noun, rough, rugged; severe, austere; roughness etc.; *hrúd-po* adj. id. *Cs.*

ᠬᠣᠷᠠᠭᠤᠰ hrám-pa to break, to smash *Sch.*

ᠬᠣᠷᠠᠭᠤᠰ hrúl-ba adj. and abstr. sbst. ragged, tattered; raggedness, *hrul-bai dug-po* a ragged coat *Mil.*; *hrúl-po* id., *ḡos hrúl-po Dzl* and elsewh. frq. — 2. sbst.: rags, tatters, *ḡos-su hrúl-po ḡyón-pa* to put on rags for a garment *Ph.*; *hrúl-Ean* a ruin, ruins *Sch.*

ᠬᠣᠷᠠᠭᠤᠰ hrém-pa swollen *Sch.*, *hrém-mé* id. *Ming*.

ᠬᠣᠷᠠᠭᠤᠰ lha, *Ssk.* ᠬᠣᠷ. 1. the first class of beings subject to metempsychosis, the gods, both those of Brahminical mythology, and the various national and local gods, with whom Buddhism came in contact. These local gods were incorporated into the system of Buddhism, when they were found to be too numerous and too much endeared to the people, to be entirely discarded and given up; so, most of them are worshipped even nowadays and presented with various offerings. They are also supposed to enjoy a

blissful existence (hence: *dé-riñ lha-yi nyi-ma šar* 'this day was a day of happiness to me' *Glr.*, and similar expressions are of frq. occurrence; v. also *lha-yul*) and to be possessed of qualities and capacities superior to those of ordinary human beings. Nevertheless, when compared with any Buddhist saint, they are considered to be of inferior rank and power; and a local 'lha' can never attain to Buddhahood, without having previously assumed the nature of man; v. *Köpp.* I, 122. 248. II, 296. *lhai ku* or *sras*, *bü-mo* or *sräs-mo* descendant from the gods, son or daughter of the gods *Dzl.* and elsewh.; *lha mi töb-pa* to obtain the birth as a god or as man *Thgy.*; *lhai yi-ge* the Lantsa-letters, v. *lan-tsa*; *lha dbab-pa* the (mystical) entering of a deity into a human being, inspiration, so that the person inspired pronounces the oracles of the god, *lha žiigs-pa* id. pop.; also: the person thus inspired; *lha ni kyab-žug-la mos* as for gods, they worshipped Vishnu *Pth.*, *lha māmo-la byed* they worshipped the Mamo as a 'lha' *Pth.*; *lhai dbān-po*, *lha-bdag*, = *bryga-byin* Indra; in another sense: *lhai rgyal-po byed-pa* to make the gods subject to one's self, (said to be the blessed consequence of a certain charm) *Do.*; the following gods are occasionally mentioned: *nim-mkui lha* the deity of heaven *Tar.*; that of the sea *Dzl.*; the gods of trees, of houses etc.; *dgra-lha* and *pó-lha* are two personal gods of every human individual, the one being the god of the right side, the other of the left side of his body *Glr.*, *Mil.*; *yi-dam-lha* v. *yi-dam*. — 2. the image of a god, in as much as it is really thought to be inhabited by a deity, after having been duly inaugurated (*rib-tu ynäs-pa*) *Glr.*; the local 'lha' are not always represented by figures resembling human beings, but even by sticks, stones and similar fetishes; gods also of non-Buddhist nations are called 'lha' and are acknowledged as such. — 3. fig.: *mi lha* a king *Mil.*, and hence 'lha' is often used in addressing a king, like the French *Sire!* *lha-rygal-yab-gum* the royal father and mother *Pth.*; *lhai*

yi lha the lord of lords, the supreme being, Buddha 's.

Comp. *lha-kān* an idol-shrine. — *lha-yēty* 1. dear Sir! dear Lord and King! *Pth.* 2. princess *Glr.* — *lha-lām* a princess *Pth.* — *lha-žen* a great and mighty deity. — *lha-čos* v. *čos* no. 2. — *lha-rye* physician *Wdi.*

lha-rten image or temple of a god or of the gods. — *lha-fó* (prob. for *lhai to-yór*) heaps of stones, erected on mountain passes or on the tops of mountains. — *lha-dre* gods and goblins, *lha klu dre srin* ; *däg-pa man* *Glr.* 2. goblin, hobgoblin; **lha-dre-ber-ka** mullein (*Verbascum*) *Lh.*; **lān-de non soñ** *W.* I have had the night-mare. — *lha-sde*, *mi-sde* the class of the gods, the class of men. — *lha-nād* *Sch.*: hysterics; madness. — *lha-pyag* honours shown to the 'lha', worship paid to them, *pyogs bžir lha-pyig mān-po btsāl-te* bowing towards the four points of the compass in token of reverence to the 'lha' *Pth.*, often only: compliments, kind regards, offered to respected persons, in letters. — *lha-pyi* n. of a mountain in the south of Tibet *Mil.* — *lha-prāy* a descendant from the gods, child of the gods; as a mask *Schl.* 235. — *lha-prān* inferior deities. — *lha-bris-mkūn* or *-pa* a painter of gods. — *lha-bāns* *Tar.*; *Schj.*: slaves (doing service) in temples. — *lha-mayin*, *lha-min*, ལྷ་མིན, one of the six classes of beings, living on the slopes of the Sumeru below the 'lha' against whom, like Titans, they are continually fighting; also *lha-mayin-mo* are mentioned. — *lha-ma-srin* gods, Asuras and Rakschasas, or perh. also: *lha-ma-srin sde brygad* the eight classes of the gods, Asuras, Rakschasas etc., i.e. the whole world of spirits. — *lha-mo* goddess. — *lha-ma-rta* *Sch.*: a certain insect. — *lha-bzo* 1. the art of making images of gods *Pth.* 2. also *lha-bzo-bo* a framer of gods *Glr.* — *lha-yul* 1. the region of the world where the gods reside, the heaven, seat or abode of the gods. 2. fig.: a blessed country, a paradise. — *lha-su* (in early times *lha-lān*) *Sch.*, *Köpp.* II, 332. n. of the capital of Tibet. — *lha-srin* gods and Rakschasas; *steñ lha-*

arin, *og klu-nyün*, *bar yzi-bdag*, are often mentioned in connexion. — *lha-srün* tutelary god, *bod-kyi* *Glr.*

ལྷ་མོ་ *lha-mo* knee-pan, *päs-mo gyäs-pai lha-nä* sd-la *dzug-pa* to kneel down on the right knee frq.; *lha-kün* the bend of the knee *W.*

ལྷ་མོ་ *lha-mo* Med. and *Pth.*, acc. to *Wül.* also *klad-rgyas*, *Sch.*: 'the bloody marrow in the bones; whilst he translates *rmai lha-ba* by: 'the growing worse of a wound'.

ལྷ་མོ་ *lha-mo* Med.; *Sch.* cartilage (cf. *lha-gör* sub *lhog-ma*).

ལྷ་མོ་ *lha* 1. more, beyond, **dü-wa cing lag son** more than a month has passed *W.*, **nyi-ma-pyé* *lag son** *W.* it is already past noon, *rgya-mtso-bas kyan lthág-ste* as this alone would be more than the whole seu *Dzl.*; *nyi-bus lthag* more by twenty *S.g.* — 2. = *lthág-ma*. — *lthág-pa* 1. adj. surpassing, excelling, superior, *dí-las lthág-pai gzan čos med Dzl.*; *nyam-lthág-pa ná-las lthág-pa yódam* is there any one that is thinner than I? *Dzl.*; *dé-rnams-kyi nán-nas lthág-pa* the best amongst these *Glr.*; *rgya hor nyis-las lthág-pa ned bod yin* we Tibetans surpass the Chinese and Mongols (in sagacity) *Glr.* 2. rarely = *lthág-ma*: *dí-las lthág-pa* the others, the remaining *S.g.* 6. 1. *de-lthag besides, moreover*. — *lthág-par* adv. more (magis) frq., mostly with adj., but also with verbs, *šin-tu lthág-par far more; very, exceedingly, uncommonly, lthág-par légs-pa* uncommonly beautiful *Dzl.*; *čes lthág-par extremely, excessively Stg.; further, furthermore, moreover*. — *lthág-ge-ba* = *lthag-pa*. *lthág-ge mdzúd-nas* making it project.

lthág-ma 1. remains, scrapings, *śāra bāud-pai lthág-ma* (the letters) which at the last discussion remained, were left. (unexplained) *Gram.*; *lha lthág-ma-rnams* the other, the remaining gods *Stg.*; the remainder, in subtracting *Wlk.* — 2. razor-stone, razor-strap *Sch.* — 3. being above, being at the upper part of, *gron* the place lying higher up (the valley), opp. to *čog-ma Dzl.*

Comp. *lthag-béas* 1. having more than so and so much, *bha-ra-tu šlo-ka bum lthag-*

béas the Bharata of more than 100,000 verses *Tur.* 2. the gerund in *te* (ste etc.) *Gram.* — *lthag-mtón* 'seeing more' (than other mortals), in certain states of contemplation *v. ži-ynas* sub *ži*.

ལྷ་མོ་ལྷ་མོ་ *lthág-gis* = *lhan-ner*, *lthag-gis* *čar Thgr.*, *hyun Mil.* he shines bright, *lthág-ge-ba* = *lhan-ner-ba Mil.*

ལྷ་མོ་ *lthág-pa* I. sbst., also *γza lthág-pa* 1. Mercury. 2. Wednesday. — II. adj. more excellent, *v. lthag*.

ལྷ་མོ་(སྤྲུལ་) *lthag(s)-pa* I. sbst. cold wind, *lag-pa jóg* the cold wind has withered them (the flowers) *W.*; *lo-γsár lthags-pa* the cold new year's wind *Mil.* — II. vb., to come together, to meet, to assemble, with other persons; perh. also: to join, to be adjacent or contiguous, of houses, beams etc.

ལྷ་མོ་ *lhan-ñe*, *lhan-ne*, *lham-ñe*, also *lthag-ge*, *lam-me*, *lham-pu* clear, distinct, to the sight as well as to the ear; *lhan-ñe lham-mer γsal-te* (Buddha) appearing clearly and distinctly *Dzl.*, in a similar sense: *lham-me lhan-ñe lhan-ner bžugs-so Pth.*; clear, sonorous; *kyi-skad lhan-lhan-pa Mil.* the clear (loud) barking of dogs; *Kyod lhan-lhan glü-len-pu Mil.* thou clear-voiced songster; *lhan-lhan brjod-la* speaking with a clear, sonorous voice. — (s. has) majestic, glorious, sublime, august.

ལྷ་མོ་ *lhad* a baser substance mixed with a finer one, an alloy, *lhad jüg-pa* or *sre-ba* with *la*, *lhad-kyis slud-pa* with accus. *Mil.*, to alloy, adulterate, *lhad-can* adulterated, e.g. milk *C.*, *lhad-med unadulterated, pure, genuine, real*; **čsig hle* *šor** *C.* or **žug son** *W.* spurious words are admixed, falsehoods have been artfully introduced; *γyis lhad-du bčig-pai čig Tur.* a later interpolation. — 2. *fat.*, **γlad**, fatigued, exhausted.

ལྷ་མོ་ *lhan* together, *lhan-γyis* (when referring to the subject of the action), *lhan-nas* (as ablative case), *lhan-du* (the most frq. form) with one another, together, *lhan-γyig (-tu)*, and often *lhan-čig(-tu)* id.: *lhad dan lhan-γyig zan mi ča-na* if you will not eat together with me *Dzl.*, *rta bčus lhan-du rgyügs-pa lti-bui sgru* a noise as if ten

ལྷན་པ་ *lhan-pa*

horses were trotting together *Glr.*; *rtá-pa bryga dai lhan-du* accompanied by a hundred men on horseback *Glr.*; *lhan(-cig)-skyes(-pa)* born together with, e.g. the 'lha' or 'dre' born together with every human being *Mil.*; *lhan-skyes nad*, *rma* a hereditary disease or defect *Med.* *lhan-rgyás* 1. 'partner of the seal', i.e. a colleague using the same seal in official business (*lhan-rgyás-kyi tū-tse*, or *spyi-dám*). 2. = *lhan-rgig*, **hlen-gyē-la tsog* or *zug** they have come together.

ལྷན་པ་ *lhan-pa* I. vb., to join, to unite, **ka lán-čē** *W.* to kiss, **u lán-čē** id. resp.

II. sbst. 1. a patch, *lhan-pas klín-pa B.*, **hlén-pa gyág-pa** *C.*, **gyáb-čē** *W.*, **debs-pa*, *rdáb-pa* *Mil.* to patch, mend. — 2. spot, speck, blot, place differently coloured, **od-zér sár-cūi lhan-pa bžin-du* a sunbeam forming by reflection a bright spot *Dzl.*; *lhan-tabs* appendix, supplement, title of a medical book.

ལྷན་ལྷན་པ་ *lhab-lháb-pa*, *lhabs-se lhaba* *Sch.*: 'to flutter to and fro, to glimmer, glisten' (?).

ལྷན་ལྷན་ *lhab-lhúb* wide, flowing, *dar-bér lhab-lhúb* a wide silk cloak; prob. also sbst.: the moving to and fro, waving, *mé-tog-gi* of flowers *Do.*, **hlab-lhúb-tu sol** *C.* loosen your dress! make yourself comfortable!

ལྷན་ *lham* boot, also shoe; *mčil-lham* id.; *rgyá-lham* a Chinese boot, *sóg-lham* a Mongol boot.

Comp. *lham-skúd* twine, used by shoemakers *Schr.* — *lham-kai-čén* (prob. a Chinese word) strong Chinese boots *C.* — *lham-mkán* shoemaker *Schr.* — *lham-agróg* shoe-strap, latchet; string for lacing felt-leggings. — *lham-mfil* boot-sole. — *lham-yi* leg of a boot *Cs.*, *lham yu-rin* boots with long legs *Sch.* — *Sch.*: *lham-krád* or *-skrád* pieces of leather, used for the patching of soles; *lham-góg* worn-out boots: *lham-grám* the upper-leather, the vamp; *lham sgró-qu-can* buskins; *lham yu-čád* a sort of slippers to which cotton leggings are sewed (?); *rtin-lham* quarter-piece (of a shoe).

ལྷུག་པ་ *lhug-pa*

ལྷུག་པ་ལྷུག་ *lhams-kyis* at once, all, every thing *Sch.* Cf. *them*.

ལྷུག་(མ་) *lhas(-ma)* 1. pen, fold, inclosure for sheep *C.*, *W.*; also **hlé-ra**. 2. also *lhés(-ma)* braid; wicker-work; texture; also of pastry, twisted cake or bun, cracknel (*W.* **zim-zag**), also *lhas-dōg*.

ལྷུག་བསྐྱུན་ *lhas-bstún n.* of the birth-place of the mother of Buddha, *Ssk.* རིག་པ་ལྷུག་ *lhas-pa* v. under *slé-ba*.

ལྷུག་པ་ *lhas-pa* v. under *slé-ba*.

ལྷུག་ཕྱིན་ *lhas-byin*, རིག་པ་, n. of a cousin of Buddha who, as the legends have it, was continually annoying Buddha by malicious artifices, whereby, however, the blameless character of the latter showed itself but the more conspicuously; hence proverbially used for any malicious character *Cs.*

ལྷི་ *lhiñ*, cf. *liis-pa*; *lhiñ-skrán* *Sch.*: a tumor filled with matter, an abscess, *lhiñ-rtsa* a full vein; *lhiñ čád-pa* *Lt.*, acc. to *Sch.*: completely separated.

ལྷུ་ *lhu* part, portion of the body of an animal, ལྷུ་ཅུ་ *zug*, *lhu-tsig* *bču-yngis* *Sch.*: the 12 chief parts (of an animal) resulting from this way of dividing it, — but elsewhere 18 such parts are mentioned; *lhi-ru ysil-ba* to divide, to parcel out *Mil.*; share in ploughland, v. sub *spyod-pa* I, 2.

ལྷུག་ *lhug* v. *ldug-pa* to pour *Cs.*

ལྷུག་པ་ *lhug-pa*, *Cs.*: 'lhug-pa and lhug-ma prose; lhug-powide, diffuse, luxurious, gos lhug-lhug-po a very ample robe; lhug-par amply, copiously, plentifully; lhug-par smra-ba to speak diffusely, copiously, to speak in prose'. *Sch.* adds: 'lhugs successive, continuous; lhugs-tsig and lhug-pa continuous prose'. The principal meaning, however, seems to be: uninterrupted, having no gaps; unreserved; *lhug-par bsád-pa* = *spas-ysán-méu-par bsád-pa* to expain completely, without omitting any thing, **tug tán-čē** *Ld.* to give unreservedly, without limitation; hence also: liberally, plentifully; *mči-ma*

lhuñ-par ñor or *byuñ Mil.*, tears were flowing abundantly. — In some other passages the meaning of *lhuñ-pa* is not quite clear.

ལྷུང་བ་ *lhuñ-ba*, pf. of *lhuñ-ba*; *lhuñ lhuñ snyán-pai sgra sgróg - cññ búb-bo* sweetly murmuring (the gentle stream) descends *Mil.*

ལྷུང་བ་ཟེད་ *lhuñ-bzéd*, *Ssk.* **ཕྱི་ཤུལ་པ་**, the alms-bowl of Buddha and of the mendicant friars.

ལྷུན་ *lhun* mass, bulk, *lhuñ-can* massy, bulky; well-fed, **lun-tüg-po** *W.*, *lhun-ñé-ba* very large; *lhun-(gyis) grub-(pa)* acc. to *Cs.*: 'formed in mass, or all at once', self-created, not contrived by human labour; *bgó-ba dan bzá-ba lhuñ-gyis grub-pas* clothes and food coming forth of themselves *Dzl.*; also used of palaces, sacred buildings, images, though in such instances often only by way of compliment; *lhun-grúb* is also noun personal. — *lhuñ-po, ri-rab-lhuñ-po* the mountain of the universe, *Meru, Sumeru*, frq. *lhuñ-stüg Sch.*, *lhun-tüg Thgy.* very great, in reference to the mental darkness produced by sin; prob. also: considerable, sublime, grand.

ལྷུབ་བ་ *lhub-pa* 1. sbst. width, *lhub-pa-can* *Cs.*, *yan(s)-hlúb*, *hlub-hlúb W.*, *C.* wide, of clothes. — 2. vb.: to bind, tie, fasten, e.g. ornaments to the ear *Ts.*, = *klúb-pa*.

ལྷུམ་ *lhum*s, resp. for *mial* the womb frq., *lhum-su zügs-pai dus-mñód* sacrificial festival of the conception (of Buddha) *Sch.*

ལྷུར་ *lhur*, with *lén-pa* or *byéd-pa* c. acc. to apply one's self to, bestow pains upon, = *don-nyér byéd-pa Dzl.* and elsewh.

ལྷེ་བ་ *lhe-bu* v. *slé-ba*.

ལྷེན་ *lhen Cs.* 'filth or dross in the bowels, causing obstruction'; acc. to others: internal excrescences, v. *skran*; *Sch.*: *lhen* or *lhen-sná* pit of the heart.

ལྷེབ་ *lheb*, *dbugs lheb-lheb-tu dug-pa Pth.* **ug leb leb jhed - de** *C.* gasping for breath.

lhem now, at present, directly, instantly *C.*; all (of them) cf. *lhams*.

ལྷེས་མ་ *lhes-ma = lhas-ma* 2; also: the act of twisting, plaiting, **hlé-ma gyáb-pa** *C.* to twist, to plait.

ལྷོ་ *lho* south, *lho-núb* south-west, *ñar-lhó* south-east; *lhor, lho - jiyógs - su* to the south, towards the south; *lho-k'a* prob. = *lho*; *lho-k'a món-nas óis Mil.* they came from the Mon in the south; *lho-pa, lho-brüg-pa* an inhabitant of Bhotan; *lho-yul* acc. to *Cunn.* the original form of the name of that province which is now called *Lāhul* or *Lāhöl* by the Hindoos, and *Lahoul* by the English; *lho-bür Sch.* (also *lho-ñu-ma*), = *kuy-rna*.

ལྷོག་པ་ *lhog-pa, glóg-pa Cs.* a large ulcer or sore, *Sch.*: carbuncle, anthrax, *sbjón-ba* to cure it; in *Med.* also *nya-lhog* and *gag-lhog* are mentioned. According to the description, however, which Tibetan physicians gave us of the *lhog-pa*, it seems to denote a cancerous ulcer, against which they employ the *Aconitum ferox* of Nepal, or in default of it some other species of aconite.

ལྷོན་ *lhoñ Sch.* vexation, anger, wrath(?); but: 'lhoñ ñor he has lost the lhoñ', is said of one who was not equal to the exertions of incessant meditation, and who in consequence has lost his senses, v. sub *smyón-pa*.

ལྷོད་པ་ *lhod-pa, glod-pa, lod-pa* or *-po, lhod, lhod - po* 1. loose, relaxed, unstrung, slackened, *yan-lág* of the limbs, e.g. when death approaches *S.g.*, **züg-po lod-po ča-na** *W.* when one gets tired (one cannot help yawning). *lhod-pa sgrim-pa* to tighten what is loose, *lhod lhod jton-ba* to slacken; fig. **ó-ma lod-po** *W.* the milk begins to fail, milk is scarce. — 2. of the mind: easy, careless, unconcerned, *lhod-de nyol cññ* sleep well! sleep soundly! *Gl.*; *blo lhod gyis-la ñod* relate the matter calmly, coolly *Mil.*; *ñe-pa lhod-cññ* in good spirits, of a cheerful temper *Pth.*; *tab ñig yod-kyi rgyal-po tugs lhod mdzod* there is yet a help; therefore, o king, be of good cheer! *Pth.*

ལྷོན་པ་ *lhoñ-pa, glón-pa* to return, to give or pay back *Cs.*

ཨ

ཨ a, 1. the consonant which is formed in the lowest and hindmost part of the organs of speech, being produced by the opening of the glottis, like the Greek spiritus lenis, the Hebrew Aleph and the Arabian Elif. (In our modern languages the opening of the glottis is not regarded as a consonant, nor expressed by a particular letter or sign.) Combined with the Tibetan vowel-signs, ཨ, ཨི, ཨུ, ཨེ, ཨོ, it is pronounced 'a, 'i, 'u, 'e, 'o (cf. འ). It is also called *skye-ba-méi-pai yi-ge*, probably because all speaking depends on and is rendered possible only by a previous opening of the glottis; hence this letter is a symbol of the deity, of the *čos-sku* that was before every thing else. *Spyan-ras-ziŋ*, therefore, addresses a celestial Buddha with 'a: 'a *skye-méi rnam-dāy čos-kyi dbyāns*. — 2. num.: 30.

ཨ(འ?) 'a (a?) 1. in *Ld.* and *Kh.* the col. demonstr. pron. for *de* that (q.v.); **á-nu** from thence, there, *á-ru* there, thither, that way. — 2. *Lh.*, pronounced very short and sharp, **well? what is the matter? yes! here!**

ཨ: 'a (s.): 'Ssk.: ༄. a mystical exclamation'.

ཨཀ(ཨཎ?) 'á-ku (á-ka?) acc.to *Hue* II, 160 = 'á-jo *Kh.*

ཨཀར་ 'á-ka-ru (s., v. 'á-ga-ru.

ཨཀལ་ 'á-ka-la *Lt.*, *Ssk.*: untimely.

ཨཀྲོང་ 'a-kroñ an alpine plant, in *Lh.* *Arr-naria Roylea*.

ཨཎཎ་, ཨཎལ་ 'á-ka-ka, a-kiñ an exclamation expressive of contempt and detestation, opp. to 'á-la-la; acc. to (s.) 'a-kiñ is also adj. = *mi-sduy-pa*.

ཨཎ་ 'a-ku, *W.* also 'a-kú, col. for *Ku-bo* 1. father's brother, uncle *Mil*, *C.*, *W.* — 2. husband, consort *W.*

ཨཎ་ར་ 'á-ga-ru, ཨཎ་ལ་, aloe-wood, agal-lochum, calamabac.

ཨཎྲིས་ 'a-gyis caressing word used by mothers sopthing their babies, proly. without any particular signification *Thgy.*

ཨཎུག་ 'a-ñg ankle-bone *Lt.*

ཨཎུ་, ཨཎུ་ཎུ་ 'a-ñú, 'á-ñu-ñú interj. expressive of pain from cold, hence 'a-ñú-zer-ba n. of one of the cold hells.

ཨཎེ་ 'a-ñé, 'a-ñé, *Bal.* 'a-ñé, col. for *ñé-ñé* 1. an elder sister of a female person. — 2. *W.* wife, mistress, madam, used as address and otherwise.

ཨཎེ་ 'a-jó *C.*, *W.*, jo-jó *C.* (v. jo-bo) 1. an elder brother of a male person. — 2. Sir, Mr., gentleman, lord, used in addressing and otherwise; also like our: friend! ho there! hullo! I say! 'a-jho lāg *C.* the old Squire, = *ga-gá Ld.*

ཨཎི་ཤ་ 'a-ti-ša *Ssk.*, 'púl-du-byun-ba *Tib.*, n. of a celebrated Pandit of Bengal, who lived for many years in Tibet, and died there in the eleventh century of our era.

ཨཎི་བ་ 'a-tó-ba beautiful, good *Sch* (?).

ཨཎའམས་ 'a-tus *Lth.*?

ཨཎའམས་ 'a-dogs *Sch.* table(?)

ཨཎའོ་ 'a-dón *Sch.*: 'without sexual distinction; sense of the letter 'a'.

ཨཎའུ་ 'a-drūn *C.* horse-boy, one tending horses.

ཨཎའོ་ (ན) 'á-na (-na) an interjection expressive of grief *Sch.*

ཨཎའམ་ན་ 'a-na-ma-na *Sch.*: having a striking likeness(?).

ཨཎའུ་ 'á-nu Hindi man's name, also used in Tibet *Gl.*

ཨཎེ་ 'á-ne 1. = *né-ne-mo* father's sister, aunt; grand-aunt *Gl.* — 2. (s.): nun.

3. *W.* wife, partner, spouse, *'á-ne kúr-čé* to take a wife, to marry, *(s)kyá-ro 'á-ne kúr dog* a layman is at liberty; to marry; *'á-ne-la čó-čé* to treat, to use as a wife, sensu obsc. = to sleep with. — 4. a woman, a female. — 5. *Sch.* an old woman (?).

ཡཔ་ 'd-pa = 'd-ja.

ཡཔ་ 'a-po *Ü.* building (= *Kar-lén* *W.*), *'á-po gyáb-pa* to construct a house, to build.

ཡཔ་ 'á-pra *Sch.* zizel, earless marmot, souslik (*Spermophilus citillus*).

ཡཔ་ 'á-ja, 'á-pa col. for ja, in *B.* of rare occurrence; *'á-pa čén-po* the elder, *čün-nu* the younger, of the husbands of a person's mother, hence occasionally = uncle; *'á-pe ša* *W.* a vulgar oath; also (like ja) uncastrated male animal, cf. ja.

ཡཔ་ 'a-jo-ná *C.* col.: 1, cf. *Ko-bo-ná*.

ཡཔ་ 'a-ji *Mil.*, *'á-ji, 'á-pi*, for ji-ji-mo grandmother.

ཡཔ་ 'a-ji-m old woman, goody, dame *Sch.*

ཡཔ་ 'a-ji-rag *Sch.*: the bosom of a garment, 'a-ji-rag-tu šü-bu to put into the bosom, = 'am-bug.

ཡཔ་ 'a-ra-dhu-ti v. dhu-ti.

ཡཔ་ 'a-ban, for ban-po, the husband of the father's or the mother's sister's.

ཡཔ་ 'a-bi-ša *Ssk.*: 'antivenomous', n. of a medicinal herb *Wilü*.

ཡཔ་ 'a-bo 1. *Sch.* = 'a-jo. — 2. a medicine *S.g.*

ཡཔ་ 'a-bo-tse *Sch.*: 'good, tolerable, middling', cf. *Bun.*: eb-bo good.

ཡཔ་ 'a-byag and 'a-bras names of medicines *Med.*

ཡཔ་ 'á-ma col. and sometimes in *B.* = ma mother; *'á-me ša* a vulgar oath; 'á-ma drin-čén so a king addresses a wondering nun *Pth.*

ཡཔ་ 'a-ma-gyis *Cs.* interj., prob. similar to a-gyis.

ཡཔ་ 'a-mi-de-ba the usual Tibetan corruption of འཛིན་པ་, v. *od-dpag-mél*.

ཡཔ་ 'd-mra *Ssk.* the mango tree and -fruit *Dzl.*

ཡཔ་ 'a-mri-ta (*Ssk.* འཇུག་ ambrosia; also various fruits etc.), in the *Lt.* perh. the guava fruit, which in Hindoostani is now called *amrüt*.

ཡཔ་ 'a-tsa(-ma) interj. expressive of pain by touching hot objects *Sch.*; also used in various other instances, when disagreeably surprised, startled etc. *bdag ma gröl-ba 'di 'á-tsa-ma alas!* I am not yet released! *Thgr.*; 'á-tsa-ma yi-dwags snyin re-rje alas! ye poor *Yidags* folk! *Mil.*

ཡཔ་ 'a-tsa-ra *Mil.* a species of hobgoblins, or spectres; in *C.* a Bengalee, acc. to *Lew.* The observations of *Huc* (II, 271) concerning this word seem to be mixed with some errors.

ཡཔ་ 'a-tsarya, *Ssk.* རྒྱལ་པོ་, spiritual guide or father, instructor, professor, doctor.

ཡཔ་ 'a-tsa(-tsa) an interj. expressing discomfort occasioned by heat.

ཡཔ་ 'a-mtsar *Sch.*: oh dear, what a wonder!

ཡཔ་ 'á-dza-na *Wilü*, 'á-dzi-na *Stg.*, འཇིགས་པོ་ *Will.*: the hairy skin of a black antelope, which serves the religious student for a couch, seat, covering etc.; Tibetan writers use it for the animal itself: *ri-dwags 'á-dzi-nai págs-pa Stg.*

ཡཔ་ 'a-zän 1. col. for zän-po mother's brother, *'a-zän-tsä-ro* nephew. — 2. *Cs.*: 'an address' (?).

ཡཔ་ 'á-wa a medicinal herb *S.g.*?

ཡཔ་ 'á-warta, 'á-barta (-na) *Ssk.* ('whirl, whirlpool, eddy') a disease of the *rtuñ*, q.v.; perh. dizziness? *Med.*

ཡཔ་ 'au-tsi 1. *Sch.*: it is of no consequence, it does not matter. — 2. n. of a plant = *bya-po-tsi-tsi*.

ཡཔ་ 'a-ya-zra-tsad dead-nettle *Med.*

ཡཔ་ 'a-yu *C.* (= *ku-yu*) hornless, of cattle.

ཡཔ་ 'á-ra beard *Ts.*

ཨ་ར་ 'a-ra
འ འ

ཨམ་བན་ 'am-ban

ཨ་ར་ 'a-ra Hind. a saw.
འ འ

ཨ་ར་པ་ཅན་ 'a-ra-pa-ta-na a mystical and
symbolical word, *Was.* (183)

ཨ་རག་ 'a-rág, resp. *bàs-rág C.*, *don-rág*
W., arrack, brandy, the usual bar-
ley-brandy, 'which is distilled in' the con-
vents and in nearly every manor-house.

ཨ་ར་ 'a-ru 1. prob. *Ssk.* a medicinal plant,
Med. — 2. v. 'a.

ཨ་ར་ 'a-ru-ra myrobalan, an astringent
medicinal fruit *Med.* frq.

ཨ་རམ་ 'a-rum a species of garlic, with a
pale-red blossom, *Allium strictum.*

ཨ་ར་ 'a-re an interj. the meaning of which
is stated differently, *Mil.*; 'a-re *pañs*
well then! throw it away!

ཨ་རག་ 'a-róg *Sch.*: = *rog-po*, grogs, com-
panion, mate, fellow, comrade, friend;
'a-rog-*kya* or *gya Sch.*: 'a complimentary
phrase or form of salutation'.

ཨ་ལ་(ལ) 'a-la(-la) *Mil.*, also 'al-la id.
interj. expressive of joyful sur-
prise: aye, ah, that is capital! *dés-na* 'a-
la-la well, that is excellent or splendid in-
deed! *Mil.*; also adjectively: 'de *sañ dī* 'a-
la-la' *W.* this is much better than that!

ཨ་ལི 'a-li the Tibetan vowels, 'a-li-ká-li
the series of the vowels together with
the consonants; 'a-*preñ* id.

ཨ་ལི 'a-li a little *C.*

ཨ་ལིཤག་ 'a-li-kug-ta a swallow *Cs.*

ཨ་ལུང་ 'a-lún *Sch.* buckle, clasp (?)

ཨ་ལོང་ 'a-lón a ring.

ཨ་ཤད་ 'a-šád v. sub *ytum-mo.*

ཨ་ཤུ 'a-šú apricot.

ཨ་ཤོ་ཀ་ 'a-šò-ka n. of a tree and of a king.

ཨ་ཤམ་ 'a-šám *Sch.*: a thick sauce or broth,
soup; 'a-*šyár* a thin broth.

ཨ་ཤུ 'a-šú for *šrú-mo* aunt *Sch.*

ཨ་ཤལ་ལ་ 'a-šál-la adv. openly, manifest-
ly, publicly, = *mion-süm-du.*

ཨ་ཅན་ 'a-ha-há interj. expressing joy,
pleasure, satisfaction.

ཨ་ཅལ་ 'a-ho-yé yea, nay even (?).

ཨ་ཅཔ་ 'ág-po bad *C.*

ཨ་ཅཱ་ 'ag-té *Melia Azedarachta*, the 'neam'
of Anglo-Indians, an important re-
medy for cutaneous diseases.

ཨ་ཅཱ་ 'ag-tóm *Ghr.*, 'og-tóm *Sch.*, resp
žal-tóm Pth., beard of the chin,
chin-tuft.

ཨ་ཅ་ 'añ 1. sbst. = *doms?* 'añ-rta, 'añ-ras
loin-cloth *C.*, *W.*; 'añ-tún under-ger-
ment, *ཁྲུལ་*, (hence also to be used for shirt
and shift); 'añ-rág trousers, breeches *Pth.*
— 2. interj.: well then! now then! well! in
French: *eh bien!* at the beginning of a
speech also 'añ-ge, 'añ-ke, 'añ-ki, *Mil.*, with-
out any regard to rank.

ཨ་ཅི་ 'añ-gi or 'añ-ki, *Ssk.* རྒྱུ, figure,
number, cipher, also 'añ-graṇs, 'añ-
yig *Cs.*; the last word, acc. to others, means
secret characters, cryptography.

ཨ་ཅུ་ལི་ 'añ-gu-li *Ssk.* finger Do.

ཨ་ཅཱ་ར་ལི་ 'añ-rgar-jig acc. to *Lew.*
English, *Hd. angrezi.*

ཨ་ཅཱ་ཅི་ 'añ-ma-tsi *Sch.* flies, winged in-
sects.

ཨ་ཅ་ 'an *W.* white chalk.

ཨ་ཅཱ་ 'an-stoñ *Med.*, *Sch.*: cervical ver-
tebra.

ཨ་ཅཱ་ཅི་ 'an-ydos *C.*: stocks, 'an-dj-la
jug-pa to put (a person) into
the stocks.

ཨ་ཅཱ་ 'an-dár *C.* 1. board, plank, deal.
— 2. *lčags-kyi* 'an-dár *Cs.* an
iron instrument of torture; acc. to *Thgy.*
a kind of press.

ཨ་ཅཱ་ 'andra-rnyi-la *Lex.*, corrupted
form for 'indra-ni-la.

ཨ་ཅཱ་, ཨ་ཅཱ་ 'am-čog, 'am-bag*
col. *C.* for *rna-mčog*,
snam-brag ear; bosom.

ཨ་ཅཱ་ 'am-ban a Chinese resident, Chi-
nese superior civil officer, in the
chief cities and provincial towns of the tri-
butary countries of China.

ཡང་ཀ་ 'ar-ka, 'ar-ga, 'ar-ka, 'ar-ka 1. *Cs.* marble. 2. plaster-floor, made of pulverized marble and oil, also *'a-zal.*

ཡང་གོན་ 'ar-gon an offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation *Ld.*

ཡལ་གྱི་ 'a-rgam *Sch.*: 'the offering of sacrifices'; *Will.*: རྒྱལ་ respectful offering to a god or Brāhman.

ཡལ་ཀ་ 'ar-dzu-ka *Ssk.*, *Sch.*: cotton, 'ar-dza-kai dōg-pa *Glr.* cotton-capsule. (This signification is not to be found in our *Ssk.*-dictionaries.)

ཡར་ལ་གདང་དུ་ 'ar-lu ytid-pa *Sch.*: 'to be reduced to extremities, to extreme misery' (?).

ཡལ་གཟིག་ 'al-yēig *Sch.*: 'the one half of a pair, e.g. one eye', = ya-yēig.

ཡལ་ད་ *'āl-tu* (for da-lta) *Bal.* 1. now, at present. — 2. to-day.

ཡལ་རྩིང་ 'al-tiñ, *'al-tiñ-la kur-čē* *W.* to carry something bulky tied up in the girdle.

ཡལ་རྩོ, ཡལ་ཅེ་ 'al-tō, 'al-tse earthen kitchen-pot *Ld.*

ཡལ་ལ་ 'al-lu v. 'a-lu-la.

ཡལ་མ་གཤམ་ 'asma-gar-bha, *Tar.*: nór-bu asma-gar-bha *Schf.*: emerald.

ཡི་ 'i 1. beer, = čah, *C.* — 2. vulgar pronunciation of dbjig, *yi*, the lynx. — 3. num.: 60.

ཡི་ཁུག་ 'i-kug, 'ig, *W.* hiccough, sob, *'i-kug yōñ-narag* I have got the hiccough, *'i-kug gyab dug* he hiccoughs.

ཡི་རྩ་གླིང་ 'indra-go-pa, རྩ་གླིང་, cochineal; yet among the substances devoted to a costly Chodten it is mentioned as one of the five divine jewels *Glr.* 7.

ཡི་རྩ་ནི་ལ་ 'indra-ni-lu sapphire (*Sch.*: emerald?).

ཡུ་ 'u num.: 90.

ཡུ་རྩལ་ 'u-čig, with *čō-čē* *W.* to persuade, e.g. to buy something.

ཡུ་དུམ་བ་ར་ 'u-dum-ba-ra (*Ssk.* *Ficus glomerata*) in Tibetan literature a fabulous lotos of immense size.

ཡུ་མ་ 'u-ma *Ssk.*, prob. also spelled dbū-ma, n. of the wife of Siwa (Durga, Kālī etc.)—

ཡུ་རྩུག་ས་ 'u-tsūgs *Sch.* = 'u-tūg.

ཡུ་རྩུག་ 'u-rgyān 1. also 'oḥiyana *Cs.*, (not mentioned in *Ssk.* dictionaries), often

written in the abbreviated form ཡུ་རྩུག་, a fabulous country in the north-west of India (though *Cs.* supposes it to be Ujain), frequently represented as a kind of paradise. — 2. now a noun personal of freq. occurrence; 'u-rgyān-padma v. padma-byun-yñs.

ཡུ་ག་རྩོས་ 'ug-čōs n. of a remedy *Med.*

ཡུང་གུ་ 'ūn-gu oil-lamp *C.*

ཡུང་པ་ལ་, ཡུང་པ་ལ་ 'ut-pa-la, 'ut-pu-la a blue lotos which is also used for medicinal purposes. In *Lh.* this name seems to be transferred to *Polemonium caeruleum*.

ཡུན་ལྷག་ 'un tūg v. 'u-tūg.

ཡུས་ 'um a kiss, *'um jōr-wa or gyig-pa* to kiss *C.*

ཡུར་རྩུ་ 'ur-rgyā a warm meal-porridge; fermenting dough *C.*

ཡུར་རྩོ་ 'ur-rdō v. ur-rdō.

ཡུར་བ་ 'ar-ba v. dbur-ba.

ཡུལ་འབྲས་ 'ul-tūg col. for gyul-tūg.

ཡོ་ 'e 1. in *C.* and later literature, an interrogative, pronounced short, accented, and usually put immediately before the vb. or the pron. which stands in the place of the vb.: *'de-mo ē yu*? do you feel well? are you well? are you getting on well? *Eyed dan* 'e p'rad mi šes I do not know whether I shall see you again *Mil.*; 'e nus mi nus whether we shall be able or not *Mil.*; rarely for even if, though, although, 'e sus kyañ mi tūb-na though nobody is really able to do it. — 2. num.: 120.

འོ་ལྷ་མོ་ 'e-nya-ya, 'e-na-ya, *Ssk.* དུམ་, a fabulous black antelope with short legs and black eyes.

འོ་མ་ 'e-ma, 'e-ma-ó, 'e-ma-hó interj. expressing joy, surprise, astonishment, hey! hey day! indeed! you don't say so! in asking, beseeching, requesting a person's attention: please, pray, I say; or expressive of lamentation, compassion: alas! oh! would to God! O dear! e.g.: 'e-ma sém-sán snyi-re-rjé alas, the poor people! *Ghr.*

འོ་མ་ 'e-wam, *Ssk.* དུམ་, yes, certainly, to be sure *Wdk.* and elsewh.

འོ་མ་ཀ་ 'e-xa-ka *Cs.*: 'n. of a country, Irak? Chaldaea? (In *Ssk.* it denotes a sort of grass, or a woollen carpet.)

འོ་མ་ 'e-la, *Ssk.* དུམ་, 'e-la j'u-mo *Wdi.* small cardamoms, seed of *Elecleria Cardamomum.*

འོ་མ་མ་ 'én-tam a little, some, a small bit, *Ü* and *B.*

འོ་མ་མ་ 'en-ré quick, fast, speedy *Sch.*

འོ་མ་མ་ 'en-dár v. 'an-dar.

འོ་མ་མ་ 'ém-či, 'ám-či (Turkish word) physician *W.*

འོ་མ་ཀ་ 'ér-ka *C. v.* 'úr-ka.

འོ་མ་ 'o 1. for འོ་མ་ a kiss, *Pth.* — 2.num.: 150.

འོ་མ་ཀ་ 'o-ákár *W.* = *lkoy-ákór*, v. *lkóy-ma.*

འོ་མ་ཀ་ 'o-á-yán v. 'u-rgyán.

འོ་མ་ 'óndra, འོ་མ་ *Odra*, the northern part of Orissa, *Wdk.*

འོ་མ་མ་ 'ó-mo-su (Mongol word) stocking *C.*

འོ་མ་ 'o-lón, 'o-dón, col. *'ó-šo* *Cs.*, wind-pipe; *'o-le* *W.* throat; *'o-lé dám-te si son* he is suffocated.

འོ་མ་ 'ó-lo (Mongol word?) *Sch.*: the place where two rivers flow together, the confluence of two rivers.

འོ་མ་ 'o-rgyán = 'u-rgyán *Pth.*

ཨོྃ་ *om*, *Ssk.* ཨོྃ་, mystical interjection, in later Hindooism the symbol of the Hindoo triad, in as much as it consists of the three

sounds, a (Vishnu), u (Shiva), and m (Brahma). This interjection frequently occurs in the prayers of the northern Buddhists of Tibet, and especially in the famous 'six-syllable prayer', ཨོྃ་མ་མ་མ་མ་མ་མ་མ་, *om ma-*

ni pad-me hām, the literal version of which is: 'O thou jewel in the lotus, *hām*!' The person addressed in these words is not Buddha, but *Spyan-ras-xyzigs* (v. *spyān*); by some he is thought to be the author of them. Concerning the import of this short apostrophe the best information is to be found *Köpp.* II, 59—61. — The Tibetans themselves are ignorant of the proper sense of these six syllables, if sense at all there be in them, and it is not unlikely that some shrewd priest invented this form of prayer, in order to furnish the common people with a formula or symbol, easily to be retained by the memory, and the frequent recital of which might satisfy their religious wants. And though there may be no obvious meaning in such exclamations or prayers, yet their efficacy is sure to be firmly believed in by a people, whose practical religion chiefly consists in the performance of certain rites and ceremonies, in a devout veneration of their Lamas, combined with frequent oblations to them, in abstaining from gross sins (regarding even the killing of live animals as such), and in the Pradakshina (v. *skor-ba* 2). — The numerous attempts that have been made to explain the Ommanipadmehūm satisfactorily, and to discover a deeper sense or even a hidden wisdom in it, have proved more or less unsuccessful. The most simple and popular, but also the flattest of these explanations is derived from the purely extrinsic circumstance, that the Sanskrit words of the prayer consist of six syllables, and accordingly it is suggested, that each of these syllables, when pronounced by a pious Buddhist, conveys a blessing upon one of the 'six classes of beings'. — The conjecture with which *Köpp.* closes his disquisition, is certainly

ཨ་ཨ་ཨ་ཨ་ 'ö-'a-hüm

nothing but a smart thought of that learned author.

ཨ་ཨ་ཨ་ཨ་ 'ö-'a-hüm, another mystical formula, used e. g. for transforming the *mi-yedñ-ba* *bñu* into *bdud-rtsi*, v. the explanation given under *nan-mčöd*.

'ö-*tsugs* Sch.: propping one's chin on both fists, 'ö-*tsügs mdzad* Mil.

ཀྱི 'og-rgyá beard; 'og-*tsüm* = 'ag-*tsóm*.

ལྷག་མ་ 'og-ma throat, neck, = *lkoy-ma*; 'og-*žó* a beautiful white neck, a 'milk-neck' Gir.; 'og-*skó* prob. = 'os-*sko* Med.

ལྷང་གྲ་ 'on-gu a lamp, 'on-*rás* the wick of a lamp C.

ལ

ལྷས་ཆོས་ 'os-čos

ལྷང་ལྷ་ 'on-lé W. resp. for 'a, at your service! at your commands!

ལྷང་ལྷག་ 'on-log ptarmigan Sch.

ལྷས་ལྷག་ 'om-móy throat and chest Sch.

ལྷམ་མ་ 'ol-ma C. throat, windpipe, = 'ol-*ldon*; *'ól-ma *düm-te sğ'-pa** to strangle, throttle; 'ol-*rko*, 'ol-*goñ*, 'ol-*kron* id., or acc. to others = 'ol-*mdud* the forepart of the larynx.

ལྷས་སྐྱ་ 'os-sko, also *'ö-ku* C. the chin, resp. *žal-ko*.

ལྷས་ཆོས་ 'os-čos Ts. *ḡ-čḡ* *Pedicularis Hookeriana*.

ENGLISH-TIBETAN VOCABULARY.

English-Tibetan Vocabulary.

The figures, here and there attached to Tibetan words, refer to the page where the respective article is to be found. — The accent is marked only when, exceptionally, it rests on the last syllable of a word

A

A, An, article *ciq* 140.
 Abandon *skjur-bu*; *spen-ba*; *bor-ba*.
 Abate *zi-ba*.
 Abbot *mkan-po*.
 Abdomen *čal*, esp. *sku-čül*.
 Ability *nus-pa*; *rtsal*.
 Ablative case *byui-kün*.
 Able *mka-s-pa*; to be — *kyud-pa*; *lrogs-pa*;
nyan-pa; *tub-pa*; *nus-pa*; *pod-pa*; *tsugs-*
pa; *des-pa*.
 Ablution *kru-s*.
 A bode *mäs-brän*; *dug-ynas*; *dug-sa*; *ynas*
 (-*tsa*); *yi-ma*.
 Abolish *jig-pa*; *snub-pa*.
 Abortion *skjur-ma*; *mial rlugs-pa*.
 Abounding *rgyas-pa* 109, *mod-po*, *dzom-*
po.
 About *tsam-na*, *tsa-na*; round — v. *ji-yogs*
 352; to be — *ča-ba* 152; *čas-pa*.
 Above adv. *sten-na*; *bla*; *yan*, *yan-la* 506;
 prep. *ka-na*, *ka-ru*, *ka-la*, *kar* 34; *gon-llu*;
llay-nas, *llag*; *tog-tu*.
 A bridge *šud-pa*.
 Abridgment *zin-bris*.
 Abroad v. *byes*; to go — *byes-su* *gro-ba*.
 Abscess *ču-bür*; *jol*.
 Absolutely *čis-kyan*; *ga-na-mid*.
 Abstinence *dge-ba*; *tsod-šes-pa* 452.
 Abundant *kri-ga*.
 Abuses s. (reviling words) *akur-pa* 23; vb. n.
 (to revile) *akur* *debs-pa* (*byed-pa*; *smra-*
ba); *dma* *bab-pa*; *smad-pa*.
 Abyss *btsan-don*; *ryan-sa*.
 Academy *ytug-lag-kän*.
 Accept *bzed-pa*, *bzes-pa*; *len-pa*.
 Acceptable, to be — *čad-pa*.
 Access *gro-sa*; v. also *ytön-bu* 208 and
mjal-bu 173.

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 Acid, Acidity *skjur-ba*.
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ba, *zer-ba* etc.
 Aconite *boü-na*.
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 Acquainted, to be *bičs-pa*.
 Acquiesce *kö-fag ycol-pa*; *mi ryol-ba*;
duü-du len-pa.
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Add *mon-pa*; *aro-bu*; *rjes-su jug-pu*; v. *god-pa*.

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Adequate *grig-pa*; *mtsun-pa*.

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Advise *ylam-pa*, *dom-pa*.

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Affectionate *brtse-ba-dan*.

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Affliction *adug-pa*; *mya-nán*; *čser-ka* W.

Afore-said *śā-ma*.

Afraid, to be — *skrdag-pa*, *diuñ-ba*; *jigspa*; *bag čsa-ba*; *bred-pa*.

After adv. *rgyab-tu*; *pyi* 349; *og*; *slad-na*.

After prep. *rjes*, *og*; *slad*; *rtiñ*; *mlar*; *nas*.

After-birth *śa-ma*.

Afterwards *rjes-la*, *rjes-su*; *ran-du*; *u-nas*; *pyin-čad*; *yiis*; *pyi-bzin*; *slad-nas*; *slar*.

Again *čed-du*; *jñir*; *slur*; *yañ*; — and — *yañ-nas yañ-du*.

Age *na-tód*, *na-so*; *dus*.

Aged *rgad-pa*; to be — *rga-bu*.

Agent *byed-(pa)-po*, *byed-mkñan*; *čab-po*, resp. *sku-čab*.

Agressor *śia-rgol*.

Agility *byag-pa*.

Agio *non-ka*; *par*; *dza*.

Agitate *dkrug-pa*; *skvod-pa*; *skjom-pa*; *gul-ba*; to be agitated *gul-bu*; *krug-pa*.

Agitation *krag-krugs*.

Ago *siun-la*; long — *śia-mo-nas*.

Agony *yñin-jras*; *kon-krugs*; *sems kon-du čsul-pa*.

Agree *grig-pa*; *čam-pa*; *stun-pa*; *mtsun-pa*.

Agreeable *dga-ba*; *yid-du on-ba*.

Agreement *ka-čad*, resp. *zal-čad*; *gan-rgyá*; *čad*, *čad-so*; *čam-pa*; *bzaiñ*.

Agriculture *so-nám(s)*.

Ague *čad-pai nád*; *čaan-zug* W.

Aim s. *gro-ba* 102; *ben*.

Aim vb. *zir-ba*; v. *ytod-pa* no. 3.

Air (atmospheric air) *ná-ra*; *nad*; *rhuñ*; cold — *nad*.

Air (tune) *mgur*, *glu*, *dbyanis*.

Air (mien) *no*, *ydoñ*.

Alabaster *ka-ma-ru*; *tod-le-kór*.

Alas *kye-ma*.

Alienism *gron*.

Alight *bab-pa*, resp. *yòl-ba*.

Alive *yon-po*.

All *kun*; v. *gañ*; *tams-čad*; *mtá-dag*, *čad*; *yonis*; — right! *čaiñ-grig*; — seeing *kun-yzigs*; — uniting *kun-čus*; not at — *čam yañ mi (ma)*; *ye mi (ma)*.

Allegory *dra-dpe*.

Allow *yñai-ba*; to be — ed *čog-pa*, *čun-ba*.

Almanac *lo-tó*.

Almighty *kun-dbañ*.

Almond *ba-dám*.

Alms *ldom-bu*; *slon-mo*; *bsod-snyoms*.

Alone *yčig*, *yčig-yčig*, *yčig-pu*, *yčig-po*.

Along with *zor-la*.

Alphabet *ka-přet*, *ka-ká*; *ka-li* 2.

Alpine pastures *neu-yśiñ*; *ne-tui* 1.

Also *yañ* 506.

Altar *mčod-stęga*, *mčod-kři*.

Alter *sgyur-ba*; *spo-ba*.

Alteration *gyur-ba*.

Although *yañ* 506.

Altogether *kun*, *yonis-su*.

Alum *ka-ru-čsa*; *lčs-myañ-čad*.

Always *rgyun-du*; *rtag-tu*; *nam-yañ*.

Amalgam *gyim-bág*.

Ambassador *po-nya*.

Amber *špos-čel*.

Ambitious *grags-pa-la čags-pa*; *mtson-dod-dan*.

Ambush v. *(lkog-)jab*.

Amendment *žu-dág*, *žu-dág*.

Among *nañ*, *nañ-na* 301; *las* 546.

Amusement *yyeñ-rtad*.

Analogy v. *dpe*.

Anasarca *paga-ču*.

Anatomy *lus-kyi ynas-lugs*.

Ancestor *pa-mes-ma-po*; *brgyud*.

Ancient *sia-ba*; — ly *sia-sor*; *sion-dūs*.
 And *dai* 248; v. also *ciā* 140.
 Angel *po-nya* 845.
 Anger *kro-ba*; *kōn-kro*; *kōn-pa*; *sro*, resp. *tugs-sro* *W*; *že-sdañ*.
 Angle *grwa* 76; *gru*.
 Angry *kro-ba*, *kro-bo*, *kro-mo*; to he — *kro-ba*; *edan-ba*.
 Angular *zul-ma*.
 Animals *s. duñ-gro*; *srog-čāgs*.
 Animated being *srog-čāgs*; *sems-tan*.
 Animosity *kai*.
 Annals *lo-rgyis*; — of the kings *rgyal-rabs*.
 Annihilate *med-par byed-pa*; to be annihilated *med-par byur-ba*.
 Annotation *mčan-bu*.
 Announce *lon sgyur-ba*; *abrōn-pa*; *īrin smra-ba*; *des-par byed-pa*.
 Annoy *kai-ba*; *siog-pa*; *sun jug-pu*.
 Annually *lo-ltar*, to *dai* lo.
 Anoint *skud-pa*; *bgo-ba*; *byug-pa*.
 Another *bdag-med*; *žan-ma*.
 Answer vb. *lan* *debs-pa*.
 Ant *gre-mog-bu*; *grog-ma*.
 Antagonist *tab-ya*; *pa-rol-pa* (or *po*).
 Antelope *dgo-ba*; the Tibetan — *γtsod, btod, yto*.
 Antidote *nyen-po*.
 Antipathy *žen-lōg*.
 Antiquity *sia-dūs, aña-ba*; *sion-tsé, si-m-dus, sion-rabs*.
 Anus *rkub*; *žan, žan-kā*; *bdañ-lām*.
 Anxiety **kōg-fūg**; col. *nyams-ña*.
 Anxious (*sems*) *kōn-du čud-pa*; v. also *bag-tsa*.
 Any v. *gañ* 65; — one *gañ žig*; — thing *či žig, či-yañ*; — whatever *čan*.
 Apathy *btui-snyoms*; *byar-med*.
 Aperture *ego*; *bu-ga*.
 Apostle *mi-snd*.
 Apothecary's shop *smān-kai*.
 Apparition *snān-ba*; *žal-yzigs*.
 Appear *čar-ba*; *stōn-pa*; *snān-ba*; *byui-ba*; *yod-par sgyur-ba*.
 Appearance *kyer-so*; *ča-byāđ, ču-lugs*; *čas*; *snān-tsūl*.
 Appease *ži-bar byed-pa*.
 Appendix *kā-skon*.
 Appertain *ytogs-pa*.
 Appetite *kam*; *dan-ga*.
 Apple *ku-tu*; *sk*; — of the eye *spyān-bras*.
 Application *bad-pa*; *brtson-grus*.
 Apply *bkan-pa*; to — one's self *brtson-pa*.
 Appoint *skul-ba*; *sko-ba*; *gel-bu*; *čol-bu*; *jug-pa*.
 Apprehend *γtāgs-pa*; *dogs-pa*.
 Apprentice *mčan-bu*.
 Approach vb. *kad-pa*; *nye-ba*; *benyen-pa*.
 Approach s. *gro-sa*.
 Approve *bzed-pa*.

Appurtenance *rgyu-či*; — s. *skor*.
 Apricot *kam-bu*; *ču-k*, *čo-k*; dried — *ču-k* *C*; *pa-tin* *W*; *mān-riā* *kam-bu* *C*.
 Apron *dun-kaba, pañ-kāba*.
 Aqueduct *yur-ba*.
 Arch *γzu, γzu-mo*.
 Archer *poñ-mkan*; — y. *poñ*.
 Architect *rtāg-dpōn*.
 Archives *γig-tsāñ*.
 Area v. *dkyil-kor*; *kyon, rgya-kyōn*; *ču-žin*.
 Argali *nyan*.
 Argue *bgro-ba, rtod-pa*.
 Argument *māon-rtāgs*; *rtāgs*.
 Arise *skye-ba*; *kōr-ba*; *kruñ-ba*; *čags-pu*; *ldan-ba*.
 Arm *lag(-pa)*, resp. *γyag*.
 Armful *lag-kōđ*; v. also *pañ*.
 Armour *go-krāb*; *go-ča*.
 Armpit *mčan-kui*.
 Arms *māon, māon-ču, tab-grubs*.
 Army *dpui*; *dmag*; *lhanug-thruiñ*.
 Aroma *ñad*.
 Aromatic *ñad-čan*.
 Arrange *agrig-pa*; *jog-pa*; *γtan-la* *bebs-pa* 206.
 Arrangement *grabs*; *rgyu*; *nyas-lugs*.
 Arrive *sleb-pa*; *hyon-pa*; *byor-ba*.
 Arrogance *ña-rgyal*; *po*.
 Arrow *mā*.
 Arsenal *go-kāñ*.
 Arsenic *ba-bla*.
 Art *sgyu-rtāđ*; *bzo*.
 Artery *rtā-ākū*; *rtui-rtui*.
 Artifice *sgyu*.
 Artificial *bčos-pa*.
 Artist *bzo-pa*.
 As (like) *ltar*; *bzin-du*; (when) v. *čii* 140; *na* 299; *pas* 323; as — as *tsam* 480; — far — *tsam-du, bar-du, tug, tsug-pa*; — much — *ga-tsām*; — soon — *ma-kād, ma-lag-tu*.
 Ascend *dzeg-pa*.
 Ascending node *agra-γtāñ*.
 Ascetic s. *sgom-po, sgom-mkan, sdom-sruñ*.
 Ashamed, to feel — *skyeñ-ba*; *krel-bu*; *dzem-pa*.
 Ash-coloured *gro-mo*.
 Ashes *gog-tul*; *tal-ba*.
 Aside *zur-du*; *logs-su, logs-la*.
 Ask *dri-ba, γsol-ba, žu-ba*; *γyer-ba*; *stōñ ba*; 'if one asks so' v. *čē-nu* 142.
 Asleep, to fall — *nyyid-du gro-ba*.
 Aspire *enyeg-pa*.
 Ass *bon-bu, bon-bo*; wild — *rkuiñ*.
 Assailant *snā-rgol*.
 Assassinate v. *jab-pa* 174.
 Assemblage *krod-pa*; *tsogs*.
 Assemble vb. n. *du-ba*; *tsogs-pa*; *lhugs-pa*; vb. a. *skud-pa*; *sog-pa*.
 Assert *dam, ča-ba*; *bzed-pa*.
 Assiduous *brtson-pa-tan*.

- Assist *zla-bo* or *grogs byed-pa*.
 Assistance *skyabs*; *skyabs*; *ra-mdu*.
 Assistant *grogs*; *ya-lo W.*; *ra-mda-pa*.
 Associate s. *grogs*; *zla-bo*; *ya-do W.*; *rogs*.
 Associate vb. *tsogs-pa*; to be *z grogs-pa*.
 Assume *zai-ba*.
 Assurance *ylén*; *blo-ytád*, *blo-ylén*.
 Asterism *skav-ma*.
 Asthma *dbugs rdzai-ba*.
 Astonished, to be — *ha-lus-pa*.
 Astonishment *no-mtsúr*; *ya-mtsun*.
 A stray, to go — *kyar-ba*; v. also sub *yan-pa* 506.
 Astride, to put — *skyon-pa*.
 Astringent *baka-ba*.
 Astrology *skar-dpyád*, *skar-rtsis*.
 Astronomy *skar-rtsis* 439.
 A sander so-sor 578; to tear — *ural-ba*.
 At *Kar*; *mulun-lu*; *na* 288; *rtsar* 487.
 Athlete *gyad*.
 Atmosphere *rtuñ-gyi dkyil*—*Kor* 11.
 Atom *rdul*.
 Attonement *sdig-bśágs*.
 Attach *dogs-pa*; *ulom-pa*, *rtod-pa*.
 Attached *zug-pa* C. 466; to be — *zags-pa*; *zen-pa*.
 Attachment *kri-ba*; *zags-pa*; *zen-dzin*.
 Attack *rub-pa*.
 Attain *sgrub-pa*; *lob-pa*; *nyed-pa*; v. also *nyen-pa*.
 Attend vb. n. *skyon-ba*; vb. a. *zla-bo byed-pa*; *nya-ra byed-pa*.
 Attendant *Kor*, *Kor-mkhan*; *Kor-gyog*, *gyog-Kor*.
 Attention *nyer-ka*; *zon*.
 Attentive *ycan-po*.
 Attitude *stans*; *spyod-lam*; *rnam-gyur*, *tsul*, *sdod-tsul*.
 Attribute s. *brjod-pa gramtsa*; *rtags*; *mtsán*, *mtsán-nyid*.
 Auction *ni-lam*.
 Auditory (in a monastery) *kun-dga-ra-ba* 4.
 Augment vb. n. *rgyas-pa*; *piel-ba*; vb. a. *spel-ba*.
 Aunt *ne-ne-mo*; 'a-ne; *aru*.
 Auspice *ča*; *rtén-brél*.
 Authentic *nes-pa*.
 Author *byed-mkhan*; *zál-ydams bris-mkhan* 478.
 Authority *žab*; *mśu*.
 Authorize *dbañ skur-ba*.
 Autumn *ston*, *ston-ka*.
 Avalanche *ka-rúd*.
 Avarice *ser-sna*; *ham-pa*.
 Aversion *skyo-ñas*; *Kre'* to feel an — *skyo-ba*.
 Avert *zlog-pa*; *ycod-pa*.
 Avoid *ycod-pa*; *spoñ-ba*; *dzem-pa*.
 Await *sgug-pa*.
 Away *pur* 341; *yas* 508.
 Awkward *rtsal-méd*; *mi des-pa*.
 Awn *gra-ma*.
 Awry *Kyom-Kyóm*; *ñan-ñas*; *yo-ba*.
 Axe *sta-ré*; *ste-po*.
 Axiom *yzi-ma*.
 Axle-tree *srog-ñin*.
 Ay *o-na*.

B

- Babbling s. *zol-čui*.
 Baby *jru-yu čui-nu*.
 Back s. *rgyab*; *ltag-pa*; the small of the — *sgal-pa*.
 Back adv. *rgyab-tu*; *jyix*.
 Background *mtil*.
 Bacon *sbo-tsil*.
 Bad *ñan-pa tu-ba*; *gyi-na*; *btsog-po W.*.
 Badger *grum-pa*.
 Bag *gyiu*, *gyig-gu*; *egye-mo*; *pad*; leather — *rkyal-pa*; small — *rkyal-bu*.
 Bail (person) *dge-rgrin*; *lag-mt*.
 Bakehouse *bkad-sa*.
 Baker *gyos-mkhan*.
 Balance (pair of scales) *tu-li*; *bat-fi*; *sran*.
 Balcony *rab-yad*.
 Bald *ter*.
 Ball *go-la*; *bo-lo*; musket *rdou C.*, *rin-di W.*; cannon — *tu-lám*.
 Ballista *nyirnyu*.
 Balustrade *lag-yžñis*.
 Banana *skyes-sdón*.
 Band (gang) *Kyu*, *Kyu-bo*.
 Bandage *ras-lág*; *leb-ma*, *leb-túgs*.
 Bandeleer *ga-ša*.
 Bandy-legged *rkan-kyóg*.
 Banish *spyug-pa*.
 Bank (shore) *Kris*; *gram*; *ñogs*; *dño*; of a river *ču-ka*, *ču-gram*, *ču-mla*.
 Banker *bun-bddg*.
 Banquet s. *ngron*.
 Baptism *Krus* 51.
 Baptize *Krus yaol-ba*.
 Barbarian *kla-kle*.
 Barbarous *kob*.
 Barber *breg-mkhan*.
 Barberry *skver-pa W.*.
 Bare *ñen-pa*; — footed *rkan-ñen*.
 Bark s. *paga-pa*; *ñun-pa*; — of a species of willow *sgro-ba*; — of the birch-tree *gro-ga*.

Bark vb. n. *zug-pa*.

Barley *nas*; *so-ba*; boiled — *ghum*; — corn *nas*.

Barm *phabs*; *sbañ-ču*.

Barter vb. *rje-ba*; *sdeb-pa*.

Base s. *yi*; *rmañ*.

Bashful *no-bab-pa*; *dzem-bag-čan*.

Bashfulness *krel*.

Basin *ka-to-ra*; *zi-lin-pun-tse*.

Basis *gram-yi*; *ma-yi*.

Basket *pe-re*; *tsu-po*; *yzed-ma*; a small — of reed *bag-tse*.

Bat (animal) *pa-wañ*.

Bath *Krus*.

Bathe *Kru-ba*; *kru-pa*.

Battle *yyul*; *lab-mo*.

Bawling adj. *ču-čo-čan*.

Bay (gulf) *kug*; *ču-kug*; *mtso-lag*.

Bay-coloured *smug-po*.

Bayonet *san-gin W*.

Bazar *Krom*.

Be *yin-pa*, resp. *lags-pa*; *yod-pa*; *shug-pa*; *mčis-pa*; *mña-ba*; *ynus-pa*; there is, there are *shug*; *mčis*.

Beadle (in a monastery) *dge-bakōs*; *dye-yyōg*.

Beam (timber) *ydun-ma*; — of light *yzer*; *od-yzer*.

Bear vb. a. (to bring forth) *btsa-ba*; *skyeil-pa*; (to carry) *kur-ba*; *kuer-ba*; *teg-pa*; *logs-pa*; (to suffer) *yzod-pa*; *tub-pa*.

Rear s, brown — *dom*; yellow — *dred* 264; the Great Bear *smñ-bdñ*.

Beard *vyga-bo*; *sma-ra*; *'ag-tsóm*; — of corn *gra-ma*.

Beast *dud-gro*; — of burden *kāl-ma*; — of prey *ycan-čan*.

Beat *vygab-pa*; *rdun-ba*; *rlegs-pa*; *ñam-par byed-pa*; to — the drum *skrog-pa*; to the gong, the cymbal v. *krol-ba*; to be beaten *ñam-pa*.

Beautiful *ndzes-pa*; *bzan-ba*; *legs-pa*; *shuy-pa*; *dya-ba*; *bde-ba*; — appearance or colour *bkrag*; *mdañs*; — form *rnam-gyur*.

Because v. *kpi* 6; *pas* 323.

Beckon *lag-brdā byed-pa*.

Become *skye-ba*; *gyur-ba*; *ču-ba W*.

Becoming (comely), to be — *os-pa*.

Bed *mčis-māl*; *nyal-kri*.

Bed (garden) *tsas-kāñ*.

Bedding *mal-gōs*, *mal-čā*; *yzim-čā*.

Bedfellow *mal-groñ*, resp. *yzim-grogs*.

Bedstead *mal-kri*; *mčis-māl*.

Bee *bun-ba*; *sbrañ-ma*.

Beer *čañ*; — carousal *čañ-sa*; — house *čañ-kāñ*.

Beetle *sbur-pa*.

Befool *mgo skor-ba*.

Before adv. *sña-ma*, *sña-gōñ* 135; *sñan*,

sñar, *sñun* 136; *sñon*, *sñon-lu* 137; prep. *druñ-du* 263; *mdun-du* 273.

Beforehand v. *sña*; *sñun*, *sñar*; to be — *sña-ba*.

Beg *žu-ba*; *ysol-ba*.

Beget *bdo-ba*; *skyed-pa*.

Beggar *sprañ* - *po*; *ldum-bu-ba*; — boy *sprañ-phag*.

Begin vb. n. *čas-pa*; *jug-pa*; *mgo dzug-pa*; to — to exist *skye-ba*; vb. a. *rtson-pa*; *dzugs-pa*.

Beginner *las-dañ-po-pa*.

Beginning s. *mgo*, *mgo-ma*; *go-ma*; *yo-mo*; *sñon-ma*; *log-ma*; — and end (head and tail) *mgo-myug*.

Begotten *čad-pa*; to be — *rys-pu*.

Behalf v. *don* no. 3, 259.

Behave *grul-ba*.

Behaviour *rnam-gyur*; *spyod-pa*.

Behead *ske yčod-pa*.

Behind adv. *rtññ*; *ju-rol-na* 338; *ñiñi*, *ñijis*; prep. *gab*; v. *rgyab* 107.

Behold interj. *kye-hó* 7.

Being s. *gro-ba*; *lus-čan*, *sems-čan*.

Belch s. *syreg-pa*; vb. n. *syreg-pa* *dom-pa*.

Believe vb. n. *dud-pa* 249; vb. a. *yid* (*tugs* or *blen*) *čes-pa*.

Bell *dril*; — metal *mkar-ba*, *kur-bu*; wether *kru-mčōg*.

Bellows *sbur-pa*.

Belly *grod-pa*; *lto-ba*, *ysus-pa*.

Belong *ytogs-pa*; *mña-ba*; belonging together *te-mkan W*.

Beloved *yčes-pa*; *mon-ža-čan*.

Below adv. *ma* 408; *man-čād*, *man-čōd*; prep. *og* 501.

Bench *gral*.

Bend vb. a. *kuy-kug byed-pa*; *skjil-ba*; *dgu-ba*; *gugs-pa*; *gum-pa*; *dud-pa*; vb. n. *mgo dgar-ba*; *dygo-ba*.

Benefit v. *skyed* 29; *don* no. 3, 259; *ñan-pa*; *ñan-yōñ*; for the — of *ñiyogs-su*; *don-du*.

Benevolence *pan-pai sens*.

Bent (crooked) *kōñs*; *kjyog-po*; *gny-ge-ba*; *dgu-ba*.

Benumbed v. *sbrid-pa*.

Bersave *ñral-ba*; to be bereft *brñt-ba*.

Besides *ka-ru*, *kur*; *steñ-lu*; *min*, *min-pa*.

Besiege *skor-ba*.

Besprinkle *čag-čag byed-pu* or *debs-pa*.

Best s. *mčōg* 166; *don* no. 3, 259.

Bestow *šjñn-pa*; *ster-ba*.

Better, to get the — of *tub-pa*; *ryñal-ba*.

Between *bar-la*, *de-bār*; *yeb-na*, *ysch-la*; from — *bar-nas*.

Beverage *skyems*; *btun-ba* 244.

Beyond *pa-rol-na*; *ñan-čād*.

Bhotan *brug-pa*.

Bice, blue — *sño-skyā*.

Bid *sgo-ba*; *jug-pa*; *dom-pa*.
 Bier *kyogs*; *ngu-kri*.
 Big *can-po*; — with child *semu-can dai*
ldan-pa; — with young *shrum-pa*.
 Bigness *ko-läg*.
 Bile *mkris-pa*.
 Billet of wood *ngul-pa*; *sin-dum*.
 Willow *ču-rä*, *ču-rubas*; *dbu-kldā*.
 Bind *čün-ba*; *dogs-pa*; *adom-pa*; *kyig-pa*.
 Biped *rkan-jnyis-pa*.
 Birch-tree *stuy-pa*.
 Bird *bya*; *dab-čags*; little — *mčit-pa*.
 Birdcage *bya-kān*.
 Birdnest *byu-tsān*.
 Birth v. *skye-ba* 24; high — *skye-ba mto-ba*;
 low — *skye-bu dmu-ba*.
 Birthplace *skye-yndā*.
 Bishop *do-dum-pa* 257.
 Bison (Indian) *glai-to*.
 Bit (small piece) *kam*, *kam-tsūl*; *čag-dim*;
brul.
 Bit (of a bridle) *arab-lčags*.
 Bitch *kyi-mo*.
 Bite vb. *rmuy-pa*; *ča-bu*.
 Bitter *kā*, *kā-po*, *kā-bu* 131.
 Bittern *ču-akjur*.
 Bitumen *brag-žün*.
 Black adj. *nuy-po*.
 Black s. (centre of a target) *rtags*.
 Blacksmith *lčags-ngul*.
 Bladder (urinary) *lgan-pa*.
 Blade (of grass) *jug-ma*; *soy-ma*.
 Blade (of a sword) *lčē*.
 Blame vb. a. *spyō-ba*; *smad-pa*, *smod-pa*.
 Blame s. *klen-kū*.
 Blank adj. *stoi-pu*.
 Blanket *grum-tar*; *tsa-dur*; *ča-ra* 152; *da-*
pos 14d.
 Blasphemy *skur-pa*.
 Blast vb. *yčog-pu*.
 Blaze s. *mdons*.
 Blent *ba-ba*.
 Bleed *yar-ba*, *rtsa yčot-pu*.
 Bless *sno-ba*.
 Blessed *skal-lilān*; *kale-gro*; *yjan-čan*.
 Blessing s. *byin*, *hyin-rubas*; *bkra-šis*; *basio-*
ba; *jān-ydn*; *yjan*; *gyan* 107.
 Blind *mdons-pa*; *zur-ba*, *myi-žir*; *loñ-ba*.
 Blister s. (pustule) *ču-agan*; *ču-bur*;
 (plaster) *jiba-smān*.
 Blister vb. *jiba-pa*; *jiba-smān jug-pa*.
 Blood *Krag*; *y Krag-čan*.
 Blooming *bkru-ba*.
 Blossom vb. *bur-ba*.
 Blot out *jyit-pa*; *sel-ba*.
 Blow vb. *bul-pu*.
 Blow s. *lčag*.
 Blue *šon-po*, *sno-bo*; deep — *sno-nag*; pale
 — *sno-kyi*; *sno-sanis*; sky — *mčün*.
 Bluff s. *gad-pu*.

Blunt *rtul-po*; vb. also *kā* IV. no. 5.
 Blushing (the act of) *no-tsa*.
 Board s. *span-lčb*; *šin-lčb*; *glegs*; *sgo-rnān*;
 — of a door *sgo-glčgs*; — of a ship *zur*.
 Boast vb. *rlom-pa*.
 Boasting s. *kā-tso*, *kā-po*; *yus*.
 Boat *gru*.
 Boatman *gru-pa*; *ko-mk'an*; *nnyan-pa*.
 Bodily *dios-su*; *māon-sum-lu*; *žal-čids*.
 Body *lus*; *yzugs*; *sku*; — linen *gos-läg*.
 Boil s. (ulcer) *ču-bur*; *da-bi* 8. W.
 Boil vb. a. *skol-ba*; to — down *sgor-ba*; vb.
 n. *kol-ba*; to — over *lud-pu*.
 Boiling adj. *kol-pa*, *kol-ma*.
 Boldness *no-mig*; *rtul-jod-pa*.
 Bolster *šias*; *ydan*.
 Bolt s. *bur*; v. also *yja* and *si-ri*.
 Bolt vb. a. *yja rgyab-pa*; *si-ri čug-če* W.
 Bond *džin*; *zin-brit*.
 Bonds *bčün-ba*, *bčün-pa*; *čün-ba*.
 Bone *yduñ*; *rus-pa*; — of fish *gra-ma*.
 Book dpe; *glegs-bām*; *po-ti*.
 Books (literature) *čos*; book-language *čos-*
skad.
 Bookstand dpe *Fri*.
 Boot *lham*; leather half-boot *kraul-pa* 8.
 Border s. *gru*; *mā-ma*; *sna*; *mu*; *mšams*.
 Bore vb. *rtol-bu*; *biga-pa*.
 Born *čad-pa*; to be — *skye-ba*; *btsa-ba*;
kruñ-ba, *kruñ-pa*; *ltams-pa*.
 Borrough *gron-tso*.
 Borrow *skyt-ba*; *brnyan-pa*; *yjar-ba*.
 Bosom *nam-brag*; *pañ-kébs*.
 Botch vb. *glan-pa*.
 Both *jnyis*.
 Bottle *bum-pa*.
 Bottom *yšin*; *mčil*; *žubs*.
 Bough *yal-ga*.
 Bound vb. n. *fiar-u*.
 Boundary *mšams*, *sa-mšams*.
 Bow vb. *dud-pa*; *skyeil kug taiñ-če* 16 W.
 Bow s. (compliment) *jyuy*.
 Bow s. (for shooting) *yžu*.
 Bowels *gyu-ma*; *nai-kriil*.
 Bowl s. *ko-re* W.; *kri-pu*; *pa-tra*; *por-pa*;
yžon-pa; beggar's — *lhuñ-bžäl*; — of a
 tobacco-pipe *gani-ngjo*.
 Box s. (chest) *sgam*; *sgrom*; *gau*; *pa-ri*;
 — on the ear *gram-lčag*.
 Boy *byis-pa*; infant — *kyeu*.
 Bracelet *ydu-bu*; *tag-ytib*.
 Brag *sgog-pa*.
 Brahma *tsāns-pa*.
 Brahmin *bram-ze*.
 Braid vb. *yčud-pa*.
 Brain *klad-pa*; *glad*; *mgo-klād*.
 Bramble *tsar-ma*.
 Bran *tsag-ro*.
 Branch (bough) *yal-ga*; *gel-pa*; v. also
lčug-pa 149.

- Brandish *dbjug-pa*.
 Brandy 'a-rög.
 Brass *ra-gan*; — can *ṣab-rkyan*.
 Brave adj. *de-pa*; *dpa(-ba)*; *spa-ba*.
 Brawls v. *klaṇ-ka* 8.
 Bread *bag-leb C.*; *ta-gir W.*
 Breadth *ka-žen*; *žen*, *y'en*.
 Break vb. a. *ṣög-pa*; to — one's promise
gal-ba; v. *ṣal-ba*; v. *jig-pa*; vb.n. *gas-pa*;
ṣag-pa; to — forth *rdol-ba*; to — out
ṣor-ba; *laiṇ-ba*.
 Breakfast s. *gro*; *dro C.*; *tsal-ma W.*
 Breakfast vb. *tsal-ma za-ba*.
 Breast *nu-ma*; *braṇ*, resp. *sku-brāṇ*.
 Breath *riam-pa*; *dbugs*; *rlaṇs-pa*; to be
 out of — *dñāṇ-ba*.
 Breathe *riam-pa*.
 Breeze *rluṇ*.
 Bribe s. *pag-süg*.
 Brick *pag*, *pag-bu*; *so-pag*.
 Bricklayer *ṛtsig-bzo-pa*.
 Bride *bag-ma*; —'s maid *bag-grogs-mo*.
 Bridegroom *bag-po*, *mag-pa* col.
 Bridge *zam-pa*.
 Bridle s. *srab*.
 Brier *ṣer-ma*.
 Bright *ḅkrag-ṣan*; *krol-krol*; *yzi-brjid-ṣan*;
ṣod-ṣan; *ṣsal-ba*.
 Brightness *ḅkrag*; *diom-pa*; *mdaṇs*;
ṣer-ba; *zil*; *yzi*; *yzi-brjid*; *ṣod*.
 Brilliant *zil-ṣan*.
 Brim *gru*.
 Bring *skyel-ba*; *kyer-ba*; *kyog-pa*; *kyoṇ-
 ba*; *kyol-ba*; to — along with *krid-pa*;
 to — on *skyed-pa*; to — round *skul-ba*; to
 — together *sprod-pa*; to — up *ṣas skyed-
 pa*.
 Brisk *kram-pa*.
 Bristle s. *Kab-spu*.
 Bristly *ṛsub-po*.
 Brittle *krol-mo*.
 Broad *ḅkr-ṣan*; *žen-ṣan*.
 Broken *akrum-pa*; *ṣag-pa*, *ṣag-po*;
 country *lṣan-lṣod*.
 Bronze v. *kro* 53; *mkar-ba*, *kar-ba*.
 Brook s. *grog-ṣu*; *ṣu*; *bab-ṣu*; *ṣu-pran*.
 Broom *ṣyag-ma*; *ṣol-mo*.
 Broth *ṣa-kū*.
 Brother *spun*, resp. *mṣed*; father's — *Ku-
 bo*; mother's — *ṣaṇ-po*, 'a — *ṣaṇ W.*; a
 sister's — *māi-po*; elder — *jo-bo*, col. 'a-
jō; resp. *yṣen*; younger — *nu-bo*; *yṣuṇ-po*;
 no *W.*; religious — *ṣod-spun*; brother —
 in law *skud-po*.
 Bruise vb. *grug-pa*.
 Brush s. *ṣir*; *zod*.
 Brute *byol-sōṇ*.
 Bubble s. *ṣu-bir*; *lbu-ba*, *dbu-ba*.
 Bubbling *kol-pa*.
 Bucket *ṣu-bzom*.
 Buckle s. *ṣab-ma*.
 Buckler *pa-iṣ*; *ṣub*.
 Buckwheat *bra-bo*.
 Bud s. *ṣbal-mig*; leaf — *Kyi-gu*.
 Bud vb. *skye-ba*.
 Buddha *saṇs-ryṇas*; *ṛṇṇal-ba*; *ṛṇṇal-ba
 goṇ-ma*.
 Buddhist *naṇ-pa*.
 Buffalo *ma-he*.
 Bug *ṣa-ré*; (*lha*) *dre-sig*.
 Build *ṛtsig-pa*; *ṣos-pa*; *god-pr*.
 Building s. *ḅkod-pa*.
 Bulk *boṇ*; *lhun*.
 Bull *glāṇ-tüg*; *ba-glāṇ*.
 Bullet *go-la*; *ṣi-gu*; — mould *ka-lib*.
 Bullock *glāṇ*; *spo-to C.*
 Bun *lhas(-ma)*; *lhas-dög*; *zim-zag W.*
 Bunch *ṣam-pōd*; *ṣag-pa*; *ṣag-bu*, *ṣag-mo*;
ṣun-po; *ṣsom-pa*; *ṣzab-mu*.
 Bundle *ṣun-po*; *ṣpon-po*; *lag-kōd*.
 Bung *ka-dṣg*.
 Burden s. *Kal*; *Kur*, *Kur-po*; *Kres-po*; *gan
 (-po)*.
 Burn vb. a. *ṣeig-pa*; *sreg-pa*; vb. n. *ṣbar-
 ba*.
 Burning-glass *me-dṣl*.
 Burst vb. a. *ṣög-pa*; vb. n. *gas-pa*; *ṣor-
 ba*; *rdol-ba*.
 Bury *skuṇ-ba*.
 Bushel *kal-bō*.
 Business *las*; *don*; *k'ag*; *gai-po*; *spros-pa*;
 ḍel-wa 882 *W.*
 Busy, to be — *brel-ba*.
 But adv. (only) *ṣam*; v. *man* 411; conj. v.
kyi; *on-kyāṇ*; *o-nā*.
 Butcher *ṣan-pa*; *ṣa-tsoṇ-pa*.
 Butler *ṣol-dpon*.
 Butter *mar*; fresh — *skya-mār*.
 Butterfly *ṣye-ma-lṣb*.
 Buttermilk *da-ra*; *dar-ba*.
 Buttock *rkub*; *ṣioṇ-tsoṣ*.
 Button s. *agrog-gu*, *agrog-ril*; *tob-ṣi*, *tob-ṣu*.
 Buy *nyo-ba*.
 Buzz vb. *ḅrog-pa*.
 Buzzing s. *ur*.
 By *Kyi*; v. sub *rkyen*; *ago-nas*; *pas*; *ṣyir*;
 close — *drun-du*.

C

- Cabbage *kram*; Chinese white — *pè-tai*, *pt-tai*.
 Cairn *to-yór*; *dur-puñ*.
 Calamity *bkra-mi-tis*; *rkyen*; *gal-rkyen*.
 Calamus *ču-tág*.
 Calculate *rtai-ba*; *rtsis byed-pa*; *bgrai-ba*.
 Calculation *rtsis*.
 Calendar *lo-to*.
 Calf *be-to*, *be-do*; *beu*; — of the leg *sgyid-pa*; *byin-pa*.
 Call vb. a. *skad-pa*; *skul-ba*; *kug-pa*; *gugs-pa*; *sgrog-pa*; *bod-pa*; v. also *byed-pa* I, 2 and *min*, *logs-pa* 280; so-called *zes byas-pa*; vb. n. to — to a person *ka' tan-wa* C.; *skad gyab-tse* W.; *sgrog-pa*; *bryaṇ-ba*.
 Calm adj. *gya-ma-gyü*; v. *dal-ba*.
 Calm vb. a. *zi-bar byed-pa*.
 Calumny *pra-ma*.
 Camel *ria-bón*; male — *ria-ytéb*, female — *ria-mo*.
 Camp *sgar*.
 Camphor *ga-pur*.
 Can s. *rkyan*, *čab-rkyan* 155.
 Cancer (disease) *lhog-pa*; (constellation) *kar-ka-ta*.
 Candle *rkyon-tse*.
 Candy *kaṇ-ḍa*.
 Cane *spa*, *sba*; *smyi-gu*, *smiyug-ma*; *od-ma*.
 Canine tooth *mčə-ba*, *mčə-só*.
 Cannon *gyogs*, *sgyogs*; *dzrim-bür*; — ball *tu-küm*.
 Canopy *ydugs*.
 Caoutchouc *gyig*.
 Cap *tod-kəbs*.
 Caper vb. n. *dkyu-ba*.
 Capital adj. *kyad-par-čan*.
 Capital s. (stock in trade) v. *ma* I, 2; *tog* III.; (chief city) *mtül*; *rgyal-sa* W.
 Captain *go-pa*; *bryga-dpon*.
 Captivate *dzin-pa*.
 Captive s. *btson*.
 Caravansary *tsugs-kañ*.
 Caraway 1. *Carumgo-smiyod*. 2. *Cuminzi-ra*.
 Carcass *ro*, *ten-ro*; *yzugs*.
 Card *yi-ge*.
 Cardamom *sug-rmel*; *ti-ti* W.
 Cardinal points *pyogs* 352.
 Care s. *nya-ra*; *nyer-ka*; to take — **ka-dar čə-tə*; to take — of *skyon-ba*; **čag-pa jhə-pa* C.; *nyer-ba*; to use — *yzabs-pa*.
 Careless *bag-méd*.
 Caress vb. a. *mfun-par byed-pa*; *yag-po*; *jag-po byed-pa*.
 Carpenter *šin-mkan*.
 Carpet *stan*.
 Carriage (conveyance) *bčibə-na*; *bzon-pa*; *teg-pa*.
 Carrion *kruma*.
 Carrot *guñ-dmar-la-pug*; *lča-ba*; *se-rag-dur-sman* W.
 Carry *kur-ba*; *kyer-ba*, *kyog-pa*; *kyol-ba*; *skya-ba*; *skyed-pa*; to — away *skyel-ba*; *bda-ba*; to be able to — *teg-pa* 285.
 Cart *šin-rtā*.
 Carter *šin-rtā-pa*.
 Cartilage *čag-krim*.
 Carve *yog-pa*; *bru-ba*, *bru-ba*.
 Case (incident) *rkyen*; *skabs*; in — *gal-te* 68; *na* 209; (sheath) *šubs*; (grammar) *rnam-dbyé* 814.
 Cash *rnags* 818.
 Cashmere *ka-čül*, *ka-čé*.
 Cash zem.
 Cast vb. a. *skyr-ba*; *rgyag-pa*; *debs-pa*; *pen-pa*; to — away *dor-ba*; to — down *bebs-pa*; *bor-ba*; to — (metals) *ldugs-pa*.
 Casting-mould *lug-kon*.
 Castle *mkar*; *po-bran*; *rdzonis*.
 Castrate *rtig-pa*, *byin-pa*.
 Cat *byi-la*; *bi-la*, *bi-li*, *pi-ti* W. *zim-bu*, *zum-bu* C.
 Catapult *sgyogs* 119.
 Cataract *ri-yzar-čü*.
 Catarrh *čam-pa*; *bro-tsil*.
 Catch *dzin-pa*.
 Catgut *rgyus-sküd*.
 Cattle *pyugs*; breeding — *rkañ-grös*; hornless — *ngo-ril* W.
 Caul (anatomy) *rgyu-sgróg*.
 Cause s. *rkyen*; *rgyu*; *rgyu-mtsan*; original = *yi-ma*.
 Cause vb. a. v. *gugs-pa*; *jug-pa*; *yton-ba*; *byed-pa*.
 Causeway *so-log*.
 Caution s. *nyer-ka*.
 Cautious v. *ka-dár*; *gya-ma-gyü*; to be — **ka-dar čə-tə*; *gab-pa*.
 Cave, Cavern *jug-pa*.
 Cavity *kun*; *šdugs*.
 Cease *gag-pa*; *čad-pa*; *zi-ba*.
 Ceiling *tog*; *ya-tog*.
 Celebrated *gzi-brjid-čan*.
 Cell *grwa*; **ča-šag* 75.
 Cellar *ša-kāñ*.
 Cemetery *dur-krod*.
 Censer *pog-pór*, *spas-pór*.
 Censor (of a monastery) *dge-bškos* 85.
 Censure s. *klañ-ka*.
 Centiped *la-ré* W.; *si-ri-bu* W.
 Centre *lte-ba*; *mtül*; *dbus*.
 Cerebellum *klad-čus*.
 Ceremony *čə-ga*; *sku-rim*.

Certain *nes-pa*; *gor-ma-čag*; *no-rtóg*; a —
one *ytóg-čig*.
Certainly *yon-mi-za-bur*.
Certainty *nes-pa*; *tag-čód*.
Ceylon *lan-ka*.
Chaff *spun-pa*, *šun-pa*; *šur-ma*.
Chain s. *čag-čag*; *nyag-čag*.
Chair *kri*; *rgya-kri Č*.
Chairman *kri-pa*.
Chalk *ču-ló dkar-po*.
Chamber *nañ*; *kan-mig*.
Champion *gyad*.
Chance s. *rgyu* 110.
Change s. *gyur-ba*; *res*.
Change vb. a *gyur-ba*; *nye-ba*; *spo-ba*;
razu-ba; to — place *po-ba*; vb. n. *gyur-
ba*, *po-ba*.
Chant vb. *dgyer-ba*.
Chap vb. *gas-pa*.
Chapter *leu*.
Character (disposition) *rgyud*; *nañ*; *no-
bo-nyid*; *čul*; *rig-rgyud*; **gyi** C. 562.
Characteristic s. *rgyu-mtsán* 111.
Charge vb. *sko-ba*; *rgol-ba*; *mñag-pa*; to
— with (to commission) *gel-ba*.
Charge s. (commission) *kag*.
Charity *myin-nye*.
Charming *dga-ba*; *yid-du on-ba*.
Chase vb. *čor-ba*.
Chase s. *Kyi-ra*.
Chasm s. *rgya-šer*.
Chastisement *čad-pa*; *čul*.
Chastity *krel-yod*; *čaas-par spyod-pa*.
Chat vb. *ur yton-ba*; *lab yton-ba*.
Chattering s. *čo-lo*.
Cheap *Kye-mo W*; *rin čuñ-ba*.
Cheat vb. *blo brid-pa*; *ču-ba*; *gyo-zól byed-
pa*; *mgo skor-ba*.
Cheek *gram-pa*; — bone *gram-ris*;
tooth *gram-so*.
Cheer vb. *glod-pa*; *špo-ba skyed-pa*; *dga-
bar byed-pa*.
Cheerful *křul-po*; *dga-mo*; *sems-bde*, *blo-
bde*.
Cheese *čud*; *o-čud*.
Chess-board *mig-máni*; to play at chess
mig-mañ rtse-ba.
Chest (box) *gau*; *agam*; *agrom*; (thorax)
brañ, resp. *sku-brañ*.
Chew *lčad-pa*.
Chicken *bya-črug*.
Chief adj. *dpon*; *ytso*; — justice *Křims-
dpon*.
Chiet s. *go-pa*; *dpon-po*; *ytan-bo*; *Kyu-
mčog*.
Chiefly *čao-bor*, *ytso-čer*.
Child *pru-gu*; *byis-pa*; *bu*; v. *Kyeu*.
Children *bu-črug*; — of the same parents
(brothers, sisters) *spun*.
Chill s. *Kyi-ban*.

Chin *ko-kó*; *ma-lé*.
China *rgya-nag*; *rgya-yul*; modern name:
ma-ha-či-na, *ma-ha-čín*; — clay *čam-pa*;
— ware *kar-yól*; *dkar-yól*; resp. *čal-kar
Č*; *sol-kar W*.
Chinese s. *rgya-nag-pa*, *rgya-bo*; fem.
rgya-nag-ma, *rgya-mo*; *rgya-mi*; plur.
rgya-rnama.
Chinese adj. *rgyai*, *rgya-nag-gi*, — lan-
guage *rgya-škad*; — paper *rgya-šog*.
Chink *ago-bár*.
Chip *čal-pa*; *šin-čal*.
Chirping s. *ča-čó*.
Chisel vb. *bru-ba*.
Chit-chat s. *ur*.
Choice adj. *mčog-tu bkrab*; *Kyad-par jags-
pa*; *Kyad-par-čan*.
Choke *dbags sub-pa*; **skye tsir tañ-čé** W;
ške bdam-ste yod-pa; to be choked *rnai-
ba*; *ške bdam-ste ču-ba*; *čsub-pa*.
Cholera *Km-lóg W*; *nya-lóg Šik*.
Choose vb. a. *bkrab-pa*; *byed-pa*; *dzin-
pa*; vb. n. (to like) *dgyes-pa*.
Chop vb. *čtab-pa*; to — off *yčod-pa*.
Chopping-block *šin-stan*.
Chopsticks *čur-ma*.
Chord *rgyud* 111.
Christ *skyabs-mgón* 26; *ma-ši-ka* 410.
Chronic adj. *yun riñ-bai*; — disease *yčoi-
nád*.
Chronicle *lo-rgyis*.
Churn vb. *čkrog-pa*; *čo čkrog-pa*.
Churn s. v. *gur-gúr* 70.
Chutney (Indian condiment) *ču-u* 449.
Chyle *čwañs-ma* 249.
Cimeter *gri-gig*.
Cinamon *šin-ča*.
Cipher s. *mka*; *čig-le*.
Circle s. *škor*, *kor*, *kor-lo*; *dkyil-kor*;
šgor-mo, *šgor-čig*.
Circular adj. *Kyir-kyr*; *gor-mo*.
Circumference *dkyil-kor*; *kor*; *ko-ra*;
Kyon; *mu-Kyid*.
Circumstance *rkyen*; *škabs*.
Citadel *mkar*; *rdzon*.
Citizen *Kyim-bdag*; *yul-pa*; *yom-bdag*.
Citron *gam-bu-ra W*; *špud-pad Č*.
City *gron-Kyér*.
Civilize *čul-ba*.
Claim s. *tob-čst*, *tob-šrol*.
Clairvoyance *mñon-šes* 188.
Clammy *rtai-čan*.
Clamour s. *ku*, *ku-sgra*, *ku-čo*; *škad-lóg*;
ča-čó.
Clandestinely *šbas-te W*; v. also *lkog-tu*,
šan-ba.
Clap vb., to — the hands *čag-čag byed-pa*.
Clap s. (crash) *aguñ W*; *lám W*; *lár-sgra*.
Clasp vb. a. *Křud-pa*; *Křil-ba*.
Clasp s. *čab-ma*; — knife *čab-gri*.

- Class s. *gral*; *ṣa-tadn*; *bye-brdg*; *dbye-ba*; *ṣaan*, *ṣa-tadn*.
 Classify *ṣnam-par bṣag-pa*; *byed-pa*.
 Claw *kron*; *sder(-mo)*; *spar-ba*.
 Clay *jim-pa*; *rdza*; *ṣal-ba*; - floor *skyan-nul*.
 Clean adj. *dag-pa*, *ṣṣan-ba*; *lag-mo W*; - food *dkar-zṣ*.
 Clean, Cleanse vb. a. *ṣyi-bdar byed-pa*; *ṣan-ba*; *ṣel-ba*; to be cleansed *byon-ba*.
 Clear adj. *mion-pa*; *tur-re*; *wa-lṣ*; *wa-le-ba*; *lag-mo W*; *sins-po W*; *ṣhan-nie*.
 Clear vb. a. *dag-pa*; *ṣel-ba*.
 Cleave *ges-pa*; *ṣeg-pa*; to be cleft *gas-pa*.
 Cleft s. *rgya-ṣer*; *ral*; *ṣrubs*.
 Clerk *yig-mkan*.
 Clever *ṣṣan-po*; *agrin-po*; *ṣab-ṣan*; *ṣpyan-po*; a - writer *ṣṣom-par mkaṣ-pa*.
 Clew s. *gru-gu*.
 Climb *dzeg-pa*; *rgal-ba*.
 Cling *ṣags-pa*; *ṣu-bṣag-pa*.
 Clip *grum-pa*.
 Cloak s. *ber*.
 Clock *ṣu-tṣod*; *ṣu-tṣod*, *Kor-lo*.
 Close vb. a. *gegs-pa*; v. also *dzum-pa*.
 Close adj. *gya-ma-gyu* 73; - fisted *kron-po*; *lag-dam-po*; adv. *jam-pa* 174; - over *glad-la*.
 Clot s. *gon-po*; - of blood *krag-gón*.
 Cloth *sag-lad*; *ṣrug*; *ṣer-ma*; *dar*; a piece of - *yug*, *bubs*.
 Clothes *gos*, *gos-lag*; *bgo-ba*; to change - *gos bṣe-ba*; to put on - *gos gon-pa*; to take off - *gos bud-pa*; suit of - *go-lus-ṣa-taan W*.
 Clothes-brush *byab-zéd*.
 Clothes-stand *ṣṣan*, *rdan*.
 Clothing s. *bgo-ba*; *ṣa-byad*, *ṣa-lugs*.
 Cloud s. *ṣprin*; - of dust *bud*.
 Clouded, to be - *kṣig-pa*.
 Cloudy, it has become - *Kor-son*.
 Clove *li-ti C*; *bzan-drug W*; *zer-bu W*.
 Club (mace) *ga-da*.
 Clumsy *ṣom-pa*; *zhum-pa*.
 Cluster s. *ṣag-mo*.
 Clyster s. *ṣos*; *ṣaur-smṣig*; - pipe *ṣeu*.
 Coachman *ṣin-ṣta-pa*.
 Coagulate *kyags-pa*.
 Coal *sol-ba*.
 Coarse *ṣṣin-ba*; *ragṣ-pa*; - grained *ṣṣub-po*.
 Coast *kṣis*.
 Coat s. *gos*; *dag-po U*; *ṣu-pa Ts*; - lap *kud*; - of mail *kṣab*.
 Coat vb. a. *ṣum-pa*.
 Cock s. *ṣya-po*, *ṣya-po*; *kyim-bya*; of a gun *ṣo-ṣin*; *me-skám*.
 Cock vb. a. *rdze-ba*.
 Coetaneous *na-mnyidm*, *na-drd*.
 Coffee *ka-ba* 87, III.
- Coffer *ṣgrom*.
 Coffin *dur-agdm*, *ro-agdm*.
 Cohabit *brel-ba*; *kṣig-pa ṣpyod-pa*.
 Cohabitation *ṣbyor-ba*.
 Cohere *brel-ba*.
 Coil vb. (of snakes) *kṣri-ba*.
 Coin s. *don-tse*.
 Coition, Coitus *kṣig-pa*; *ṣags-ṣpyod*; *nyal-po*.
 Colander *ṣag-ma*.
 Cold adj. *gran-ba*; - air *na-ra*; *nad*; - wind *nar-ba*; *ṣhags-pa*; to feel - *kyags-pa*; v. *kyi-bun*; to get, to grow - *gran-ba*, *gran-pa*.
 Cold s. *kyags-pa*; *gran-ba*; *nad*; *nar-ba*; to have a - *bro-ṣal-ba*; a - in the head *ṣam-pa*; *bro-ṣal*; *ya-ma*.
 Colic *glan*, *glan-tṣbs*; *rgyu-ṣzer*; *ṣa-kṣu*.
 Collar s. *gon-ba*, *gos-kyi gon-ba*; to seize by the - *gon-ba-nas dzin-pa*.
 Collect vb. a. *agrug-pa*, *ṣlon-pa*; *ṣṣud-pa*; *ṣog-pa*.
 Colonel *ru-dpon*.
 Colour s. *ka*; *ka-dog*; *mdog*; *ṣson*; beautiful - *bkrag*; prime - *ma-ṣzi*; to lose - *dkyug-pa*.
 Colt *tur-bu*; - of an ass *ku-rug*, *gu-rug*.
 Comb s. *so-mán*.
 Comb vb. a. *ṣad-pa*, *ṣad-pa*, *ṣad-pa*.
 Combat s. *ṣab-mo*; *kṣrug-pa*.
 Combat vb. *ṣab-mo gyed-pa*, *ṣab-pa*; *kṣab-pa*; *rgol-ba*.
 Come *on-ba*, resp. *byor-ba*, *byon-pa*; *ṣieb-pa*; eleg. *mṣi-ba*; come! *ṣog*; to - again *ldog-pa*, *log-pa*; to - back *ṣyir-gro-ba*; to - forth *ṣags-pa*; to - out *byun-ba*, *ṣon-pa*; to - to *kyol-ba*; *ṣnas-su gyur-ba*; to - together *dzom-pa*; to - up (of seeds) *kṣun-ba*, *rdol-ba*.
 Comfort vb. a. *glod-pa*; *mya-nan ṣan-ba*; *ṣpro-ba skyed-pa*.
 Comforter *skyo-grṣa*.
 Command vb. a. *bka ṣnan-ba*, *ṣnan-ba*; (an army) *kṣid-pa*.
 Command s. *ṣal-yadams*.
 Commander *dmag-go*; *dmag-dpon*.
 Commandment *bka*, *bka-kṣims*, *bka-bagos*; *kṣims*.
 Commence *ṣṣom-pa*; *dzugs-pa*.
 Commend *ṣnag-pa*; *ṣol-ba*.
 Comment vb. a. *grel-ba*, *grol-ba*.
 Commerce *ṣson*.
 Commissary *sku-tṣab*.
 Commission vb. a. *ako-ba*; *gel-ba*; *mniag-pa*.
 Commit *skur-ba*; *ṣol-ba*; (sin etc.) *byed-pa*.
 Common *dkyus-ma*; *ṣun*; *ṣal-pa*; *ṣral*; the - people *ṣal* 841.
 Communication *bka-rgya*; *brel*, *brel-ba*.

Communion *br̥el-ba*; *grogs-lugs*; holy — *ṣol-ras* 592.
 Compact adj *m̥kran*; *ḡag-tan*.
 Companion *grogs*; *rogs*; *skyo-grōgs*; *zla-bo*; *ya-do W*.
 Company *kyu*; in — *ṣun-mon-du*; *grogs-te*.
 Comparative degree v. *je* 172; *las* II, *pas*, *sañ*.
 Compare *ṣdur-ba*; *agruñ-pa*; *agre-ba*.
 Comparison *dpe* 827.
 Compass (circumference) *mu-kyid*; points of the — *m̥sams* 456.
 Compasses, pair of, *skor-tig*.
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 Competitor *gran-zla*.
 Compile *agrig-pa*.
 Complaint *zug*, *yzug* 488, *nad*.
 Complete adj. *grub-pa*; *rgyas-pa*; *lam-pa*; *ṣun-tsogs*; *rdzogs-pa*; *ṣaṇ-ba*; to be — *ṣaṇ-ba*.
 Complete vb. a. *agrub-pa*; *ṣog-gel-ba*; to be completed *kor-ba*; *ṣaar-ba*.
 Completely *ṣtan-du*; *ye-nas*.
 Complex of fields *kluṇa*.
 Complicate adj. *krag-kriḡ*.
 Compliment s. *ṣyag*; compliments v. *stod-pa* 223.
 Compose *god-pa*; *rt̥som-pa*; to — verses *ṣdeb-pa*; *ṣbyor-ba*.
 Comprehend *go-ba*; *ḡzin-pa*; *yid-lu byed-pa*.
 Comprehension *go-ba*.
 Comprehensive *kyab-ḡe-ba*.
 Comprise *kyab-pa*; *ṣdud-pa*.
 Compulsion gal 68; *nan* 802.
 Computation *rt̥sis*.
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 Conceal *ṣbed-pa*; *ṣṣaṇ-ba*; *sgoṇ-ba*; *ḡab-pa*.
 Concealment *ṣag*.
 Conceited *m̥ḡor-po*.
 Conception *dm̥igs-pa*.
 Concerning (as regards) *rt̥en-nas*; *ḡbaṇ-du byas-na* 887.
 Concession *ṣṣaṇ-ba*.
 Concord *m̥ṣun-pa*.
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 Condensing *ḡe-t̥ab̥-meḡ-pa*; to be — *m̥ṣun-pa byed-pa*.
 Condiment *skyu-r̥im*; *ṣdor*.
 Condition (state) *ṣnas-skab̥s*; *ṣnas-ṣṣūl* 811; *yin-lugs* 548.
 Conduct vb. a. *skyel-ba*; *ḡkrid-pa*; *ḡren-pa*.
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Cone *ṣa-t̥a*.
 Confess *ḡeg-pa*; *m̥l̥ol-ba*; *ṣḡog-pa*; *ṣo-ṣbyoṇ-ba* 590.
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 Confound *dkrug-pa*; *ḡzol-ba*.
 Confused, to be — *rt̥ab-pa*.
 Confusion *ḡral-ḡrūl*.
 Congeal *kyags-pa*.
 Conglomerate s. *gad-pa*.
 Congratulate *ḡkra-ṣis m̥ṣa ṣol-ba*.
 Conjecture *ḡegani*; *dus*.
 Conjure (implore) *nan-gyis ḡu-ba*.
 Conjure up *gugs-pa*.
 Conjuror *ḡa-po*.
 Connect *ṣbyor-ba*; *ṣbrel-ba*; *zuṇ ṣdebs-pa*.
 Connected with *ḡṣas-pa*; to be — *ḡbrel-ba*.
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 Conscientious *krel-tan*.
 Consciousness *ḡes-pa*; *ḡran-pa*; — of guilt *ṣṣoṇ-ba*.
 Consecrate *skur-ba*; *rab(-tu) ṣnas(-par) byed-pa* 524.
 Consequence *m̥jug*; *ḡbras-bu*; in — of *ḡbaṇ-gis*.
 Consider vb. a. *gran-ba*; *ḡzin-pa*; *ḡṣam-m̥ṣo byed-pa*; vb. n. *sgom-pa*; *m̥no-ba*.
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 Consist *dus-pa*, *ḡṣdus-pa*.
 Consistence *ska-slād*.
 Consistency *ṣrab-ṣṣug*.
 Console *ṣems ṣo-ba*; *m̥ya-nan-baṇ-ba*.
 Consort s. *ḡuṇ-ma*; royal — *ḡṣam-mo*; *ḡṣṣun-mo*.
 Conspicuous *m̥ṣon-pa*; *ṣal-po*.
 Constable *dge-yydg* 86.
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 Constipation *ḡṣaṇ-dḡḡ*.
 Constitute *gel-ba*; *sko-ba*; *ḡug-pa* II, 2.
 Constraint *gal*.
 Construct *ḡḡo-ba*; v. *ḡa-ba*; *ḡos-pa*; *ṣṣoṇ-ba*; *ḡoa-pa*; *rt̥ing-pa*.
 Construction (grammatical) *ṣṣig agrig-pa*.
 Consult *ḡka-ḡgro-ba*.
 Consultation *ḡros-ḡl̥ṇ*; *ḡṣun-ma*.
 Consume *ḡud ṣzon-pa*; *zin ḡug-pa*; to be

consumed *ču-ba*; *čad-pa*; *čsar-ba*; *čzad-pa*; *zin-pa*.
 Consumption *γčon*.
 Contain v. *čon-ba*; to be contained *gro-ba*; v. *duḡ-pa* no. 2.
 Contamination *grib*.
 Contemplate *sgom-pa*.
 Contemplation *sgom*; *tiñ-nie-dzin*.
 Contempt *rian-čen*; *brnyas-pa*; *snad-pa*.
 Contend (fight) *krug-pa*; *rtsod-pa*; (to strive) *gran-pa*.
 Content adj. *čog ies-pa*; *tsim-pa*; to be — *ngu-bu*; to heart's — *yid bžin-du*.
 Contention *gran-sens*; *dzin-mi*.
 Contentment *snyn-tsim*.
 Contest s. *čob-čd*.
 Continent *gliñ*.
 Continually *rgyun-du*; *čur, ča-ré*; *γtan-du*.
 Continuation *γiro*.
 Continue *γiro-ba*.
 Contract vb. a. *skum-pa*; vb. n. *kor-ba*.
 Contract s. *gan-γγyá*; *čad-yig*; *dzin, yig-dzin*.
 Contradiction, to be in *gal-ba*.
 Contrary s. *bžlog, go-bžlóg*; *go-ldóg, go-lóg*.
 Contrivance *grabs*.
 Convent s. *čos-sde*; *sde*; *dgon-pu*.
 Convention *ka-čad*.
 Conversation *glen-brjód*.
 Converse vb. *glen-ba*; *glen-mo byed-pa*; *gros-byéd bgro-ba*.
 Convert vb. *čos-su* *γug-pa*.
 Convey *skya-ba*; *skyed-pa*; *skyel-ba*; *kur-ba*.
 Convoy s. *skyel-ma*.
 Cook vb. *čod-pa*.
 Cook s. *gyos-mkan*; head *γsol-dpon, ma-čen*.
 Cool *gran-ba*; *bsil-ba*.
 Cooly (carrier) *kur-pa*; (workman) *gla-pa*.
 Coot *skyeḡs*.
 Copious *γγyas-pa*.
 Copper *zans*.
 Copulation *krig-pa*; *čags-spyod*.
 Copy vb. *ču-ba*.
 Copy s. (transcript) *bkod-pa*; *bu-dpe*; (pat-tern) *ma, ma-dpe*.
 Coral *byi-ru*.
 Cord s. *γγyud*; *sgroḡs*; *tu-gu*; *γireñ-ba*.
 Cordial s. *bčud*.
 Core *kog-šin*.
 Coriander seed *u-su*.
 Cork *ka-γčod, ka-diy*.
 Corn (grain) *bru*; boiled — *čan*; slightly roasted *γos*; stack of — *rays, pub-rays*; *hi-ri*; corn on a toe *rkan-mčzub-ulcer-pa*.
 Corner *kug*; *gru*; *grwa*; *zur*.
 Corporal *bču-dpon*.
 Corpse ro, resp. *γpur*.

Correct adj. *skyon-méd*; *nor-méd*; to be — *γrig-pa*.
 Correct vb. *sgyur-ba*; *ču-dag byed-pa*.
 Correction *ču-dag, čus-dag*.
 Correspond (to be adequate) *γrig-pa*.
 Correspondent (in business) *čon-γγroḡs*.
 Corrupt vb. a. *slad-pa*.
 Corruptness *kun-dkris*.
 Costly *gūs-po, rin-čan*.
 Cottage *kan-bu*; *ku-tu*.
 Cotton *ras-bal, srin-bal, šin-bal*; — cloth (*ka-ši-kat*) *ras*.
 Couch s. *kri*; *nyal-kri*; *mal*.
 Cough s. *glo*; *kogs*; *bro-čad*; vb. *kogs-pa*.
 Council *gros, gros-glen*; *dun-ma*.
 Counsel s. *gros*; *bka-γdams*; *dun-ma*.
 Counselor *bka-γtogs*.
 Count vb. *bgran-ba*; *dren-pa*; *rtsi-ba*; *γdor-ba*; *si kor-čs W*.
 Countenance *γdon*; *bžin*; *no*; *skye-ago*; *sgo-lo*.
 Counteract *gal-ba*.
 Counterfeit adj. *rdzus-ma*.
 Counterparty *γia-rol*.
 Counting s. *rtsis*.
 Country *γul, γul-kór, γul-gré*; *sa-ču*; *γγyal-kág*; love of — *γul-sréd*; *γul-la-dod-pa*.
 Couple s. *zun*; married — *bza-mi*.
 Courage *snyn-stobs, snyn-rás*; *spobs-pa*.
 Courageous *ham-pa-čan*; *dpa-ba, dpa-čan*.
 Courier *rtazam-pa*.
 Course s. *čir*.
 Court s. (residence of a prince) *kab*; — of justice *bka-γtogs*; *Krims-kani*.
 Courtyard *kyams*; *tsoms, tsoms-akór*.
 Cove *kug*.
 Covenant s. *ka-čad*.
 Cover vb. *kab-pa*; *gebs-pa*; *klub-pa*; *sum-pa*.
 Cover, Covering s. *ka-kabs, ka-gab, ka-γčod, ka-leb*; *kabs, kyebs, kabs-ma*; *go-čog*; *tums*; *γγogs*; *šubs*; covering for the head *mgo-γγogs*.
 Cowry *gron-bu*.
 Crab *sdig-srin*.
 Crack vb. a. *γčog-pa*; vb. n. *gas-pa*.
 Crack s. *sguñ*.
 Craft (cunning) *dku-lto*.
 Crafty *yo-ba*.
 Cram *sgrim-pa*.
 Crane (bird) *Kruñ-kruwi*.
 Crash s. *sguñ*.
 Crave *rñab-pa*.
 Crawl *lčog-sdg*.
 Crawfish *sdig-srin*.
 Crawl *gog-pa*; *γije-ba*.
 Cream *spri-ma, mpris-ma, sris-ma*; *o-sri*; *čs-sri*.

- Create *grol-pa*.
 Creator *god-pa-po*; *mdzad-po*.
 Creature *bkod-pa*; *gro-ba*, *lus-can*.
 Credible *os-pa*.
 Creditor *bun-bdag*.
 Creed *čos-rgyud*, *čos-tugs*.
 Creek *kug*, *kugs*.
 Creep *pye-ba*, *gog-pa*.
 Crescent s. *zla-tses lta-bui ri-mo* or *dbyib*.
 Crest (of fowl) *čod-pân*.
 Crevice *yen*, *sen*.
 Cricket (insect) *čog-čog-pa W*.
 Crime *nyes-pa*; *noñs-pa*.
 Cripple *ža-bo*.
 Crippled *Koñs-Kan W*; *Koñ-ril C*; *grum-pa*.
 Criticise *biga-pa*.
 Crocodile *kum-bi-ra*.
 Crooked *kug*; *kum-pa*, *koñ*; *kyog-po*; *koñs*; *kyog-po*; *dgur*; to be — *dgye-ba*.
 Crop vb. *ytog-pa*.
 Crop s. *lo-tóg*.
 Cross s. *brkyañ-ñin*; *sku-ru-ka*.
 Cross vb. *ycod-pa*; *rgal-ba*.
 Crouch *čum-pa*.
 Croup, he has the — *Koi lkog-ma skrañs soñ* (his throat is swollen).
 Crow s. *ka-ta*; *po-róg*.
 Crow-bar *gal-ta*; *lčags-bér*.
 Crowd s. *krod-pa*; *krom*; *yseb*.
 Crowd vb. a. *bčar-ba C*, *bčer-ba W*.
 Crown s. *čod-pân*; — of the head *spyi-bo*; *ytug*.
 Crown vb. a. *čod-pan-gyis brygyun-pa*; v. also *tog-gel-ba*.
 Crucible *koñ-po W*; *žu-skyógs C*.
 Cruel *nyan-pa*; *drag-čul-can*.
 Crumb *čag-düm*; *brul*; *bir-bir W*.
 Crumble vb. a. *grug-pa*; vb. n. *gog-pa*.
 Crupper *sgal-pa*; *rmed*.
 Crush *glem-pa*; *rdei-ba*.
 Cry vb. n. *grags-pa*, *grags-pa*.
 Cry s. *ña-ro*; *skad*, *skad-nan*; *ča-có*; — for help *o-dód*.
 Crystal *man-žel*, *žel*.
 Cubit *Kru 51*.
 Cuckoo *Ku-byig*; *kug-se W*.
 Cucumber *ka-ku-rāñ Kun*.
 Cultivate *bad-pa*; cultivated land *kluis*.
 Cunning s. *dku-lto*.
 Cup *ko-ré*, *kor*; *koñ-po*; *tiñ*; *por-pa*; — bearer *ysel-dpon*.
 Cupboard *ča*.
 Cupping-glass *me-büm*, *me-pün*.
 Curd *zo*, resp. *ysel-zó*.
 Cure vb. *ycod-pa*; *bčos-pa*; *čao-ba*; *yao-ba*.
 Curious (inquisitive) *snob-zog-can*.
 Curl s. (of hair) *ral-pa*.
 Curled *ta-ru W*.
 Currant *nyan-ku Sp*; *rub-šo W*; (raisins) *ba-šo Ld*, *ba-šo-ka C*.
 Current s. *rgyun*; *ču-rgyün*.
 Current adj., to be — (of coins) *grul-ba*, *rgyug-pa*.
 Curse s. *nian*; *dmod-pa*.
 Curse vb. a. *nian*, *dets-pa*; *dmod-pa*, *bor-ba*.
 Curtain *yol-ba*.
 Curve s. *gye-gu*.
 Curve vb. a. *kug-kug byed-pa*; *gum-pa*; curved *kyog-po*; *kyag-kyóg W*; to be curving *dgye-ba*.
 Cushion *ñas*; *stan*; *bol*, *nye-ból*; *sob-ñan*.
 Custom (use) *krims*; *čos*; *srol*; (toll) *šogám*.
 Cut vb. a. *ycod-pa*; *jog-pa*; *dra-ba*; (to mow) *raa-ba*; to — into pieces *sgal-ba*; *tub-pa*; v. *čud-pa*; to — off *grum-pa*; *brej-pa*, *drag-pa*; v. *čod-pa*; v. *čad-pa*; to — open *ges-pa*; to — out v. *yčar-ba 143*; to — up *ytubs-pa*; *dmyal-ba*.
 Cut s. *Kram-ka*; (blow) *lčag*; a short — **gyog-lám**.
 Cylinder *kor-lo 58*; praying — *čos-kyi kor-lo*.
 Cylindrical *ril-ba*; to be — *gril-ba*.
 Cymbal *šbug-zäl*; *šbum-zól W*; *sil-snyán*.
 Cypress *spa-mu Sik*.

D

- Daily adv. *nyin-re-bžin(-du)*; *žag-dan žag*.
 Dalai Lama *ta-lai bla-ma*.
 Dam s. *ču-rags*; *ču-lon*.
 Dam up vb. *skyi-bu*.
 Damage s. *skyon*; *gud*, *gun*; god: *nyes-pa*; *ynod-pa*; vb. a. *ynod-pa*.
 Damp adj. *rlun-can*.
 Dance vb. *čani-pa*; *bro-brdun-ba* or *Krab-pa*; s. *gar*; *bro*.
 Dancer *gar-mkun*.
 Dandelion *Kur-ma*, *Kur-tsod*.
 Dandy *pyor-dgu*.
 Danger *nyen*.
 Dangerous *ma-ruñ-ba*, *ma-ruñs-pa*; *ydug-pa-can*; *btsoj-pa W*.
 Daring adj. *rtul-pod-pa*; *spobs-pa-can*; *dpa-can*, *dpa-bo*.
 Dark adj. *sgrib-pa*; *mun-pa*; *smag*; to grow — *tibs-pa*; *grib-pa*.
 Darken vb. a. *sgrib-pa*; vb. n. *grib-pa*.

- Darkness *mun-pa; emug-rum*.
 Darling, my — (*nai yid-on*; cf. also *schug-pa*).
 Darn *tur-ba; smol-ba*.
 Dart s. *mda*; vb. n. *Kyug-pa* 60.
 Date s. (time) *zag-grāis*; (fruit) *ka-zir*.
 Daub vb. *skud-pa*.
 Daughter *bu-mo, bo-mo; sras-mo*; — in law *mna-ma*.
 Dawn s. *skya-bā, skya-rēis; to-rāis*; vb. it dawns *skya-rēis dar*.
 Day *nyi-ma; nyin-mo; žag*; — and night *nyin-mān*; — by — *žag dan žag*; all the — long *nyin-tse-ré*; every — *žag-dan W.*; from — to — *žag-nas žag-tu*; one —, some — *deu-re*; the other — *de-žag* 471 *W.*; this — five days *dgus*.
 Day-break *nam-lāis*; at — *nam-lāis-te* or *nas*.
 Dazzle vb. n. *tom-par gyur-ba*.
 Dazzling *krol-po; kām-me-ba*.
 Dead adj. v. *ti-ba*; a — man *yin-po*; ro.
 Deaf *on-pa*.
 Deal with vb. *spyod-pa*.
 Deal s., a good — *ga-čén*.
 Dear *yčig; yčes-pa; dkon-pa; gus-po; rin-tai-čan, rin-čan*; to hold — *yčé-ba*.
 Dearth *zas-dkon C*.
 Death *či-ba*; forebodings of — *či-ltas*; hour of — *da-ga*; to seek — *lāb-pa*.
 Debate s. *riāod-pa*; vb. *bgro glen byed-pa*.
 Debt *bu-lon*; the — is cleared *bu-lon kor*.
 Debtor *bu-lon-pa*.
 Decapitate *ské-yod-pa*.
 Decay s. *žig-pa*.
 Decay vb. *nyil-ba; tor-ba; nub-pa*.
 Decayed *koga-pa*.
 Deceased *yāin-po*.
 Deceit *mgo-skōr; no-lkog; rdzud; zog, zol-zōg*.
 Deceitful *lāe-ynyis-pa*.
 Deceive *mgo skor-ba; riāod-pa; blo brid-pa, brid-pa; slu-ba*.
 Deceived *krol-pa*.
 Decency *krel-yod*.
 Decent *gab-pa*.
 Deception *gyu-zōg*.
 Decide *yčod-pa; žag-yčod-pa*.
 Decided *zad*; v. *dzad-pa*; to be *čad-pa*.
 Declare *bāad-pa*.
 Declination (of the sun) v. north — *byan-bgrod*, south —
 Decline (decay) vb. n. *rgud-pa*.
 Declivity *gud*; *ri yzar-po, braq yzar-po*.
 Decoction *tai-gi sman*.
 Decorate *sgvin-pa; brgyan-pa; spro-ba*.
 Decoration *rgyan*.
 Decrease vb. *gyur-ba; grib-pa; bri-ba*.
 Decree s. *ba-žog, ba-krimis; kra-ma*.
 Decrepit *koga-pa*.
 Dedicate *sno-ba*.
 Deed *las; bya-ba*.
 Deep adj. *yšin-rin-ba; zab-pa*; — (of sounds) *rom-po W*.
 Deer *ka-ža Sit*.
 Deface *dma bebs-pa*.
 Defeat vb. *pam-par byed-pa*.
 Defect s. *skyon*.
 Defective *skyon*.
 Defence *skiyabs*.
 Defend *skyon-ba; skiyob-pa*.
 Defender (of religion) *čos-skyōn*.
 Defer v. *gyan-ba*.
 Deficient *sgob-sgōb*.
 Defile s. *ron*.
 Defile vb. *bagō-ba; bag-pa*.
 Defilement *grib*.
 Deform vb. *mi schug-par byed-pa*.
 Degenerate adj. *brgyud-mēd; rigs-nyāms*.
 Degree (rank) *tem-pa, tem-rim*; sa no. 2; *go, go-pa*; a high — v. *rlabs*; by degrees *kad-kyis; mtar-gyis; rim-gyis, rim-pa bzin du*.
 Dejected *žum-pa; mi dga-ba, v. dga-ba III; dman-pa*.
 Delay s. *bāol-ba*.
 Delay vb., to be delayed *gyan-ba*.
 Delegate vb. s. *māag-pa*.
 Delegate s. *tsab-po, resp. sku-tsab*.
 Deliberate vb. *bka-bgro-ba, bgro-ba*.
 Deliberation *grabs, dun-ma, dun-gros*.
 Delight s. *dga-ba; dga-sprō, dga-tsōr, dga-rāis, dga-ngū*; to take — in *dga-ba, resp. dgyes-pa or mnyes-pa; spro-ba*.
 Delighted *dga-mo, dga-ba, dga-rāis*; to be *dga-ba*.
 Delightful *dga-mo, dga-tsōr čs-ba*.
 Delineation *bkod-pa; ris, ri-mo*.
 Deliver (rescue) *sgrol-ba*; (transfer) *sprod-pa; yčod-pa; skur-ba*.
 Deliverance (liberation) *grol-ba*.
 Deliverer *skiyabs-mgōn; srog-skiyōb W*.
 Dell *grog-po*.
 Delude *mgo skor-ba*.
 Deluge s. *ču-rūd*.
 Delusion *snai-krił*.
 Delusive *kun-rdzōb; krol-snai-čan*.
 Demand vb. *dod-pa*.
 Demeanour *spyod-lam*.
 Demon *bgegs; gon-po*.
 Den *tsai*.
 Denomination *čos-lugs*.
 Dense *stugs-po; žug-po*.
 Density *ska-slād*.
 Depart *čas-pa; bāud-pa*; (deviate) *gyur-ba*.
 Depend upon *rien-pa; blo skyel-ba W., kal-ba C*.
 Deportment *spyod-pa*.
 Depository *mdsod*.

Depression (incision) *lton-ga*.
 Deprive *phog-pa*; *phral-ba*; to be deprived *bral-ba*.
 Depth *zab-kyad*; *ytiin*; *zab-pa*; *zabs*.
 Deranged *krul-ba* no. 8.
 Derangement *skyon*.
 Descend *bab-pa*.
 Descendants *brgyud*.
 Describe *ston-pa*; *bri-ba*.
 Description *bśad-pa*; *bstan-pa*; *ynas-tsul*, *ynas-tugs*; *nam-tar*; *byed-tsul*, *yod-tsul*.
 Desert s. *dgon-pa*; *brog(ston)*.
 Deserted *ston-pa*.
 Deserve v. *os-pa*.
 Design vb. a. (delineate) *bri-ba*; *god-pa*; (intend for) *śno-ba*.
 Design s. *ri-mo*.
 Desirable *mko-ba*.
 Desire s. *toḥ-blō*; *dod-pa*.
 Desire vb. *dod-pa*; *smon-pa*; *zen-pa*; *sred-pa*; *riam-pa*; *riab-pa*; *rkam-pa*.
 Desolate adj. *no bab-pa*; *zum-pa*.
 Despair s. *yi(d)* *ḡod-pa*; *yi(d)* *mug-pa*.
 Despair vb. *ko-tag* *ḡod-pa*; *yi(d)* *mug-pa*.
 Despise *brnyas-pa*; *riān-čen* *byed-pa*; *kyad-du* *ḡod-pa*; *gyiin-ba*; *śmad-pa*.
 Despond *spa-sgon-ba*.
 Despondency *zum-pa*; *yi(d)* *mug*.
 Destiny *ska-ba*; *ska-ba*; *bsod-bde*; *dban-tān*.
 Destitute *kun-gyis* *btañ-ba*; *ngon-méd*; *rien-méd*.
 Destroy *gem-pa*; *riam-pa*; *jig-pa*; *joms-pa*; *tsar-ḡod-pa* 468; *ma-run-bar* *byed-pa*; *med-par* *byeil-pa*.
 Destruction *zig-ral*, v. *ral-ba*.
 Detail s., in — *rgyas-par* 109.
 Detain *skyl-ba*; *bsol-ba*.
 Detect *rnyed-pa*; *toḥ-pa*.
 Determine vb. a. (induce) *skul-ba*; vb. n. (resolve) *tag* *ḡod-pa*.
 Detest *spon-ba*.
 Develop vb. n. *ryas-pa* 109.
 Deviate *kyar-ba*; *gol-ba*.
 Devil *bdud*; *bgags*.
 Devise *dmigs-pa-nas* (or *sems-kyis*) *ḡzo-ba*; *dgon-pa*.
 Devote vb. *śno-ba*.
 Devotion *gus-pa*, *dañ-ba*.
 Devour *čur mid-pa*; *hab-hab* *za-ba*.
 Devout *skal-dān*; *gus-pa*; *čos-čan*; *dañ-ba*.
 Dew s. *zil-pa*.
 Dexterity *sgyu-rtsed*.
 Dexterous *skyen-pa*; *rtsal-dan*.
 Diadem *čod-pān*.
 Diagram *dkyil-kor*.
 Dialect *skad-lāgs*.
 Diamond *rdo-rye*, *dor-je-pa-lām*.
 Diaphragm *mčim-rti*.
 Diarrhoea *kru-ba*; *dal* W. 567.

Dictionary *mini-gi mdzod*.
 Die, dice s. *čō-lo*, *čol*; *do*; to play at — *do rtse-ba*; *so gyed-pa*.
 Die vb. n. *či-ba*, *ši-ba*; resp. *dgon-pa*, and *gion-ba*; eleg. *grum-pa*; v. *da-ba*; to — out *čad-pa*.
 Diet *spyod-lam*; lenten — *dkar-zas*.
 Difference *kyal*, *kyad-par*; *bys-brag*; to find a — *nyis-su* *dzin-pa*.
 Different *mi-ḡtig*; *ta-dad-pa*; so-śō: *mi-dra-bu*; not — *ḡčij-pa*.
 Difficult *lka-ba*, *lka-bo*; *kag-po*, *kab-le*.
 Diffuse vb. *gyed-pa*.
 Dig *rko-ba*; *bru-ba*.
 Digest *ju-ba*; *zu-bu*.
 Digestion *ju-ba*.
 Dignitary *tsan-po*.
 Dignity *go-grāl*, *go-pān*; *go-sā*; *gras*; *lbu-...*
 Dike *ču-rags*, *ču-lon*; *rags*.
 Dilapidated *gog-po*.
 Diligence *brtson-grus*; *enyin-ris*; to use — *rtsol-ba* *skyed-pa*.
 Diligent *brtson-pa-čan*.
 Diligently *rtsol-bar*.
 Dim adj. *dkrigs-pa*; *bkrag-čor*; *man-mün* *Ld.*; to grow — *grib-pa*.
 Diminish vb. a. *pri-ba*; vb. n. *grib-pa*.
 Dimness *rab-rib*, *hrab-hrib*.
 Din *du-dzi*.
 Dip vb. *spag-pa*.
 Diploma *bka-rgya*, *bka-dog*; — of nobility *dpal-gyi* *ḡnan-čog*.
 Direct vb. a. *ḡtod-pa*; to be — ed *ston-pa*, *lta-ba*.
 Direction *no*, *nos*; *pyogs*; *man-ndg*; *zal-ta*; *śed*.
 Directly *de-ma-tag-tu*.
 Director *go-pān* C.
 Dirt *dri-ma*; *dreg-pa*; *rkyag-pa*; *kags-dregs*.
 Dirty adj. *dri-ma-čan*; *btsoḡ-pa*; *gos-pa*; *mi-ytsan-ba*; *tsi-du* W.
 Dirty vb. a. *go-ba*.
 Disadvantage *skyon*.
 Disagreeable *mi-sdug-pa*; *yid-du-mi-on-ba*.
 Disappear *mi-śnān-bar* *gyur-ba*; *yāl-ba*; *med-par* *gyur-ba*; *jig-pa*; *bud-pa*.
 Disapprove *dor-ba*; *mi* *ḡnan-ba*.
 Disciple *grwa-pa*; *nye-ynas*; *slob-bāis*.
 Discontented *skyo-mo*; *mi dga-ba*.
 Discontinue *ḡdod-pa*.
 Discord *dbyen-pa*; *śel*.
 Discouraged *no bab-pa*.
 Discourse s. *gleñ-brjōd*, *gleñ-mo*; *lā-gu*.
 Discuss *bgro-ba*.
 Disdain s. *riān-tān*.
 Disease s. *nad*; *na-ba*; *myusi*; chronic — *ḡčon*; fatal — *či-mād*.
 Disfigured *gya-ba*.

- Disgrace s. *rkañ-drñ*, *žabs-drñ*.
 Disgrace vb. a. *dma-bəbs-pa*.
 Disguise s. *bu*; *rdzu-bu*.
 Disguise vb. a. *gebs-pa*; v. čas 156.
 Disgust s. *skyo-ñas*; *krel*; *rnām-rtog*.
 Dish *ka-to-ra*; *ader-ma*; *spays*; *skyu-rim W*.
 Disheartened *skyo-mo*.
 Dishonour vb. *smad-pa*; *dma-bəbs-pa*.
 Disk *kyir-kyir*; *dkyil-kör*; *kör-lo*; *sgor-mo*.
 Dislocated, to be — *křul-ba*.
 Dismay s. *žum-pa*.
 Dismiss *bku-grol-ba*; *gyed-pa*; *yton-ba*; *don-pa*.
 Disorder s. *křuy-pa*; *skyon*; *křal-křul*.
 Dispatch vb. *rdzon-ba*; *zlog-pa*; *yton-ba*, *miag-pa*.
 Dispel *zlog-pa*.
 Dispense vb. (deal out) *brim-pa*.
 Disperse vb. a. *gye-ba*, *gyed-pa*; *ycor-bu*; vb. n. *hyer-ba*; *yun ča-čē W*.
 Display vb. *grems-pa*; *ycal-ba*.
 Disposition s. (character) *rgyud*; *ñan*; *ñan-rgyud*; *ruñ-bzin*; *yās*.
 Disputation *rtsod-pa*.
 Dispute vb. n. *rgol-ba*; *rtsod-pa*.
 Dispute s. *ka-mču*, *rtsod-pa*, *glzin-mo*.
 Dissatisfaction *mi-dga-bui sens*.
 Dissatisfied *mi-dga-bu*; also *kön-pa*.
 Dissect *byed-pa*.
 Dissension *kön-po*; *ñan-sel*, *sel*; *dhyen-pa*.
 Dissertation *rgyud*, *mulo*.
 Dissimilarity *kyad-pur*; *mi-dra-ba*.
 Dissolute *čol-pa*; to be — *mi tsan-par spyod-pa*.
 Dissolve vb. a. *jig-pa*; to be dissolved *tim-pa*.
 Dissuade *sgyur-ba*; *zlog-pa*.
 Distance *ryyan-ma*; *nye-rin*; *lug*; *ra-tsad*, *ja-zul*.
 Distant *tag-rin(-mo)*.
 Distend *rkyyi-bu*.
 Distinct *křol-po*; *čut-po*; *wa-lé*, *wa-le-ba*.
 Distinction *kyad*; *dbye-ba*.
 Distinguish *rnām(-par) bzug(-pa)*.
 Distinguished *pags-pa*; *kyad-par-čan*.
 Distorted *ča-čus*; to be — *křul-ba*.
 Distress s. *shug-bñal*, *mya-ñan*, *dka-lus*.
 Distribute *bgod-pa*; *brim-pa*; v. *gyed-pa*.
 District *yul-käg*; *yul-ljóns*; *yul-sde*; *kul*; *sle*.
 Disturb *dkřuy-pa*; *ryen-par byed-pa*; *bar-du yčot-pa*; to be disturbed *křuy-pa*.
 Disturb *čut-m-čig*.
 Ditch *ču-ohs*; *obs*.
 Diverse *śna-tsogs*; *śna-so-sd*.
 Diversity *bys-ba*; *mi-dra-ba*.
 Divert *sgyur-ba*; *rtse-ba*; *zlog-pa*.
 Divide *bgod-pa*; *gyed-pa*; *byed-pa*; *ges-pa*; to be divided *gye-ba*.
 Dividend *bgod-byd*.
 Divine s. *čos-pa*.
 Division *dbye-ba*; *bye-brag*; *Kyad*, *Kyad-par*; *ču-tsün*; *rnām-pa*; *kag*.
 Divisor *bgod-byed*.
 Dizzy, I am — *ngo-kor*.
 Do *byed-pa*; *spyod-pa*; eleg. *bggyid-pa*; resp. *madzad-pa*; that will — **dug-pa yin C*; *des čog*.
 Doctrine *čos*; *bsan-pa*.
 Dog *Kyi*, male — *Kyi-po*, fem. *Kyi-mo*; mad — *Kyi smyon-pa*; — kennel *Kyi-kän*, *Kyi-pul*.
 Doll *miu*.
 Domain *Kams*; *kul*; *dban-ris*.
 Domicile *mčis-brän*.
 Dominion *Kams* 39; v. *rgyal-Kams* 108; *ñan*; *mia*; *čab-čog*; *dban-ris*; *śrid*.
 Door *sgo*; *čab-sgo*; large — *sgo-mo*; little — *sgu*; principal — *rgyal-sgo*; — bar *ytan-pa*; — frame *sgo-dřig*; — hinge *sgo-kor*, *go-jiti W*; — keeper *sgo-pa*, resp. *čabs-sgo-pa*, *sgo-sruñ*.
 Dose s. *tun*.
 Dossier *tsə-po*, *tsel-po*.
 Dot s. *tsəy*.
 Double adj. *nyñis-lđab*; — tongued *lčeynyñis-pa*; — barreled gun *nyi-rag W*; (v. *šrag-pa*); *tsan-ya*.
 Double vb. a. *skum-pa*.
 Doubt s. *tsə-tšom*; *tsom-pa*; *tsom-tšom*; *yul-nyñis*.
 Doubtful *ytol-méd*.
 Dough *skyo-ma*; *bag-zan*.
 Dawn adv. *šur*; *teñ-la C*; *yām-du*; to go — *nub-pa*, *bab-pa*.
 Downward *mar*, *mas*; *og-tu*, *šod-du*.
 Dowry *rdzons*.
 Doze vb. *nyid tom-pa*.
 Drag vb. *drud-pa*.
 Dragon *brug*.
 Dram s. (weight) 20 478.
 Draught s. (drawing) *bkod-pa*; *ri-mo*; (drink) *hub*.
 Draw (pull) *ten-pa*; *dřer-pa*; to — in *rinub-pa*; *skum-pa*; to — out *ten-pa*; *byin-pa*; to — up (to compose) *god-pa*.
 Dreadful *jigs-pa*.
 Dream s. *rmi-lam*, resp. *mñal-lam*; vb. *rmi-ba*.
 Dress s. *gos*, *čas*; resp. *na-bza*.
 Dress vb. a. (to clothe) *skon-pa*; (to cook) *tsod-pa*, *tsed-pa*; to — wounds *šdom-pa*.
 Dressed up *zab-mo*.
 Dried *skam-po*; — up *kum-po*.
 Drink vb. *šun-ba*.
 Drink s. *skyes*; *žat-šom*; meat and *bza-bšin*.

Drinkable water *skems-čü*.
 Drinking-cup *skyogs*; *čaiñ-čan*, *por-pa*,
ko-re W.
 Drip vb. *dzag-pa*.
 Drive vb. *ded-pa*; to — back *gogs-pa*;
zlog-pa; to — out *skrod-pa*; *bda-ba*.
 Driver *ded-mi*.
 Drop s. *tigs-pa*.
 Drop vb. a. *krul yton-ba*; vb. n. *dzag-pa*;
čor-ba.
 Dropsy *pags-ču*; *snyn-ču*; *dnu-ču*.
 Dross *lāgs-drēgs*.
 Drowned, to be — *tsub-pa*; *čus Kyer-ba*.
 Drum s. *rña*; — skin *rna-lpigs*; — stick
rña-lāg.
 Drummer *rña-pa*.
 Drunk *ru-ro-ba*; *bzi-čan W*; to get — *bzi-
 ba*.
 Drunkard *čan-dad-čan W*.
 Drunkenness *ra-ro*.
 Dry adj. *skam-pa*, *skam-po*; *skem-pa*; —
 weather, drought *tan-pa*.
 Dry vb. a. *skem-pa*.
 Dryness *skam-pa*.
 Duck s. (water-fowl) *niur-ba*.

Due adj. *dgos-pa*.
 Duel s. *krug-pa*.
 Dulcimer *yan-ljin Ts*.
 Dull adj. *lugs-pa*; *glen-pa*; *rtul-po*; *blun-
 pa*.
 Dullness *rmu-ba*.
 Dumb *lugs-pa*; *smra-mi-nus-pa*.
 Dumping *ču-ta-gir W*.
 Dung s. *čau Lal*; *čai-ba W*; *brun*.
 Dungeon *kri-mün*; *bšon-don*.
 Dupe vb. a. *mgo skor byed-pa 26*.
 During prep. *kons-su*; *na 298*; *rin-la*.
 Dusky *nani-mün*.
 Dust s. *Kyin-su*; *tul-ba*; *rdul*; *pye-mu*;
 cloud of — *bul*.
 Duty *Kay*; *Krim*; *šdom-pa*; moral — *tsul-
 Krim*; (tax) *dpya*; *šo-gām*.
 Dwarf *miu*.
 Dwell *ynas-pa*, *duy-pa*; *šdod-pa*; resp.
bžygs-pa; *kod-pa*.
 Dwelling s. *ynas-kan*, *ynas-tšan*; eleg.
mčis-bran; temporary — *brui-sa*.
 Dwindle *yab-ba*.
 Dye s. *čos*; vb. a. *čos rgyag-pa*.
 Dynasty *rgyul-brygyul*; *rgyul-rābs*.

E

Each *lun*; *re*, *re-rē*.
 Eager *dod-čan*, *dod-lān*; to be — *dod-
 pa*; *sred-pa*.
 Eagle *go-bo*; *glug*.
 Ear *rna-ba*; resp. *nyan*; — ache *rna-ba
 na-ba*; — hole *rna-kün*; — shot *rgyan-
 grāgs*; — wax *klog-pa*; *rna-Kyāg*; — of
 corn *nye-mu*.
 Early adj. and adv. v. *šna 135*; earlier *šna-
 ma*, *šni-mo*; earlier or later *šna-rtin-du*.
 Earn *kug-pa*.
 Earnest s., in good — *don-lām*.
 Earnestly *snyn-nas*; v. also *yan-lug-pa*,
 sub. *dag-pa 248*.
 Earth *sa*; *sa čen-po*; — quake *sa-yyds*; *šan-
 gūl W*.
 East *šar*.
 Easy *šla-ba*; *lhod-pa*.
 Eat *za-ba*, *bza-ba*; resp. *yšol-ba*; *mčod-pa*;
 v. also *šan-ba*; to — up *ma-lus-pur za-ba*.
 Echo s. *brag-ba*; *šgra-brnyān*.
 Eclipse of the moon *zla-dzin*, of the sun
nyi-dzin.
 Edge *ka*; *ča-ga*; *mā*; *zur*; — of a knife
dno.
 Edict *bka-šog*, *yšun-šog*; *bkar-btags-pa*.
 Edifice *bkod-pa 96*.
 Educate *čao-ba*; *yšo-ba*, *yšo-škyon byed-
 pa*.
 Effect vb. a. *byed-pa*.

Effect s. *bras-bu*; effects (goods) *ča-lag
 W*, *lug-ču*, *yo-byad*.
 Effervesce *kol-ba*.
 Efficacy *nus-pa*.
 Egg *šgo-nā*, *tul W*.
 Egotism *bday-dzin 268*.
 Egypt *mi-sér yul*.
 Eight num. *brygyad*; eighth *brygyad-pa*;
 eighteen *ču-brygyad*; eighteenth *ču-brygyad-
 pa*; eighty *brygyad-ču*; eightieth *brygyad-
 ču-pa*.
 Either — or *yan-na* — *yan-na*.
 Eject *skrod-pa*; *dor-ba*.
 Elapse *du-ba*.
 Elbow *gru-mo*, *gre-mo*; *dre-bo*.
 Elder adj. *če-ba*, *čen-po*; — brother *jo-bo*;
ču-bo.
 Elder s. *rgad-po*.
 Election *ydam-ka*.
 Electuary *lde-gu*.
 Element *byun-ba*; *kams*.
 Elephant *glān*, *glān-po-čē*, *glān-čēn*.
 Elevate *šgrē-dogs-pa*; *degs-pa*; *špar-ba*;
sei-ba.
 Eleven *bču-yčig*; eleventh *bču-yčig-pa*.
 Elk *ka-šā za-ba*.
 Eloquence *ku-sbyān*.
 Eloquent *šag-dabān*; *ka-sbyān-po*; *ka-
 duys-čan W*.
 Elsewhere *yšan-du*.

- Emanate** *pro-ba*.
Emanation *sprul-ba* 386.
Emboss *phur-ba*.
Embrace vb. *kyud-pa*; *krul-ba*; *dzin-pa*; *kyab-pa*.
Emerald *ma-rgad*.
Emerge *byun-ba*.
Emetic *skjug-smän*.
Eminent *kyad-par-dan*; *phun-sum-tsogs-pa*; *rgyal-ba*; *phul-tu byän-ba*.
Emit *byin-pa*.
Emmet *gre-mog-bu W.*; *grog-ma*.
Empale *gyal-shin-la skyon-pa*.
Emperor *rgyal-po chen-po*.
Empire *kams*; *phul-käms*; *rgyal-käg*.
Employ *skyel-ba*; *spyod-pa*; to be — ed or busy *brel-ba*.
Empty *ston-pa*; to make — *ston-pa*.
Emulate *gran-pa*.
Emulation *gran-sems*.
Enabled, to be — *Kom-pa* 44.
Encampment *gyar*; *dmag-sgar*.
Enchanter *gon-po*; enchantress *gon-ba-mo*.
Encircle *skor-ba*.
Enclose *skor-ba*.
Enclosure *skor-bu*; *ru-ba*.
Encompass *kyig-pa*; *kyud-pa*; *skor-ba*.
End s. *mjug*; *mtu*, *mtu-ma*; *jug*; *jug*; towards or at the — *mta-ru*, *mtar*; to be at an — *rdzong-pa*, *zin-pa*.
Endeavour vb. *rtol-ba*; *lkur len-pa*; *don-du nyer-ba*; s. *grus-pa*.
Endless *mta-yds*; *mta-méd*.
Enemy *dgia*, *dyra-bo*; *pa-rol-po*; *tse-ba*.
Energy *ugs*.
Engagement (promise) *čad*; *edom-pa*; v. also *las*, *brel-ba*.
Engrave *rko-ba*.
Enjoin *skul-ba*.
Enjoy *lonis spyod-pa*; — one's self *rtse-ba*.
Enjoyment *lonis-spyod*; *nyams-myon*.
Enlarge *rgyas-pa*; *pel-ba*; *dar-ba*; — upon *spro-ba*.
Enough *tsad*; *čog-pa*; to be — *kyed-pa*; *grig-pa*.
Ensnare *dkri-ba*.
Enter vb. a. *jug-pa*; *tsugs-pa*; *tsud-pa*; vb. n. *čud-pa*.
Entertainment *mgon*; v. also *mčod-stön*.
Entire *tsan-ma*; *ril-ba*; *son-te W.*
Entity *no-bo-nyid* 129; *čos-nyid* 164.
Entrails *rgyu-ma*, *nan-krol*.
Entrance (vestibule) *ego-kän*.
Entrust *čol-ba*; *ytod-pa*, *nyer-ka ytod-pa*.
Enumerate *agran-ba*, *bagra-ba*; *čren-pa*.
Enumeration *ram-gräts*.
Envelope *yi-gei dubs*.
Envious *prag-dog-dan*; v. also *če-ré*.
Envoy *po-nya*.
Envy s. *prag-dög*; *mig-etr*.
Envy vb. *prag-pa*.
Epidemy *rims(-nad)*; *nan-rims*.
Epilepsy *kyub-jug*; *ya-näd*; *ya-pog-pa*.
Epistle *yi-ge*.
Epitaph *dur-byän*.
Equal *mnyam-pa*; *mnyoms-po* 201; *dra-ba*; *mtsuw-pa*.
Equality *mnyam-pa-nyid*; *dra-mi-dra*.
Equanimity *mnyoms-pa*; *tsan-mnyoms*.
Equivalent s. *dod*; *tsab*.
Eradicate *rtad-nas yčod-pa*.
Erect adj. *kye-ré*; *Kron-rie*.
Erect vb. a. *sgren-ba*; *dzugs-pa*; *bzen-ba*.
Err *kyar-ba*; *krul-ba*; *gol-ba*; *nor-ba*.
Error *gal-sa*; *krul-so*, *krul-yži*.
Eruption *skjug-läd*; *sgreg-pa*.
Escape vb. *čor-ba*; *bud-pa*.
Escort s. *skyel-ma*; *tsel(-ba)*, *lam-bel*.
Escort vb. *rdzon*, *debs-pa*.
Especially *kyad-par-du*.
Essence *no-bo-nyid* 129; *bud* (quintessence) 147.
Establish *god-pa*.
Estafet *rtä-zam-pa*.
Esteem s. *pu-düd*; *rtsis*; *ya-da*.
Esteem vb. a. *bkur-ba*; *yces-par byed-pa* or *dzin-pa*.
Estimation *rtsis*; *tsod* 458.
Eternal *rtag-pa*; *skye-čimed-pa*.
Eternity *rtag-tu-ba* (?).
Ether *mka*.
Etymology *ta-mnyäd*.
Eunuch *nyug-rim*.
Euphony *agra-dbyans*.
Europe *rgya-pi-lin*; *phyn-glän*, vulgo *pi-lin*.
European s. *pa-rän*, *pe-rän*; *pi-lin-pa*.
Evade *jur-ba*, *dzur-ba*; *jol-ba*; *čor-ba*.
Evangelist *prin-tsan sgrog-pa* (-po).
Evaporate *tim-pa*.
Even adj. *mnyam-pa*.
Even vb. a. (to level) *mnyom-pa*.
Even adv. *ta-na*; *yan*; not — v. *yan* 506.
Evening *nub*; *nub-mo*; *dgon*.
Evenness *nyam-pa-nyid*.
Event *rkyen*; *čios-po*; at all events *čis kyan*, *gan yin kyan* 65; *ga-na-mäd W.*,
Ever *rtag-tu*; *ytan-du*; *du-rgyun-du*.
Every *kun*; *re*, *re-ré*; v. *gan* 65; — day *dkyus-ma*; *čag dan čag* 248; — thing *čan*; *či*; *kun*.
Everywhere *kun-tu*; v. *čir* 141.
Evidence *rgyu-mšan* 111.
Evident *mšan-pa*.
Evidently v. *šas-pa* 128.
Evil s. *šan*; *nyes-pa*.
Evil adj. *šan-pa*; *tu-ba*; — spirit *gon-po*.
Exact adj. *čib-pa*.

Exactly *ko-na*; *ran*; — that *de-dé* 266.
Exaggerate *sgro-dogs-pa*.
Exalt *sgro-dogs-pa*.
Exalted *pags-pa*.
Examination *brtags-dpyad*.
Examine *rtog-pa*; *dpyod-pa*; *gzig-pa*; *sad-pa*.
Example *dpe*; *dpe-brjöd*.
Excavate *gcon-ba*; *sbug-pa*.
Excavation *sbugs*; *don*.
Excellence *dias-grub*; *ce-ba*.
Excellent *rgyal ba*; *kyad-par-can*; *gces-pa*; *gün-tsögs*; *gags-pa*.
Except prep. *ma gtags-par*; *min*, *min-par*.
Exchange s. (agio) *par*.
Excite *slon-ba*, *dkrog-pa*.
Exclaim *bod-pa*.
Exclusively *ko-na*.
Excrement *rkyag-pa*; *rtug-pa*; *dri-ma*.
Excrecence *lba-ba*; *mdzer-pa*; *dzer-pa*.
Excrete *nian*, *debs-pa*; *mñan-pa*; *dmod-pa*, *bor-ba*.
Exercise s. (hodily) *spyod-lam* 385; — of religion *chos-spyod*.
Exercise vb. a. *sbyon-ba*; *lag-tu len-pa*.
Exert one's self *bad-pa*.
Exertion *bad-pa*; *brtsan-pa*; *don-nyér*; *dka-ba*.
Exhausted *nyams-lag-pa*; to be — (consumed) *dzad-pa*; *zn-pa*; (tired) *čad-pa*; *nal*, *čad-pa*, *tui*, *čad-pa*.
Exhort *skul-ba*; *skul-čag byed-pa*; *bslab-bya byed-pa*, or *ston-pa*, or *btan-ba*.
Exhortation *bskul-ba*, *bskul-ma*; *snyni-ytam*; *luñ*, *luñ-betan*; *bslab-bya*; farewell — *Ka-čems*.
Exile vb. a. *ymas-nas dgar-ba*.
Exist cf. *dag-pa*; *yod-pa*; *skye-ba*.
Existence *skye-ba*; *srüd-pa*.
Exercise *dam-la*, *dogs-pa*.

Expanse *klon*; *Ka-žen*.
Expect *sgug-pa*.
Expedient adj. *pan-dogs-pa*, *pan-togs-can*; *rigs-pa* 528; *don-byed-nus-pu*.
Expel *skrod-pa*; *jil-ba*; *don-pa*; *spyug-pa*; *bud-pa*; *zlog-pa*.
Expend *skyug-pa*.
Expenditure, **Expense** *gro-ego*; *skyug-pa*, *skyag-ego*.
Expensive *gus-po*.
Experience vb. a. *myon-ba*, *nyams-su myon-ba*; v. also *sbyon-ba*.
Experience s. *slobs*.
Experienced (skilled) *mks-pa*.
Expiation *adig-bāgs*.
Expire *da-ba*.
Explain *gyel-ba*, *grol-ba*; *no sprod-pu*; *čad-pa*; *bsad-pa*.
Explanation *brda-sprod*.
Exploit *Kyo ga*.
Expressly *čed-du*.
Exquisite *mcog-tu bkrab*; *kyad-par*, *gags-pa*.
Extend *rkyon-ba*; *benur-ba*.
Extension *Kyon*; *gu*.
Extensive *rgyas-pa*; *yañs-pa*.
Extent *Kyon*; *rgya*, *ryya-Kyon*, *rgyu-ba*; *ču-žen* 158.
Exterior s. *nam-pa*; *ču-byad* 152.
External *pyiñ*, v. *pyi* III 349; — appearance *ča-byad*, *pyñ-rol*.
Extinct, to become — *čad-pa*; *ši-ba*.
Extinguish *grod-pa*.
Extra *čeb*.
Extract vb. a. *bku-ba*; *byin-pa*; *don-pu*.
Extraction (descent) *rigs*.
Extremity (end) *mta-ma*, *zur*.
Eye s. *mig*, resp. *spyan*; — brow *amin-mu*; — lash *rdzi-ma*; *mig-gyog*, resp. *spyan-gyog*; — lid *mig-päg* C. W.

F

Fable s. *sgyuns*.
Fabricate vb. a. *čos-pa*; *bco-ba*; *byed-pa*; *bzo-ba*; to be fabricated *grub-pa*.
Face s. *ydon*; *no*; *Ka*; *skye-egd*; *ego-lo*; *bzin*; in the — of *Ka-ru*, *Kar*.
Face vb. (to be directed towards) *ston-pa*.
Fail vb. (to miss) *mi Kēs-pa* C.; *mi-čeb-pa* W.; (to err) *got-ba*; (to dwindle) *yal-ba*.
Faint adj. *nyams-čün*; to get — *gcon-ba*.
Faint vb. n. *brgyal-ba*; *Kam-pa*.
Fair adj. *mdzes-pa*; *mtsur-ba*; *bzan-ba*.
Faith *dad-pa*.
Faithful *dad-pa*; *ydenis-pa*; *slu-méd*; *gyo-ogyu-méd*.

Falchion *gri-gug*.
Falcon *Kra*.
Fall vb. *gril-ba*; *gyel-ba*; *ltuñ-ba*; *bab-pa*; to — in drops *fig-pa*; to — off *byi-ba*; to — to pieces *fig-pa*; *gril-ba* W. to — upon *buis-pa*.
Fall s. *ltuñ-ba*.
Fallow *yan-pa*.
False *mi bden-pa*; *rdzus-ma*; *gyo-can*; charge *Ka-yog*; *snjad*; — conception *bčos-pa*; — sentiment *lta-lög*, *log-lta*.
Falsehood *dkyus*; *Ka-dob*; *rdzün*.
Fame *grags-pa*.
Family *brgyud*; *yduñ*; *bu-smäd*; *gziñ-mal*; *rabs*; *rigs-brgyud*; *ras*.

- Famine** *mu-ge*.
Famous *grags-can*.
Fan s. *ria-yab*.
Fan vb. a. *krab-pa*; v. *yub-mo*.
Fancy vb. a. *sgom-pa*; *dmigs-pa*; *sems-pa*; vb. n. *mno-ba*.
Fancy s. *dmigs-pa*; *sems-kyi snui-ba*.
Fang *kren*; *mce-ba*, *mce-so*.
Far *rygan-rin-po*, *rygans* 107; (*tug*)-*rin-ba*; *ni nye-ba*; as — as *bar-du*, *kul-du*; — famed *sgu-čē*; — from *lta čē smos* 215.
Farewell v. *gu-le* 64; to say — v. *pyi-pyag*, sub *pyag*.
Farm s. *groi-bzis*; — steward *nyer-pu* 194.
Farmer *kyim-pu-pa*; *ziin-pa* 475.
Farsightedness *my-rydān* 414.
Farther *par*.
Fashion s. *čos*; *tuys*.
Fast adj. *myyos-pa*; *myur-ba*.
Fast vb. n. *smiyun-ba*; *dge-bu sruin-ba*.
Fasten *sdom-pa*; *groys-pa*; *dogs-pa*; *agril-ba*; *shyor-ba*; *sbrel-ba*.
Fasting s. *bsnyen-ynus*, *smiyun-ynus*.
Fat adj. *rygas-pa*; *tso-ba*; *tsun-po*.
Fat s. *tsil*; melted — *tsil-ku*; *žag*.
Fatal *byur-gyi*; *nyen-can*; *ma-run-ba*; *šrog-len*, *šrog-jinog*.
Fate *skal-ba*, *lus-bkos* v. *sko-ba* 24; *baod-pa*; *dban-tān*; cf. also *lan-čugs* and *las-pro*.
Father *pa*, resp. *yub*; — in law *gyos-po*; *skud-po*.
Fathom s. *doms-pu*.
Fatigue s. *nal*, resp. *o-brygyil*.
Fatigue vb. a. *nal jug-pa*; to be fatigued *nal-bu*, resp. *sku-nal-bu*, *tuys nal-bu*.
Fault *skyon*; *nois-pa*; *tsaā*.
Faulty *skyon-can*.
Favour s. *bka-drin*; v. *ynai-ba* II 309.
Favourable *mtun-pa*; — circumstance *mtun-rkyen*.
Favourite s. *myiān-sdug*; *sdug-pa*.
Fear s. *jigs-pa*, *jigs-skrug*, *jigs-ri*; *buy-tsa* (-ba).
Fear vb. *jigs-pa*; *dian-ba*; *dogs pu*.
Fearless *jigs-med*; *bag-med*.
Feast s. *dya-ston*; *mgvon*; *ston-mo*.
Feather *spu*; quill — *sgro*.
Fee s. *gla*; *riian-pa*; *bag-šis*.
Feeble *kyar-kyōr*; *kyōr*; *nyā-ra-nyo-ri*.
Feed *stob-pa*; *enyod-pa*; *or-ba W.*; *šan-bu*, *yo-ba*.
Feel *rey-pa*, *tsor-ba*; to — cold *kyags-pa*.
Feeling s. *rey-bya*.
Feign vb. n. *bčos-pu* 148; v. *lugs byed-pa* (*lugs* no. 2, 548); *tsul-du byed-pa* (*tsul* no. 1, 450).
Fellow *grogs*; *ya-do W.*; — labourer *las-grogs*; — lodger *dug-grogs*, *bran-grogs*, resp. *čžugs-grogs*; traveller *lam-grogs*.
Felt s. *pyin-pa*.
Female *mo*.
Fen *dam*; *gram-pa*.
Fence s. *ko-ra*; *skyor-ba*; *ta-bér W.*; *pu-šu*; *ru-ba*.
Ferment vb. *kol-ba*; s. *žo-ri W.* 478; *ru-ma*.
Fern *skyes-na*.
Ferocious *nar-po*.
Ferry s. *gru*; *rdziān*, *yzis*.
Ferry-man *gru-pa*; *ču-ryag-pa*; *mnyan-pa*.
Festival *dus-čēn*.
Fetter vb. a. *sbrel-ba*; *kyig-pa*; *čān-ba*.
Fetters s. *agroys*; *lčags*, *lčags-sgrog*; *bčisn-pa*.
Fever *tsud-pai nūd C.*; *tsan-zug W.*
Few *nyun-iu*; a few *ga*, *ga tsam*; *nyun-iu žig*; *čig* 140; *la-lā C.*
Fib s. *žob*, *yžob*.
Fibre *ryyus-pa*.
Fickle *gyi-na*; *ya-ma-brla*; *gyur-ldog*; *skal pyig kyuā mi tsugs-pa*.
Fickleness *gyur-ldog*, *ldog-gyur*.
Fictitious *bčos-pa*; *dmugs-pa-nas bčos-pa*.
Fidget vb. *par-ba*.
Field *ziin*; *kūns*; — terrace *dai-tse W.*
Fife *gliin-bu*.
Fifth *lia-pa*; fifteen *bčō-lia*; fifteenth *bčō-lia-pa*; fifty *lia-bčū*; fiftieth *lia-bčū-pa*.
Fight s. *čab-mo*.
Fight vb. a. *gyed-pa*; *rgol-ba*; *čab-pa*; *čab-mo byed-pa*; vb. n. *krug-pa*; *gran-pa*; *rgol-ba*; *rtod-pa*; *dziin-ba*.
Figure s. *dkyil-kor*; *skye-yžugs*; *blod-pa*; *rmam-gyūr*; *dbyibs*; *yžugs*; *bzo*, *zo*; *ri-mo*; *ris*.
Figured (variegated) *či-tru W.*
File s. (tool) *lčags-bčar*; *sed*.
File vb. (to string) *ryyud-pa*; *stur-ba*.
Fill vb. *kyab-pa*; *geis-pa*.
Filter s. *tsay-ma*; vb. a. *tsay-pa*.
Filth *dri-ma*; *mi-ytsān-ba* 483; *grib*.
Find *toḥ-pa*; *ryed-pa*; *kyug-pa*.
Fine adj. (beautiful) *mdzes-pa*; *sdug-pa*; *mtšar-ba*; (not coarse) *žib-pa*; *lug-mo W.*; (thin) *arab-pa*.
Fine s. (penalty) *ryyal*, *ston*.
Finger *ser-mo*, *sor-mo*, resp. *ryag-sir*; *mdzab-mo*, *mdzuy-gu*; — ring *ser-ydžub*, *sor-ydžub*.
Finish vb. *sgrub-pa*; to be finished *grub-pa*; *tsar-ba*; *rdzogs-pa*; *džad-pa*; *zin-pa*.
Fir *tsān-šin*; *som*, *yaom*, *som-šin*.
Fire s. *me*; — brand *gal-mē*; — fly *od-pro-bu W.*; — place *tab*, *me-tab*; — tongs *me-len*.
Firm (solid) *mčraā*; *mčregs-pa*; *sra-ba*; (trodden) *žag-čax* 167; (tight) *tsān-po*, *dam-po*; (sure) *btsan*; *ne-pa*; (steady) v. *tsugs-pa*.

- Firmness** (of mind) *snjii-rūs*.
First *dan-po*; *sia-ma*: *mgo-ma*: born *mgo-bu*; *si-on-skyes*; — part *stod* 223; adv. (at first) *mgo-ma W*; *sia-sor*, *sia-gōn*; *snar*; *ycig-tu*; *log-mar*.
Firstfruits *phud*.
Firstly *dan-por*.
Fish s. *nya*; — bone *nya-grā*.
Fish vb. *nya ri-on-pa*: *nya yōr ba*.
Fishing-hook *mül-pa*.
Fishing-net *nya-rgya*, *nya-döl*.
Fissure *rgya-ser*; *ser-ku*.
Fist *ku-tsūr*.
Fit vb. a. v. *sgrig-pa* 120; to — out *dom-pa*; to be — *lad-pa*; *ruñ-ba*.
Five *lha*.
Fix vb. a. *jod-pa*; *shyor-ba*; — a time *dus byed-pa*.
Flabby *kyom*.
Flag s. *dar*; — staff *dar-po-čē*.
Flageolet *glin-bu*.
Flame s. *lce*, *me-lce*.
Flannel *ter-ma*.
Flap s. *gos sgāb*.
Flash vb. *kyug-pa*.
Flat adj. *leb-mo*; *manyam-pa*.
Flatten vb. a. *gleb-pa*.
Flatter *stod-pa*; *mol-lce btañ-ba W*.
Flatterer *no stod-kan*.
Flattery *ycam-bu*.
Flatulence *pyen*; *og-rhūn*.
Flavour s. *bro-ba*; *ro*.
Flaw s. *šo-ré W*.
Flea *kyi-sig*; *ji-bu*.
Flee *bro-s-pa*.
Fleece s. *bal-rgyāb*.
Flesh *ša*; — fly *ša-shrān*.
Flexible *kyom*; *mnyen-pa*.
Fling vb. *rgyab-pa*; *rgyag-pa C*; *dbzrug-pa C*; *pen-pa*; *skjur-ba*; *bor-ba*.
Flint *lcag-rdo*; *lcags-mag*.
Float vb. n. *ldiñ-ba*.
Flock s. *kyu*, *kyu-bo*.
Flog *lcag-gis yzu-ba*, v. also *skar-ba*.
Flood s. *ču-log*.
Floor s. *yzi-ma*; (bottom) *nül* 240; *šen W*; *'an-dar C*; ground — *og-kan*.
Flour s. *pye*; *zib*.
Flourish vb. *bde-ba*; *tsen-ba*.
Flourish s. (in writing) *ri-mo kyag-kyog*.
Flow vb. *bab-pa*; s. *rgyun* 112.
Flower s. *me-tog*; — bed *rka*; — garden *sdum-ra*.
Fluid s. *ku-ba*.
Flute *pred-glin*.
Flutter s. *krag-krug* 49.
Fly vb. *pur-ba*; to — up *par-ba* 354.
Fly s. *shrañ-ma*.
Foal *rtcu*; — of an ass *gu-rug*.
Foam s. *lbu-ba*, *dbu-ba*.
Fodder s. *čag*.
Foe *dgra*, *dgra-bo*; *ja-rol-pa* and *po*.
Fog *kug-rma*; *na-hün*; *rnugs-pa*.
Fold s. (plait) *ltab-ma*; (pen) *lhas-ma*.
Fold vb. a. (to plait) *ltab-pa*; (to pen) *dgar-bu*.
Follow *brañ-ba*, *yes-su gro-ba*; *ycod-pa*.
Follower *btan-dzin*.
Following *piji(s)*, *piji* I, 2; *li*.
Fond, to be — of . . . *la čags-pa*, *žen-pa*.
Fondness *eri bu*; *žen-eri*, *žen-čags-pa*.
Fontanel *klul-sgo*; *mtsoys-mā*; *tsaṅs-pui bu-ga*.
Food *zas*, resp. *zat-zūs*, *hzes-pa*; *bios*; *ka-zās*; *za-ba*, *za-mu*; *lto*; — of animals *bzam*.
Fool s. *glen-pa*; *blun-pa*, *blun-po*.
Foolish *glen-pa*; *blun-pa*; *blo-méd*.
Foot *rkañ pa*, resp. *žabs*; — bridge *dem-tsi Lh*; — path *rkañ-lam*; *ji-rañ*, *lum-ji-rañ*; — race *bañ*; — ring *rkañ-yitub*; — soldier *rkañ-tañ-pa*; — stool *rkañ-stegs*; — of a hill *rtsa-ba*; on foot *rkañ-tañ-du* or *la*.
Footprint, **Footstep** *rkañ-ijēs*.
For *don-du*; v. *pijor* 352; — forty days *žag bži-bēni bur-du*, *žag bži-bēni tūg W*.
Forbear vb. a. *gyod-mi rmo-bu* 98.
Forbid *gegs-pa*; *mi ynañ-ba*.
Force s. *mtu*; *dbañ*; *nar-ba*; *šel-dbañ W*.
Force vb. *dbañ-med-du čol-ba*; v. also *nan-gyis*; *šel-kyer-nug-pos W*.
Ford vb. *rgal-ba*.
Fore, — arm *lug-nār*; — finger *mlzub-mo*; — part, — side *nar*, *ka*, *mdun nos*.
Foregoing *si-on-gro*; *sia-mu*.
Forehead *tor-pa*; *dpral-ba*.
Foreign *yan-pa*; *yžan-mu*; *piji*; — country *byes*.
Forenoon *sia-tig*; *sia-dro*.
Foreskin *sgo-pur*; *mdun-lpags*, *dom-lpags*.
Forest *nags(-ma)*, *nags-ysch*; *nags-tsal*, *nags-krod*; *tsal*.
Forget *rjed-pa*; *yi-ycod-pa*, resp. *tuis pyel-ba W*.
Forgive vb. a. (not resenting) *bzod-pa* 498; (to leave unpunished) *gyod-mi rmo-bu*; (to efface) *šel-ba*; (to wash away) *dag-pa*.
Fork *ka-brüg*; *šu-dzin*.
Form s. (mould) *par*; (figure) *lhyibis*; *yzug*; *čas*; grammatical — *tsig*.
Form vb. a. *skyed-pa*.
Former adj. *gon*, *gon-ma*; *si-on-gro*; *dan-po*; — part *stod*; — time *si-on-rol*.
Formerly *sna-čād*, *sna-gon*, *sia-bar*; *sian*, *saur*; *si-on*.
Fornicate *čal-ba*; v. *pyem-pa*.
Fornicator *čal-pa*.
Forsake *skjur-ba*; *bor-ba*; *ytoñ-ba*.
Fort *mkar*.

Forte (in music) *rtsub-po*.
 Forth *sogs*; *piar*; *yas*.
 Fortress *rdzon(s)*.
 Fortune (lot) *piya*; (wealth) *ku-rjé C.*;
 good - *bkra-ñis*; -teller *piya-mkan*; *ñan-siags-mkan*.
 Forward vb. *kal-ba*.
 Found vb. *god-pa*; *rgyag-pa*; *debs-pa*;
dzugs-pa.
 Foundation *rman*; - of a house *mtil*; *kān-rtā*.
 Fountain *ču-mig*.
 Four *bzi*; fourth *bzi-pa*; fourteen *ču-bzi*;
 fourteenth *ču-bzi-pa*; forty *bzi-bcu*; for-
 tieth *bzi-bcu-pa*.
 Fourfooted *rkañ-bzi-pa*.
 Fowl *bya*; domestic *kyim-bya*.
 Fowler *bya-pa*.
 Fox *wa*; - coloured *kum-pa*.
 Fragile *krol-mo W*.
 Fragment *čag-krum*, *čag-düm*; (*y*)*sil-bu*.
 Fragrance *ñad*.
 Frail, to get - *rgud-pa*.
 Frame s. *kri*; vb. a. *god-pa 96*.
 Frankincense *bitug-pa*, *gu-gul*.
 Fraud *ño-lhog*; *zoy*, *zol-zog*.
 Free adj. *yim-pa*; *tar-pa*; to become -
grol-ba; *tar-ba*; to set - *tar-du jug-pa*;
bul-pa.
 Freeze *kyags-pa*; *piyid-pa*.
 Freight s. *kul*.
 Frenzy *krol-pa*.
 Fresh *yaar-ba*, *yaar-po*; *so-ma W.*; - but-
 ter *skya-mār W*.
 Friday *ya-pa(-wa)-sañ*.

Friend *grog*, *rog*; *ño-ñe*, *mdza-bñe*, *bñe-
 nyen*; *mdza-bo*; *zla-bo*.
 Friendly *siyiñ-nyé*; resp. *sol-po*.
 Fright s. *jugs-pa*.
 Frighten *skrag-pa*.
 Frightened *skrag-pa*; to be - *rtab-pa*.
 Fringes *ka-tsar*.
 Frog *abal-pa*.
 From *nas 304*; *man-čad 411*; *las 546*; -
 within *kōn-nas 43*.
 Frontier *sa-mtsams*.
 Front-side *ka*; *ñar*.
 Frost *kyags-pa*; *ñad*.
 Froth *ibu-ba*, *dbu-ba*.
 Frozen *kyags-pa*.
 Fruit *ñin-tog*; *bras-bu*; - tree *bza-ñin*;
rtsi-ñin.
 Fry vb. *sreg-pa*, *slam-pa*, *ñod-pa*.
 Fuel *bud-ñin*.
 Fulfil *skōñ-ba*; *sgrub-pa*; *gens-pa*.
 Full *gaiñ-ba*; *item-pa*; *mtōn-po*; to be
ltams-pa; *kens-pa*; to make - *kyab-pa*.
 Fully *rgyas-par*.
 Fumigate *bdug-pa*.
 Fun *pra-čāl*; *ñags*.
 Functionary *blom-po*.
 Fundament *tsa-ba*; *rkub*.
 Fur-coat *slag-pa*, *slog-pa*; *tul-pa*.
 Furious *ytum-pa*.
 Furnish (supply) *sgrub-pa*.
 Furniture *yo-byād*.
 Furrow s. *rka*.
 Further *yañ-yañ*, *yañ*.
 Furtherance *mtun-rkyen*.
 Futurity *ma ons-pañ dus*; *jugs*.

G

Gain vb. n. *rgyal-ba*, *nyed-pa*, *sgrub-pa*.
 Gain s. *skyed*; *ke*, *kye*; *ka-rgyāl*, *rgyāl-ka*;
nyed-pa; *nyogs*, *bogs*.
 Gait *byrad*.
 Galaxy *dgu-tseigs*.
 Gale *rtuñ-dmair*, *rtuñ nug-po*.
 Gall s. *mkris-pu*.
 Gallop vb. n. *rtu rgyug-pa*.
 Gallows *čar-ñin*.
 Game s. (animals of chase) *ri-dwags*.
 Gander *ñan-pa*.
 Ganges *yañ-gā*.
 Gap *rygu-ñir*; *ser-ku*, *ser-ga*.
 Gape vb. *xyñi-ba*; *yañ-ba*.
 Garden *tsul*; *tsas W.*; *ladum-ra*; *adum-ra*;
 - flower *ka-lō*.
 Garlic *ugag-pa*.
 Garment *gos*; *čas*, resp. *na-bza*; under -

añ-tün; upper - *bla-gáb*, *bla-gós*, *yañ-
 gos*.
 Garret *sten-kāñ*.
 Gate *rgyal-ago*; *sgo-mo*.
 Gather vb. a. *sgrug-pa*; *tu-ba*; *sog-pa*;
 vb. n. *kōr-ba*; *gugs-pa*; *tsib-pa*.
 Gatherer *tun*, *tun*.
 Gear s. *gu-ča*.
 Gelding s. *pō-rtā*.
 General adj. *spyi 333*; *tun-mōñ*.
 General s. *dmag-dpōñ*.
 Generate *skyed-pa*.
 Generation *rgyal-brgyūd*; *yduñ-raus*;
rabs.
 Genesis *čags-rābs*.
 Genitals *mtsāñ(-ma)*.
 Genitive case *brēl-pa*.
 Gentian *ti-ga*; *kyi-lōt*.

- Gentle *jam-po*, *bol-po*; *mtun-can*; *sgye-mo*.
- Gentleman *ytso-bo*; *sa-heb*; old —, old squire, *ga-gá I.d.*, *a'jo-lag C.*
- Gently *nan-gis*; *ga-le C.*, *gu-le W.*
- Gentry *drag-rigs*.
- Genuine *dios*; *no-rtóg*; *lhad-méd*.
- Geography *ynas-bádd*, *yul-bádd*.
- Germinate vb. n. *skye-ba*; to cause to — *skyed-pa*.
- Gesture s. *brda*; *nam-gyir*; v. also *tsul*.
- Get vb. a. *kug-pa*; *rnyed-pa*; *tob-pa*; *dzin-pa*; *yod-par gyur-ba*; vb. n. *gro-ba*; *ča-ba W.*; to — into *čud-pa*; *bab-pa*; to — through *tar-ba*, *bgrqđ-pa*; to — up *ldan-ba*, *lan-ba*, resp. *bzeis-pa*.
- Ghost *mi-na-yin(-pa)*; *sems-nyid*.
- Ghostlike *jzuga-méd* 494; *lus-méd*.
- Gift s. *kyos-pa*; *ynan-ba*; *bya-dgá*; *bul-ba*; *shyin-pa*; *yon*.
- Gild čus *ytón-ba*, *yser-čus byug-pa*.
- Gills *nyu-skyogs*.
- Gimlet sor.
- Ginger *sga*, *sgew*; *lea-sga*.
- Girdle s. *ska-rigs*.
- Girl *bu-mo*; *žton-nu-ma*; *na-čui*.
- Give *skur-ba*; *ster-ba*; *ynan-ba*; *bul-ba* 394; *bogs-pa*; *shyin-pa*; *stsol-ba*; to — an entertainment *gyed-pa*; to — up *sgyur-ba*; *yčod-pa*; *spoñ-ba*; *blos yton-ba*; to be given to *skyon-ba*; *rten-pa*.
- Glacier *ganis*, *ganis-čun*.
- Glad adj. *dga-ba*; — tidings *ytam-snyan*; to be — *dga-ba*; *mgu-ba*; to make — *sem tad čug-čé* W.
- Glass *šel*, *man-šel*; — beads *ga-šel*; bottle *šel-bum*.
- Gleaner *snye-tun*.
- Glide *dred-pa*; *byid-pa*.
- Glistening *krom-mé*, *krol-po*; *čam*.
- Glitter vb. *tsar-ba*.
- Globe *ril W.*
- Globular *złum-pa*, *ril-ba*; a — stone *rdoril*.
- Glorious *grags-čan*; *pags-pa*.
- Glory s. *grags-pa*; *dpal*, *dpal-byin*.
- Glory vb. *rlom-pa*, *po-tsod čud-pa*; v. *po-so*.
- Gloss *blrag*; *od-yšál*.
- Glossy *bkra-ba*.
- Glove *lag-tšubs*.
- Glue s. *spyin*.
- Gnash so *krič-krič byed-pa*, so *bdar-ba*; so *šdom-pa*.
- Gnaw *yzan-pa*; *ča-ba*, *mur-ba*.
- Go *gro-ba*; *don-ba*; *ča-ba W.*; *rgyu-ba*; *bgrqđ-pa*; *pyin-pa*, *eleg. mči-ba*, resp. *peb-pa*; to — about *grim-pa*; to — abroad *grom-du gro-ba*, *byes-su gro-ba*; to — astray *kyar-ba*; to away *gye-ba*, resp. *bšud-pa*, *yčegs-pa*; to — in or into *čud-pa*, *jug-pa*; to — out *ton-pa*; *spro-ba*; to — round *kor-ba*, *skor-ba*.
- Goat *tsad*.
- Goat *ra-ma*; wild — *ra-rgód*, *ra-po-čé*; *skyin*.
- Goat's hair *ral*.
- Goblet *skyogs*.
- Goblin *dre*, *lha-dre*.
- God *dkon-mčog*; a god *lha*, a goddess *lhamo*; a tutelary god *yi-dam-lha*, *lha-srün*; *myon-po*.
- Going s. (the act of) *gros*.
- Goitre *lha-ba*.
- Gold *žer*.
- Gong *kar-rind*.
- Good adj. *bzan-ba*; *legs-pa*; *dga-bdé C.*; *rgyal-ba W.*; col. *yag-po*; to be — (of coins) *grul-ba*.
- Good s. (advantage) *don*.
- Good-bye *da ču yin W.152*; **ta-ši-šig* W.*; v. *ga-le C. 64*.
- Goods *dios-po*; *ka-ču*; *ka-rje C.*; *spus*; *zon*.
- Goose *nan-pa*, *nan-ma*.
- Gorge s. (ravine) *ron*.
- Gossip s. (idle talk) *ka-bádd*; *rgya-láb*.
- Gourd *ka-béd*, *ku-ba*, *gon W.*, *čui C.*
- Gout *drai-nád W.*; *grum-bu*, *grum-nád*, *drag-grum*; *dreg-nad*, *tsigs-nad*, *tsigs-zug*.
- Govern *sgyur-ba*; *rgyal-srid skyon-ba*; *dbañ sgjur-ba*.
- Government *rgyal-po*, *rgyal-srid*.
- Governor *sde-pa*; *bka-blón*.
- Grace s. *bka-drin*, *fugs-rje*.
- Gracious *fuga-rje-čan*.
- Gradually *nan-gis*; *gu-le gu-le W.*
- Graft s. *pe-bán*.
- Grain s. *čag-tse*, *rdog-po*, *bru*.
- Grammar *bya-ka-ra-na* 372.
- Grandchild *tsa-bo*; — daughter *tsa-mo*; — father *mes-po*; — mother *ma-mo*, *pyi-mo*; — son *tsa-bo*, resp. *dbon-po*.
- Grant vb. (*bka*) *ynan-ba*; *grub-pa*; *stsol-ba*; *yzigs-pa*.
- Granulous *čag-tse-čan W.*
- Grape *rgun*, *rgun-brum*; *čag-mo*.
- Grasp vb. *ju-ba*, *dzin-pa*; cf. *yčags-pa*.
- Grass *rtswa*.
- Grasshopper *čog-čog-pa*, *ča-ga-bu*.
- Grate s. *dra-pa*, *čags-dra*.
- Grateful *drin-yzo-čan*; to be — *drin yzo-ba*.
- Grater *lag-dár*, *lab-dár*.
- Gratitude *drin dram-pa*.
- Grave s. *dur-kui*.
- Gravel s. *gyo-mo*; *šag-ma*.
- Gravy *spags*; *ša-rüg*, resp. *skyu-rim*.
- Gray *se-bo*; light — *skya-bo*.
- Grease s. *snun-pa*; *bu snun-gyis skud-pa*.
- Greasy *snun-čan*; *tsa-ba*.
- Great *če-ba*, *žen-po*, *rgyas-pa*.

Greatness *čə-ba, čə-kyád.*Greedy *dod-sred-čan; blo-dód; ham-pa-čan.*Green *sno-ba, snon-po; ljan-ku.*Greens s. *sno-tsód, lum, tsod-ma.*Greensward *na-ka; no-lán.*Grieve vb. n. *skyo-ba, gyod-pa.*Grind *tag-pa; bdar-ba; to — the teeth so bdar-ba.*Gripes *glan, glai-tsab.*Gristle *čag-krim.*Grit (gravel) *gyo-mo.*Groan s. *kog-čugs W., žugs-nár, žugs-rin.*Groan vb. *kun-pa.*Groom *ra-rdzi.*Grope *snom-pa.*Groat *gyam, pug-pa.*Ground s. *žin; žži(-ma) 480; sa-yži 570.*Grouse *ri-skyéjs; goin-mo.*Grove *skyed-mos-tsai.*Grow vb. n. *čər skye-ba; krun-ba; gyur-ba; rgyas-pa; čə-ba; to — dark žibs-pa;**to — old bgrə-ba; to cause to grow skyed-pa.*Growth *skyed, skye.*Grudge s. *kon-pa; to bear a — kon-pa.*Grumbling s. **fo-tá* W.*Grunt vb. *nug-pa, nur-ba, kun-pa.*Guard vb. *skyon-ba, skyob-pa, srui-ba.*Guardian *pa-tsáb; — of the world jig-rten-skyon.*Guess s. v. *tsod 458.*Guide s. *lam-mkan, lam-dren-pa, lam-yig.*Guitar *sgra-snyan; ko-ponis W.*Gulf *kug, ču-kug; (abvss) btson-don.*Gullet *lkog-ma.*Gulp s. *hub; skyu-gdñ, čor-gdñ.*Gum s. *tan-ču.*Gun *sgyogs; tu-pag W.; me-mula C.*Gunpowder *tu-pag-man W.; me-rdzás C.*Gunstock *gu-midá; sgum-da.*Gut, great — or colon *ynye-ma.*Gutter *wa.*Guttural s. *lce-rtsa-čan 150.*

H

Habitation *ron; ynas-tsai, ynas-kai, žži-ma.*Haft *yu-ba.*Hail s. (frozen rain) *ser-ba; (salutation) v. rgyal-ba I 108.*Hair *skra; spu, a little — ba-spu.*Hair *ba-spu-čan; skra-čan.*Half (one half) s. *ču 151.*Half adj. *pyed; — boot krad-pa.*Hall *bkad-sa; — of judgment tsugs-kai.*Halo *Kym.*Halter *tur-mgo; srab-mtir.*Halting-place *sti-bai ynas; (night quarters) bran-sa, resp. yzim-bran.*Hammer s. *to-čün; large — to-ba.*Hand s. *lag(-pa), resp. pyay.*Hand vb. a. *srin-ba; to — over skur-ba.*Handicraft *bzo.*Handful *kyá-le; Kyor; čanis-pa; spar-ba; pul.*Handkerchief *sna-pyis; — of salutation ka-btágs 37.*Handle s. *kab-za, leibs, yu-ba.*Handsome *mčor-po, mdzes-pa.*Handspike *gal-ta.*Hang vb. a. (a man) **čar-la tan-čə* W.; to — up skar-ba, dgar-ba, gel-ba; pyar-ba; vb. n. to — down žol-ba, pyan-ba.*Hangman *žed-ma.*Hank *gru-gu.*Happen *gyur-ba, byun-ba, on-ba.*Happiness *dge-ba, skyid-pa, ynan; bkra-ma.*Happy *bkra-šis-pa; skal-ldán, skyul-po; legs-pa; to be — bde-ba, skyid-pa; may you be — bkra-šis-sig W.*Hard *kyon, mkrañ, mkregs-pa; sra-ba; — to bear kag-po; — water ču kyon-po.*Hardened *šran-čan.*Hardness *nar-ba.*Hardship *dka-ba, nyon-mois-pa 191.*Hardware *lčags-čas.*Hare *ri-bón.*Harm s. *skyon; to do — tsugs-pa, ynod-pa byed-pa or skyel-ba; vb. to — snad-pa.*Harmony (musical concord) *sgra-dbyanis; (agreement) mtun-pa; concord amongst kinsmen nyen-din.*Harness s. *čibs-čus.*Harrow s. *šal-ba; vb. to — šal-ba drud-pa.*Harsh *gyon-po; rtsub-po.*Hartshorn *ša-ru.*Harvest s. *btas-ma; lo-tóg 552.*Haste s. *tsa-drag; to make — rgyug-pa; make haste! *tsa-rag ton* W.; *rin-pa ton* W.*Hasten vb. n. *snyegs-pa; rin-pa.*Hasty *spro tun-ba; yid tun-ba.*Hate vb. *kon-pa, gras-pa, sdan-ba.*Hatred *sdan-sems, že-sdán.*Haughtiness *čə-lábs, po-so.*Haughty *ku-drág, kens-pa; čə-labs-čan, po-so-čan.*Hautboy *dge-glin; sur-na.*Have (possess) *bi-log-pa; having v. čan 138,*

- v. *bčas-pa* 146; I have *na-la yod* 516; I have to v. *rygu* no. 8, 110.
- Hawk s. *Kva*.
- Hay *rtsa-skam*; — fork *sbrag-ma*.
- Haze *kug-rnd*.
- He *ko*, *kon*, de 255; — who *gan* no. 2 65.
- Head s. *mgo*, resp. *dbu*; (chief) *k'yu-mčog* 47; *ytao-bo* 434; (of an argument) *yan-lag*; — master *go-dpön*.
- Head vb. a. *k'rid-pa*, *sna dren-pa*.
- Headache *mgo-nád*; *klad-yzer*.
- Headman *go-pa*, *rgad-po*.
- Heal vb. a. *tsao-ba* 460, *ryo-ba*; *bčos-pa*.
- Healht *kams*; *nad-med-pa*.
- Healthy *nad-méd*.
- Heap s. *puñ-po*.
- Heap vb. a. *sgril-ba*, *bčer-ba*, *spun-ba*; to — up *sog-pa*.
- Heaped *byur-po*, *byur-byur* 377; *gan-ba* W. 66.
- Hear vb. a. *tos-pa*, *tsor-ba* W., *nyan-po*; hear! *ka-yé*.
- Hearer *nyan-pa* or *po*.
- Heart *snyin*, resp. *tugs*; *nai*; *rygyud* 112; *že* 477; to know by — *ka-ton-du šes-pa* 35.
- Heart-grief *šems-nád*.
- Hearth *me-táb*; *sgyid-bu* 118; — stone *sgyed-po*.
- Heartily *snyin tag-pa-nas*.
- Hearty *že-tag-pa*; a — request *že-tag-pai zu-ba*.
- Heat *tsa-ba*, *tsad-pa*; *tan-pa*.
- Heated *dros-pa* 264.
- Heaven *mka*, *nam-mka*; *ynam*, *mto-ris* 242.
- Heavens *mka*, *dbyin* 390.
- Heavy *li-ba*.
- Hedgehog *rgan*, *gan-yzer-ma*.
- Heed s., to give — *bya-ra byed-pa*.
- Heedless *zon-méd*.
- Heel s. *rtin-pa*.
- Heifer *zal-mo*.
- Height *mto* — *Kyad*; *Kyon*; *riams*; *dpanis*; *pañ* 365.
- Heir s. *nor-bdag*; joint — *go-kan* W.
- Hellebore *spru-ma*.
- Helm s. *ka-lo*.
- Helmet *rmog*.
- Help s. *skyabs*, *skyabs*, *ra-mda*.
- Help vb. a. *skyabs byed-pa*, *groys byed-pa*.
- Helper *skyabs-mgon*, *skyabs-ynas*; *nyen-po*, *dpun-nyén*, *dpun-grogs*.
- Hem s. *sne-mo*, *ča-ya*.
- Hemorrhoids *yañ-nád*, *yañ-brüm*.
- Hemp *so-ma*, *ytao-ma*, *btso-ma*; *bhañ-ge* W.
- Hen *bya-mo*; *kyim-bya*.
- Henceforth *da-ste*, *da pyis* 247, *da pyin-čad* 350.
- Herb *šno*, *šno-tšod*, *rtwa*.
- Herd *Kyu*, *Kyu-bo*.
- Herdsmen *rdzi-bo*, *pyugs-rdzi*.
- Here *di-ru* 275.
- Hereafter *pyugs-na*, *da-ste*, *da-pyis*, *da pyin-čad*.
- Heresy *čos-lög*.
- Heritage *nor-skal*.
- Hermit *dgon-pa-pa*; *bdag-bérin*.
- Hermitage *dgon-pa*, *ynas*.
- Hero *Kyo-ga*.
- Heron *kan-ka*; *skyar-mo*.
- Hesitation *tsam-tšum*.
- Hew *jog-pa*, *tsog-pa*; v. also cleave.
- Hiccough s. *sk'ig-bu*; 'i-*kug*, 'ig W.; vb. to — *sk'ig-pa*.
- Hide s. *ko-ba*, *ko-lpags*, *pags-pa* or *po*.
- Hide vb. a. *skuñ-ba*, *šbed-pa*; to — one's self *gab-pa*, *yib-pa*, *yañ-ba*.
- Hiding-place *bskun-sa*.
- High *mto-ba*, *mton-po*; — and low *drag-žan* 261; — road, — way *ryga-lám*; *mulam* W.
- Hill *ri*; v. *sgañ*.
- Hilt *kab-za*, *lčibs*, *yu-ba*.
- Hinder vb. a. *gegs-pa*, *kęgs-pa*; to be — ed *togs-pa*.
- Hind-foot *rkan-pa*.
- Hind-part *mjug*.
- Hindrance *gegs*, *bgegs*, *bar-žod*.
- Hinge s. *sgo-kór*.
- Hip s. (joint) *sta-zur*, *dpyn*; (fruit) *šib-šilu-lu* Ld.
- Hire s. *rian-pa*, vb. to — *pyar-ba*.
- History *lo-rgyis*, *byun-tšul*.
- Hit vb. a. *kes-pa*, *rgyab-pa*, *tug-pa*, *pög-pa*, *šeb-pa* W.
- Hit s. *lčag* 148.
- Hither *tsur*; — to *sna-čad*.
- Hive s. *tsañ*.
- Hoangho *rma-ču*.
- Hoariness *ba-mo*.
- Hoarse *nar-nar-po*, *dzer-po*; to be — *dzer-ba*; *ras-pa* Ld.
- Hoarseness *skad-gęgs*.
- Hoe vb. a. *rko-ba*.
- Hog s. *pag*.
- Hoist vb. a. *pyar-ba*.
- Hold vb. a. *čan-ba*, *snom-pa*, *dzin-pa*; to — forth *dzed-pa*; to — out (suffice) *k'yed-pa*; vb. n. *rtan-pa* 213.
- Hold s. *rtan*; to take — of *ju-ba*. [413.]
- Hole s. *kun*, *bi-gün*, *bi-yün* W., *bu-gu*; *mig*
- Hollo interj. *ka-yé*; *kye*, *kye-hó*; W. *wa*!
- Hollow adj. *kon-stón*.
- Hollow s. *kun*, *šlug(s)*; the — of the hand *skyor*.
- Holly *sgom-bróg*.
- Holy *skal-ltán*, *dam-pa*; a — man, saint, *skyes-bu* *dam-pa*.
- Homage s. *bkur-ba*, *bkur-sti*; *rim-gro*, resp. *sku-rim*.
- Home s. *Kyrim*; to be at — *Kyrim-du šlod-pa*.

- Homeless *nie-méd*.
 Hone s. *dzeñ*.
 Honest *drañ-po*, *žos drañ-po*.
 Honey *sbrañ-rñi*, *rañ-si W*.
 Honour s. *bkur-ba*, *bkur-sti*; *sti-stañ*; *ya-ša*; *rim-gro*, resp. *sku-rim*; *grags pa*, *pu-dúd*.
 Honour vb. a. *bkur-ba*, *mčod-pa*, *rje-ba*.
 Honourable *btun-pa*.
 Hood s. *tod-kěbs*.
 Hoof *rmig-pa*.
 Hook s. *kug*.
 Hookah (Turkish pipe) *ti-lim*; resp. *ži-hór C*.
 Hoop s. *šan*.
 Hoopoe *pu-šud*.
 Hopes s. *re-ba*; *blo-ydñi*, *blo-ytád*; vb. to — *re-ba*.
 Horizon *mñon - Nor*.
 Horn *rwa*, *ru*.
 Hornet *lin-gol-ma*.
 Hornless *ku-yü*.
 Horse s. *rta*, resp. *žibs*; black — *ol-ba*; — dung *rta-sbañs*; — tail *rta-rña*; — whip *rta-lčag*.
 Horseman *rtu-pa*.
 Horseshoe *rmig-lčags*.
 Hospital *nad-kai*, *tsugs-kai*.
 Host (number of men) *dpun*, *pal-po-čre*; (army) *dmag*.
 Hot *tsa-ba*, *tsan*; to be — *tsa-ba*; the — time of the day *dro 264*.
 Hour *ču-tsod 158*; double — *Kyim 47*.
 House s. *kai-pa*; *Kyim*; *groñ*; *mkar*; *sdum-pa C*; *nañ*; — owner *Kyim-bdag*, *Kyim-pa-pa*; — rent *kai-glá*.
 Household *yzis-mad*; *bza-mi 497*.
 Housekeeping *so-tsis*, *so-tsiqs*.
 Housewife *Kyim-tab-mo*, *Kyim-bdag-mo*.
 How *či 139*, *či-lar*, *či-tsug*, *ga-zug*, *či-ne Bal*; — much *ga-tšód*; (*či*)*tsam*.
 However *on-kyan*.
 Howl vb. *ñu-ba*; (of animals) *ñur-ba*.
 Howling s. (of a tempest) *ur-sgra 500*.
 Hug vb. a. *Kyud-pa*.
 Hum s. *di-ri-ri 252*; *ur-sgra 500*.
 Hum vb. *Krog-pa*.
 Human *mñi*; — being *skye-bo*.
 Humble adj. *gus-pa*.
 Humbleness *yeñam-bu*.
 Humidity *bad*.
 Humours (of the body) v. *nyes-pa 191*.
 Humming (noise) *ur-ur*; — of bees *di-ri-ri*, *zi-ri-ri*.
 Hump, Hunch s. *rñog*; *gye-gu*.
 Hundred *brgya*.
 Hunger s. *ltogs-pa*; *bkres-pa*.
 Hungry *ltogs-pa*, *bkren-pa*, *bkres-pu*.
 Hunt, Hunting s. *kyi-ra*.
 Hunt vb. a. *rñon-pa*, *čor-ba*, *yəor-ba*.
 Hunter *rñon-pa*, *kyi-ra-ba*, *lñis-pa*.
 Hurricane *rhui-tsib*.
 Hurry vb. *grim-pa*; *rgyug-pa*.
 Hurry s. *tsab-tsib*.
 Hurt vb. a. *ymod-pa* *skyel-ba*, *ymod-pa*, *kai-ba*, *tsugs-pa*, *tsa-ba*.
 Husband s. *Kyo*, *Kyim-tabs*, *Kyim-bdag*; *skyes-pa*; *dga-grogs*; *bdag-po*; — and wife (couple) *Kyo-šug*.
 Husbandry *so-tsis*, *so-tsiqs*.
 Husk s. *lgan-bu*, *spun-pa*, *sbur-ma*.
 Hut s. *Ku-tu*, *pu-lu*, *spñi-po*.
 Hydrophobia *Kyi-smýdn*.
 Hypocrisy *Ku-žos*; *sgyu-zóq*; *tsul-žos*.
 Hypocrite *Ku-že mi mtsuñs-pa*.

I

- I pron. *ña*, *ned*, *ned-rañ 128*, *ños 130*, *bdag-nyid 268*; I myself *ña-rañ*, *ned-rañ*.
 Ice *dar*, *čab-brom*, *gañs*, *Kyugs-pa*.
 Icicle *Kyags-sdón*.
 Idea *du-šes*; *dmigs-pa*.
 Identical *mi-yñis-pa 192*.
 Idiocracy *nañ 125*.
 Idle adj. *le-to-čan*; *kyan-kyón W*.
 If *na 299*, *gal-te 68*; but if *či-ste 140*.
 Ignoble *skye-ba dma-ba*.
 Ignorance *yti-mug*, *ma-rig-pa*.
 Ill adj. and adv. (sick) *nad-pa*; — fed *dños-nāñ*; *bza-méd*; — humoured *skyo-ba*; — looking *spus-méd*; — luck *rkyen*; to be — *na-ba*.
 Illness *nad*, *na-ba*, *zug W*.
 Illusion *Krul-sdāñ*, *sgyu-ma*.
 Illustrate *grel-ba*; to — by parables *dpes mñon-pa*.
 Image *sku*; molten — *blugs-sku*.
 Imagine vb. a. *go-ba*, *gom-pa*, *dmigs-pa*, *sams-pa*; vb. n. *smyam-pa*.
 Imbecile *glen-pa*, *han-lidāñ W*.
 Imbibe *žibs-pa*; to be imbibed *tim-pa*.
 Imitate *lad-mo byed-pa*.
 Imitation *lad-mo*; *bag*.
 Immaterial (not existing) *dños-med*, *yzugs-méd*.
 Immeasurable *tsad-méd*, *yzal-du-med-pa*.
 Immediate *pral*, *pral*.
 Immediately *mod-la*, *de ma-tag-tu 227*.
 Immoderate *tsod-méd*.
 Immoral *čol-pa*, *mi tsañs-pa 445*.
 Impaired *nyams-pa*.

- Impart *bogs-pa*.
 Impartial *pyogs-méd*.
 Impartiality *nnyam-pa-nyid*.
 Impeded, to be — *k'ad-pa*.
 Impediment *gogs, gal-rkyén, bar-řód*.
 Imperative mood *dams-nag, doms-pai tsig 265*.
 Imperishable *mi-jig-pa, rtag-pa*.
 Impetuous *nar-ma*.
 Impious *skal-méd; sdig-byéd*.
 Implements *ča-byad, ča-lag, go-ča, yo-byád*.
 Impolite *gyon-po*; very — *ka-gyon-čé*.
 Imponderable *řzal-du-med-pa*.
 Importance *kag, kos, gal, do-gál, rtsigs*.
 Important *lzi-ba, kag-čan, kos-čan*.
 Impose vb. a. (lay on) *gel-ba, skul-ba*; (to deceive) *brid-pa, mgo skor-ba*.
 Imposture *mgo-skór; agyu, no-lkog; rdzul*.
 Imprecation *nan; byad, byad-stems*.
 Impress vb. (on the mind) *kon-du čud-pa; řčags-pa*.
 Improper *mi-ruñ-ba*.
 Improve vb. n. *řel-ba, tsen-ba*.
 Improvement *skyed*.
 Impure *skyug-bro, ma-dag-pa*.
 In prep. *na, nan-na*.
 Inattention *ryen-ba, ryen-s-pa*.
 Inattentive *mi tsugs-pa*.
 Incantation *snags, řsan-snags, řzuns*.
 Incense s. *hun-du-ru, gu-gul, bdug-pa*.
 Incessantly *kor-yug-tu. rgyun-čud-med-par, rgyun-du*.
 Inch *sor-mo*.
 Inclination *řzusi-ba, bag-čugs*.
 Incline vb. n. (to lean) *kra-ba*.
 Inclined, to be — (disposed) *dod-pa*.
 Income *aleb*.
 Incongruous *ya-ma-zün*.
 Inconsiderate *řzu-lum-čan, blo-gros-med*.
 Inconstant *čol, mi tsugs-pa, gyur-lđóg*.
 Incorporeal *lus-méd*.
 Incorrect *skyon-čan*.
 Increase vb. a. *agro-dogs-pa, snon-pa, řpal-ba*; vb. n. *řgyas-pa, řel-ba*.
 Increase s. *skyed, non-ka*.
 Incredible *mi řrid-pa, os-méd W.*; *řid*.
 Indecorous *no-ča. [čes-su mi řui-ba]*.
 Indeed *de-ka yod 255, mod-pa*.
 Indefatigably *skyo-mi-šes-par*.
 Indented *don-čón*.
 Independence *ran-dbán*.
 Index *čkar-čag, glen-ři; to*.
 India *řgya-gár, British — řgya-ři-lin*.
 Indian s. *řgya-gar-pa*.
 India rubber *gyig*.
 Indicate *ston-pa*.
 Indication *mitan-nyid*.
 Indifferent *ston-pa*; to be — to . . . *la mi lta-ba*.
 Indigence *gyon, đbul-bá, řion-s-pa*.
 Indigent *đbul-po, đbul-řon-s*.
 Indigestion *zas ma řu-ba*.
 Indigo *rams*; — colour *mřin*.
 Indirectly *řur-du, řur-na W.*
 Indivisible *mi-řyed-pa*.
 Indolent *kyan-kyón W., rgod-bag-čan*.
 Indubitable *gur-mu-čug-pa, řdon-mi-za*.
 Induce *skul-ba*.
 Indulge in vb. n. *čags-pa*; v. also *bag-med-pa 363*.
 Industrious *le-lam-k'an W., brtson-pa-čan*.
 Inexplicable *řya-nyés*; it is — to me *řgyu-mřsan mi šes or bšad mi nus*.
 Infallible *mi-nor-ba*.
 Infant *ču-ma-lđn Lđ.*; *řiru-gu čui-ba*; — boy *Kyeu*.
 Infect *go-ba, bago-ba*.
 Inflammation *tsig-pa*; — of the eyes *mig-tsig (čé) W.*
 Inflate *bud-pa; řu, řebs-pa*.
 Inflection *dgu-ba*.
 Inflict *skyel-ba*.
 Influence s. *dban*; vb. a. *skul-ba*.
 Inform vb. a. *řpriñ-ba, lon zer-ba (, hun tan-čé W.*
 Information *man-nág; hun W.*
 Infringe *gal-ba*.
 Infuse *řug-pa*.
 Infusion *tan-gi sman*.
 Ingenious *dmigs-čan*.
 Inheritance *skal-nór, nor-skul*.
 Inject *řug-pa*.
 Injure *řse-ba, řyod-pa*.
 Injured *nyams-pa*.
 Injury *řyod-pa*.
 Ink *snag-tsa*; — powder *snag-řyčé*.
 Inkstand *snag-kon; *nag-bhum* C.*
 Inlet *řso-lđg C.*
 Inmate *nan-gi mi*.
 Inn *gron-kán*.
 Inner *nan-gi 801*.
 Innumerable *grans-méd-pa; tsad-méd*.
 Inquire *ři-ba*; to — closely *řib-tu řri-ba*; to — rigorously **skar-tag tan-čé* W.*
 Inquiry *brtags-pa*.
 Inquisitive *řtogs-dod-čan*.
 Insane *řmyon-pa*; to be — *Krul-ba, řmyó*.
 Insanity *řmyo-bóg*.
 Inscription *byan-lu, byan-ma; řul-bydün*.
 Insect *řkan-drug-lđan-pa; lu*.
 Insensible *kal-kól*; to get — *kól-ba*.
 Inseparable *mi-řyed-pa, řbral-méd*.
 Insert *řzud-pa*.
 Inside s. *kon-pa, nan-rol*.
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 Instantaneously *glo-bur*.
 Intend *dod-lu; tsab-tu, dul-du*.
 Instigate *nur dom-pa*.
 Instinct v. *ran-bzin*, v. *hugs*; sexual — *ro-tsa*.
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 Instructor *mkan-po*; instructress *mkan-mo*.
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 Insurrection *sde-k'ruys, k'ruy-pa*.
 Intellect *blo-gräs*.
 Intelligence (knowledge) *rgyus*; (news) *ča*.
 Intelligent *sems-mkan, blo-rno-ba*.
 Intelligible *krol-po; go-sla-ba*.
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 Jar s. *rdza-büm*.
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 Jawbone *mgal, gram-rüs*.
 Jealous *če-ré, mig-ser-čan*.
 Jealousy *gran-sems, čags-sdan, mig-sér*.
 Jehovah *ya-ho-wä*.
 Jeune *lto-ston*.
 Jelly (gelatine) *grig-grig U.*

Jessamine *kun-da*.
 Jesus *ye-šu*.
 Jest s. *ku-ré, kyal-ka, ka-šägs, ga-ža*.
 Jest vb. *ku-ré byed-pa; rtse-ba*.
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 Kindle *duys-pa, sbor-bu*.
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 brtse-ba*.
 King *rgyal-po, rje-bo*.
 Kingdom *rgyal-Krims, rgyal-kāy*.

Kiss s. *o, zu*.
 Kiss vb. *o byed-pa, ka ytugs-pa, *ka lan-
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 Kitchen *bkad-sa, ygos-Kañ; tab-tsañ* W.,
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 nā*.
 Knife *gri*.
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 ton-ču šes-pa*.
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 Known adj. *rgyus-yod-pa, ča-yod-pa*; not
ytol-méd, rgyus-méd-pa, ča-méd-pa.
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 Ladder *skud, skus-ka*.
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 Lamed *grum-pa*.
 Lament vb. n. *smre-ba, mya-nan byed-pa,
 čo-ñe debs-pa*.
 Lamentation *čö-ñe, o-dód*.
 Lamp *mar-mé, sgron-ma, 'on-gu, *žum-
 mar-pa** C., *rkyon-tse* W.
 Lampblack *sgron-dregs*.

- Lampoon s. *ego-yig*.
 Land s. (cultivated) *ktuñs*; (dry land) *skam-sa*; — owner *zin-bdäg*.
 Landlord (of a house) *bran-dpon*; — (of the ground) *sa-buay*.
 Landscape *sa-yndäs*.
 Landslip *sa-rüd*.
 Lane *lam-srañ*.
 Language *skad, sgra*; — master *skail-pa*.
 Languid *nyams-ñui*, *nyams-lay-pa*, *yñon-ba C.*, *äed-méd W.*; to get — *rgod-pa*.
 Lantern *sgron-ma*, paper — *gon-ñu*.
 Lap s. (coat-tail) *grwa*; (bosom) *pañ*, resp. *sku-pän*.
 Lard s. *grod-tail*.
 Large *rgyas-pa*, *ñen-po*, *rgya-ñen-po*, *yanis-pa*.
 Lark *do-ga*, *lò-ga*; *äa-ñir Lal*.
 Larynx *kol-mäüd*, *ol-mäüd*.
 Last adj. *rjes 181*, *ta-ma 226*, *pyi-ma*, *rtin-ma W.*; — night *mlai*; — will *ka-ñems*, *bka-ñems*; — year *ku-nin*, *sia-lo*, *na-nin*.
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 Laughter *gad-mo*, *rgod*.
 Laurel, — leaf **ñin-tse lo-ma* W.*
 Law *Krims*, *bka-Krims*; to go to — **ñim zu-ñe* W.*
 Lawsuit *Krims*, *Krim-äds*.
 Lawyer *Krims-pa*.
 Lax adj. *kyom*.
 Laxative s. *bäl-smän*.
 Lay vb. a. *snjol-ba*, *sgyel-ba*, *bsnyal-te bzag-pa*, *grem-s-pa*; to — aside *skyun-ba*, *puä-pa*; to — on *gel-ba*, *stad-pa*; to — out (to expend) *skyag-pa*, *dzugs-pa*; (to plan) *god-pa*; (to display) *yäl-ba*; to — over (to spread over) *sgron-pa*; to — up *bkrit-ba*, *bdög-pa*.
 Layman *kyim-pa*, *gan-zäg*; *mi-nag skye-bo 29*.
 Laziness *le-lo*, *le-lo-nyid*.
 Lazy *le-lo-ñan*, *kyan-kyön W.*
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 Lead vb. a. *Krid-pa*, *tog dren-pa*, *ma dren-pa*.
 Leaf *lo-ma*.
 Leak vb. n. *rdol-ba*.
 Lean adj. *skam-ñi*, *skem-po*, *zag-méd*.
 Lean vb. (against) *snje-ba*.
 Leap vb. *mñon-bu*, *par-ba*.
 Learn *stob-pa*.
 Learned adj. *mka-s-pa*.
 Learning s. *rig-pa*, *des-pa*.
 Lease s., to take a — *nyo-ba*.
 Leather s. *ko-ba*, *ko-lpags*, *bee*; — shoe *ko-krdä*; — sieve *ko-täg*.
 Leave s. *ymai-ba*; — of absence *bka-bkrol*, *dgon-s-pa*; to take — v. *ñyag 347*.
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 Leech s. *Krag-ñui-bu W.*; *srin-bu pad-ma*.
 Leek *sgog-pa*.
 Left adj. *yyon-pa*; — hand *yyon-ma*; handed *yyon-lag-byed-pa*; *gyog-po*.
 Leg *rkan-pu*.
 Legalize *bkar-dogs-pa*.
 Legend *sgruis*.
 Legendary tales *rnam-tär*.
 Leisure *loñ*, *ög-ka*; to have — *ög-pa*.
 Lemon *gam-lu-ra*, *spyod-päd*.
 Lend *yyar-ba*.
 Length *dkyus*, *rin-kyäd*, *srid*.
 Leopard *yzig*; snow — *ya*.
 Leprosy *rño*, *mälze*.
 Lessen vb. n. *grib-pa*; *je-nyuñ je-nyuñ-bar gyur-ba*.
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 Letter (of the alphabet) *yi-ge*; (epistle) *yi-ge*, resp. *bka-dög*; — case *yi-gei ñubs*.
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 Lever *yor-mo*.
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 Libidinous *äags-sred-ñan*, *ñol-pa*.
 Librarian *deb-ter-pa*.
 Library *kun-dga-ra-ba*; *yig-kan*.
 Lick vb. *ldag-pa*.
 Lid *ka-käbe*, *ka-gäb*, *ka-yöd*, *ka-leb*; *ñab-ma*.
 Lie s. *rdzun*, *ñob*, *ñab-ñob W.*
 Lie vb. (to tell a lie) *rdzun smra-ba orbyed-pa*.
 Lie vb. (down) *nyal-ba*; to — with **fig-pa do-ñe* W.*, *bäo-ba*.
 Life *srog*, *tao-ba*, *nyon-pa*, *tse 450*; — long *nam-ñoi bar-ñu*.

- Lift vb. *ker-ba*, *kyog-pa*, *degs-pa*, *spor-ba*,
sen-ba.
 Light s. *od*, *snan-ba*.
 Light adj. (not heavy) *yan-po*; (not dark)
skyu-bo; — blue *sno-skyu*; — gray *dkar-*
skyu; — green *yan-skyu*; — red *dkar-*
dmay; — yellow *ser-skyu*.
 Light vb. a. *sgron-pa*, *abor-ba*.
 Lightning s. *glog*, *glog-ka*, *log*.
 Like adj. (similar) *mnyam-pa*, *mtsunis-pa*,
tsogs-se W.; adv. (in the same manner)
lta, *ltar*. *nan-tar W. C.*
 Like vb. a. . . . *la dgu-ba*.
 Likelihood *no*.
 Likeness *bo*, *zo*.
 Likewise *yan*.
 Limb *yan-lag*.
 Lime *rdo-zö*.
 Limit s. *mfa*, *mu*.
 Line s. *tig*; *yig-pirén*.
 Lineage *brgyud*, *rigs*, *rigs-brgyud*, *rus*,
rus-pa.
 Linger *gor-bu*.
 Lining s. *nan-da*.
 Lion *sen-ge*; lioness *sen-ge-mo*.
 Lip *ka-lpügs*, *mču*, *ka-mču*.
 Liquid s. *ku-ba*, *rlan-rlön*.
 List s. *to*; — of goods *rjed-byän*.
 Listen *nyan-pa*.
 Literature *cos*, *rig-pa*.
 Litter s. (palanquin) *kad*, *kyogs*, *kyogs*;
 (bier) *dgu-kri C.*
 Little adj. *čün-ba*, *nyuñ-ba*, *pira-ba*, *piran*,
pran-bu, *dman-pa*.
 Little s. (a little) *čig*, *čün*, *čün-čig*, *tig-*
tsim, *tsa-big*, *a-tsig W.*, *a-li C.*; adj. *čün-*
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ma-la-la-tse Ld. 409.
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 Lock s. (of a door) *lcags*, **go-čag C.*, *ku-*
lig W.
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 Locust *tsa-ga-bu*, *ča-ga-bu*.
 Lodgings *ynas-tsan*, *bran-sa*.
 Log *dog W.*
 Logic *tsad-ma*, *riys-pa*.
 Loins *rked-pa*.
 Loiter *gor-ba*.
 Lonely *dben-pa*.
 Long adj. *rin-ba*, *dkyus-rin*; as — as v. *bar*
 366.
 Long vb. n. *rkam-pa*, *skam-pa*, *ythui-ba*,
žen-pa.
 Look vb. (to view) *lta-bu*, resp. *yzys-pa*;
 (to appear) *snan-ba*; to — at or on *ltas-*
pa; to — down upon *gyin-ba*; to — upon
 as *sgom-pa*.
 Look s. *lta-stsan*, *no*; — out so, *bo*.
 Loose adj. *kyom*, *lhod-pa*.
 Loose, Loosen vb. a. *glod-pa*, *grol-ba*.
 Looseness *kyu-ba*.
 Lop vb. a. *grum-pa*.
 Lord s. *mgon-po*, *jo-bo*, *rje-bo*, *dpon-po*,
dban-po, *ytso-bo*; — of the manor *yi-*
bdäy.
 Lose *rlog-pa*, *bul-pu W.*; to — colour
dkyug-pa; to be lost *stor-ba*.
 Loss *gud*, *gun*, *god*, *god-pa*, *god-ma*.
 Lot s. (fortune) *skal-ba*, resp. *sku-skül*; *las-*
bakos (v. *ska-ba*); *piya*; to cast lots *mo*
deba-pa, *rgyan rgyab-pa* 107, *rtugs-ril*
btan-ba W. 212.
 Lotus *ku-mu-da*, *pud-mu* 322.
 Loud *mton-po*, *skad čen-po*.
 Louse s. *šig*.
 Love vb. a. *čags-pa*, **čags-zen čö-čé W.*,
ydui-ba, *čiren-ba*, *brtse-ba*, *mdz-n-bu* 461,
 **čen-dzin čö-čé W.*, *yses-par byed-pa* or
dzin-pa.
 Love s. *čags-pa*, *nyuñ-brtse-ba*, resp. *lugs-*
brtse-ba, *duñs-pa*, *dran-séms*, *byams-pa*,
byams-séms.
 Lover *dod-grogs*, *mdza-grogs*, *bzan-grogs*;
dod-mkan.
 Low *dma-mo*, *dman-pa*; *snayan-pa*.
 Lower adj., — part of a thing *šam*, *šam*,
yam, *šod*; — of the body *ro-smäd*.
 Lowland *šmad*, *man-čäd*.
 Luck s., good — *šü*, bad — *rkyen*.
 Lucky *bkra-šin-pa*.
 Luggage *ča-läg*.
 Lukewarm *mal-la-mul-te*.
 Luminous *od-čan*.
 Lump *gon-po*, *gon-bu*, *gog*, *dog*.
 Lunar *zla-bai*; — mansions *rgyu-skar* 111.
 Lunch, Luncheon s. *dro* 264.
 Lungs *glo-ba*.
 Lurk *sgug-pa*, *jab-ste šdod-pa*, *lkog-jab*
byas-te lta-ba.
 Lurking-place *bekün-sa*.
 Lust s. *dod-pa*, *dod-čags*, *čags-pa*, *ro-tsa*.
 Lustful *čags-sred-čan*, *čol-pa*.
 Lustre *bkrag*, *šer-ba*.
 Lynx *dbyi*, *yzi*.

M

- Mace** (club) *ga-da*.
Machine *ṣṛul-kor*.
Mad *smyon-pa*; to be — *smyo-ba*.
Madam, dear — *bžin-bžan-ma*.
Madder *btsod*.
Madness *krul pa*, *smyo-bög*.
Magazine *tsön-kañ*, *mdzod*.
Maggot *ḍa-bu*.
Magic s. *ṣṛul*; adj. *ṣṛul-gyi*; — sentence *yzuis*; — tricks *co-ṣṛul*; — wheel *ṣṛul-kor*.
Magician *ḍa-po*.
Magistrate *go-pa*, *go-yod* *Ld.*; village — *gul-dpon*.
Magnificence *riam-pa*, *dpal*, *dpal-byör*, *byin*.
Magnolia *tsam-pa-ka*.
Magpie *skya-ga*, *ka-ta kra-bo*.
Maid, **Maiden** *bu-mo*; lady's — *žal-ta-ma*; — servant *kol-mo*, *ryog-mo*.
Mail (armour) *krab*, *ya-läd*.
Maim vb.a. *ṣṛan yčod-pa*, *sug-pa*, *dreg-pa*.
Main adj. *mčog*, v. also *yzui*; — dogma *ysun-mčog*; — point *don 259*, *ynad*; — substance *no-bo-nyid*.
Maintain *smra-ba*, *dad-pa*, resp. *bžed-pa*; *smras-pa-la brian-par ynas-pa*. [*tsab 375*].
Maitreya *byams-pa mgon-po 109*; *rgyal*.
Majestic *riom-bag-čan*, *yi-brjid-čan*.
Majesty *riam-pa*, *riom-brjid*.
Make vb. a. *byed-pa*, eleg. *bgyid-pa*, resp. *mdzad-pa*, *sgrub-pa*, *ḍa-ba*, *bzo-ba*, *jug-pa*, *bco-ba*; to be made *sgrub-pa*.
Maker *mdzad-po*.
Malabar *ma-la-ya*.
Male adj. *pio*; — child *kyeu*; *bu*; — person *skyes-pa*.
Malediction *byad*, *byad-stem(s)*.
Malice *ynod-sens*.
Malicious *blo-nyés*.
Mallow *čam-pa ta-lo*.
Man s. (human being) *mi*, *rkañ-ynyis-pa*; *lanis-yro*, *skye-bo*, *skyes-bu*, *gan-zag*; (male) *pio*, *skyes-pa*; — servant *kol-po*, *bran-köl*; waiting — *žal-ta-pa*.
Mane *riog*, *llag-spu*.
Manger *k'yi-yžön*; *brea*.
Manifest adj. *mñon-pa*.
Manifestly *nos-su*.
Manifold *sna-tsoḡa*, *sna-mañ-ba*; *päl čer*.
Mankind *skye-bo*, *skye-dgü*, *skye-rgü*; *mirabs*, *mi-rigs*.
Manly *k'yo-gai*; — age *dar-ma*.
Manner *tsul*, *lugs*, *rnam-pa* no. 4, 313; *stabs*, *stans*, *sgros*, *čos* no. 6, 168.
Mansion, lunar — *rgyu-skar 111*.
Manufacture s. *bzo*.
Manufacture vb.a. *god-pa*, *sgrub-pa*, *bič-ba*, *bzo-ba*.
Manure s. *lud*; vb. a. *lud ytoñ-ba*.
Many *mañ-po*, *du-ma*, *dgu*, a good — *ga-čen*; how — ? *du*; so — *de-smyé*.
Map s. *bkod-pa*, *žii-bkod W.*; **sa-fa C*.
Maple *yya-li Sik*.
March vb.n. *grod-pa*, *grul-ba*; to — about *grim-pa*.
March s. *rkañ-grös*.
Mare *rgod-ma*, *mo-rla*.
Margin *nos*, *zur*, *mła*.
Marigold *gur-küm*. [*bkur-sti*].
Mark s. *rtags*, *mñan(-ma)*; — of honour
Market *tsön-ḍus*; — place *krom*.
Marmot *pyi-ba*, *pyi-ba*.
Married adj. a — man or woman *k'rim-tab*; a — woman *bdag-tu byas-pai bud-med*; to get — (both of man and woman) *k'yo-šug-tu du-ba 276*; (of a woman) *mi žig-gi čui-mar byed-pa 159*.
Marrow *rkañ*; *no-bo-nyid*; spinal — *klad-yžui*.
Marry vb. a. (to take a wife) *čui-ma len-pa*; (to unite in matrimony) *k'yo-šug-tu sdud-pa*.
Mars *gram-dmár*.
Marsh *gram-pa*; *dam*.
Marvelous (*no*) *mñsar-ba 456*; v. also *ya-mñsan-po 506*.
Mask s. *bag*.
Mason *rtisig-bzo-pa*.
Masquerade *bag-čam*.
Mass (lump) *gon-po*, (heap) *puñ-po*, (bulk) *lhun*, (multitude) *krod-pa*.
Mast (flag-staff) *dar-po-čč*.
Master *mgon-po*, *mña-bdäg*, *bdag-po*, *dpon*.
Mat s. *stan*. [*po*].
Match s. (equal) *ka-ya*, *do*; v. *čar 156*; v. *ya 504*; (lunt) *pa-til*, *pa-til*.
Matchless *gran-zla-med-pa*, *gran-ya-méd*, *do-méd*, *mñsun-méd*.
Mate s. (companion) *do-zla*; *ya-do W*.
Material s. *rgyu*.
Material adj. *dios-čan*, *yzugs-čan*.
Mathematician *rtisip-pa*.
Matter s. (substance) *rgyu*, *dios-po*, *rdzas*, *zan-žii*; (in physics) *čem-po*, *yzugs*; (pus) *ču-ser*, *ču-rnag*, *řnog*.
Matter vb. n.; it does not — *čan mi stö*; what does it — ? *či stö*.
Mattock *čor*, *tog-tse*.
Mattress *sob-stän*.
Maw *lkog-sög*, *ze-büg*.
Maxim *bka-rtags*.
Meadow *span*, *span-po*, *ne-tän*, *ne-ma*.
Meagre *skem-pa*, *rid-pa*.

Meal (flour) *pye*.

Mean adj. *gyi-na*, *nian-pa*, *btsog-pa*.

Mean vb. *go-bu*, *snym-pa*, *du-äc-pa*; *yin-pa* 510.

Meaning s. *bsam-pa*, resp. *dgois-pa*; *don*.

Means s. *grabs*, *tabe*; by all — *nes-par*, *gan-gis kyan*, *äis kyan*; by no — *re-skän*; by what — ? *äis*; by — of *sgo-nas* 115

Measure s. *skar-tsäd*, *bre*, *tsäd*, *tsöd*; to take — *skad-äc*, *tsöd dzin-pa*; measures (arrangements) *grabs*; to take — *grabs byed-pa*.

Measure vb.a. *jal-ba*, *dpog-pa*, *tsöl dzin-pa*, *nyams-len-pa*, *ydor-ba*.

Meat s. *äa*, resp. *skrum*; *za-ba*, resp. *bzes-pa*; dried — *skam-saä*; — and drink *bza-btän*; — jelly *äa-spyin*; — pie *mog-mög W*.

Mecca *ma-kä*.

Mechanic s. *bzo-pa*; mechanics' institution *bzo-grä*.

Meddle *kä jug-pa*, *te-ba*.

Mediator *bar-mi*.

Medicine *smän*.

Meditate *sems-pa*, resp. *dgois-pa*, *lta-ba*, *sgom-pa*, *bsam-mno byed-pa*, resp. *tugs-bsam yton-ba*.

Meditation *sgom*, *sgom-pa*, *rnal-byör*.

Medley *äg-ga-ög-gé*.

Meet vb. a. *tug-pa*, *prad-pa*, *mjal-ba*; vb. n. *dzom-pa*; to go to — *ydän-dren-pa*.

Meeting s. *du-ba*, *dus-pa*; — house *dun-käi*, *tsogs-käi*; — place *dus-sa*.

Melody *mgur*, *dbyaäs*.

Melon *ga-gön*.

Melt vb. a. *ju-ba*, *zu-ba*; melted, molten *zun-pa*, *zun-mo*; melting-spoon *zu-kyög*.

Member *yan-lag*, *tsigs* 448.

Memorandum-book *rjed-to*.

Memorial stone *rjed-rdö*.

Memory *dran-pa*.

Menace vb. *gam-pa*.

Mend vb. a. *glan-pa*.

Mendacious *kran-sems-can*.

Mendicant adj. *sprai-po*; — friar *sprai-bän*.

Menses, Menstruation *krag dzay-pa*, *zla-mtsün*.

Mention vb. a. *god-pa*; to be mentioned (in a book etc.) *byün-ba*.

Merciful *snyn-rje-can*, resp. *tugs-rje-can*.

Mercury (planet) *llug-pa*; (metal) *dinul-cu*.

Mercy *snyn-rje*, *tugs-rje*.

Mere *ba-äg*.

Merely *äa-stag*, *äa-dag*.

Merit s. *tsod-pa*.

Merry *krul-po*, *sems-spro-ba*, *spro-sems-can*; *dga-ba*, *dga-mo*.

Mesh *gug(s) W*.

Mess (dish) *skyu-rim*, *spags*.

Message *prin*, *prin*, *lon*, resp. *bka-prin*.

Messenger *po-nya*, *mi-snd*.

Metal *zu-bä kams*; cast — *blugs-ma*.

Metaphor *nag-snyin*, *dra-dpe*.

Meteor *ke-tu*.

Method *ö-ga*, *tabe*, *tsul*, *lugs*.

Metropolis *rgyal-sa*, *mfil*.

Mewing s. (of a cat) *meu-o*.

Mid-day *nyin-guä*, *dguä*, *ydugs*.

Middle s. *dkyil*, *rked-pa*, *kois*, *guä*, *dguä dbus*, *yzuä*.

Middie adj. *bar-pa*, *bar-ma*, *brin*; — finger *kam-ma*, *guä-mo*, *bar-mulzub*.

Midnight *nam-jyöl*, *mtsün-alkyil*, *mtsün-guä*, *mtsün-jyöl*, *dguä*, v. *guä* (G).

Midriff *mten-dri*.

Midst s. *kois*, *dbus*.

Might *mha*, *mha-tän*, *dban*, *dban-tän*.

Mighty *ku-drag*, *rgyus-pa*, *dban-can*, *btsan-po*.

Migrate *po-ba*.

Milch cow *bzon-ma*.

Mild *dul-ba*, *srün-pa*, *berün-pa*.

Mile *dpog-tsäd*.

Milk s. *zo*, *o-ma*; sour — *zo-ri W*, *ru-ma* C.; — pail *o-zö*.

Milk vb. a. *jo-ba*, *o-ma jo-ba*, *o-ma tsir-ba*.

Milky-way *dgu-tsigs*.

Mill s. *rañ-fay*.

Millet *kre*, *äi-tse*.

Million *sa-yu*; ten — *bye-bu*.

Millstone *kod*.

Milt *mör-pa*.

Mind s. *sems*, *blo*, *yid*, *nyams*, *snyn*, *snyn-pa*, *ze*, resp. *tugs*; to have a — *dga-bu*, *dod-pa*; to keep in — *dran-pa*, *yo-bu*.

Mind vb. a. *lta-bu*, *nyer-ku byed-pa* 194; never — ! v. *äis kyan* 141.

Mine s. *kuis*, *ylter-kä*.

Mine pron. *nai* 124.

Minister s. *blon-po*; prime — *bka-blön*.

Mint (plant) *dag-äi Lh*.

Minute s. *tsu-srai*.

Minute adj. *pra-ba*, *zib-pa*.

Miracle *ltas*, *ya-mtsan*.

Mirage *dri-zas groä*, *mig-sgyu*.

Mischief *skug*, *nan*; — maker *bstan-äg*.

Miserable *gyi-na*, *nian-pa*, *tu-bu*, *tsug-bsial-can*.

Miserly *bkren-pa*.

Misery *nyon-mois-pa*, *zag-pa*.

Misfortune *bkra-mi-äis*, *rkyen*, *skyon*, *nan*, *byur*, *byus*.

Mishap *gal-rkyen*.

Miss s. (young lady) *äem-tün W*.

Miss vb. *tul-ba*, *mi-kä-pa*.

Missive s. *bka-rgya*, *re-dön* 160

Mist *na-bin*, *rmugs-pa*.

Mistake s. *krul-pa*, *krul-yi*, *gol-sa*, *nor-ba*, *dzol-pa*.

Mistake vb. *nor-ba*, *krul-ba*.

Mistaken adj. *krul-ba*, *krul-pa*.

Mistress (instructress) *mkun-mo*; (head of a household) *jo-mo*, *dpon-mo*; (lady) *btsun-mo* 435.

Mix *sdeb-pa*, *spel-ba* 331, *sre-ba*; to be mixed with *dre-ba*.

Mixture *spel-ma*, *shyor-ba* II no. 2, 406.

Mock vb. *fo*-*tsam-pa*.

Mode (manner) *skabs*, *stabs*, *lugs*.

Model s. *dpe* 327.

Moderate adj. *brin*, *tsod-can*.

Moderately *brin-gis*; *ram-par*.

Modest *kun-mun*, *kram-pa*, *dzem-bag can*.

Modesty *krel*, *krel-yod*, *krel-dzém*.

Mohammedan, Mohammedanism *klu-klo*.

Moisture *béud*, *bad*.

Moment *skud*, *bsguñ*, *yud*.

Monastery *dgon-pa*, *čos-salé*, *grwa-sa*.

Monday *γ'a-zla-ba*.

Money *dhul*, *nor*; ready — *rmugs*; *smar-ba*, *smar-kyün*; — changer *nor-bdag*.

Mongol *soy-po*.

Monk *grwa-pa*, *ngo-rig*, *čos-pa*.

Monkey *spra* 335, *spre*, *spreu* 337.

Month *zla-ba*; intercalary — *da-fül* W. 51.

Moon *zla-ba*, *zlu*; full — *nya-rjyas zla-ba*; half — i. e. first and last quarter *da-pél* W.; new — *zla-nag* 491; waxing and waning — *no*, *nos* v. *no* no. 5, 129.

Moral adj. *tsul-can*, *tsul dan* *mfun-pa*; *mfaul-krims-kyi*; *dge-bai*; *čos-kyi*; also *sems-kyi*, *yid-kyi*; — doctrine *čos* no. 2, 163.

More *lhag* 600.

Moreover *dei steñ-tu* 222.

Morning *śiu-dro*, *śiu-mo* W., *nan-mo*; the next — *fo-rāñs*, *nan-par*; this — *da-nāñ*; yesterday — *ku-nāñ*; — twilight *skya-rēñs*, *skya-ól* W.

Morrow, to — *sañ*, *fo-re* W.

Mortal s. *mi(i)-bu*; adj. (perishable) *zin-pai*; *mi rtay-pa*; (deadly) *srog-len*.

Mortar (for pounding) *mčig*; (short cannon) *sgyogs*; (cement) *jim-pa*, *ka-lag* W.

Most *kun-las lhag* or *mañ-po*; v. also *jul-čér* 342.

Moth *mug-pa*.

Mother *ma*, resp. *yum*; 'a-ma; — in law *sgyuy-mo*; *gyos-mo*.

Motherless *mas iben-pa*.

Mother-of-pearl *nya-phyis*.

Motion *gul-ba*, *yyo-ba*.

Motionless adv. *ma yyo-bar*, *ma gul-bar*, *ma pyens-par*.

Motive *rgyu*.

Mould s. (form) *par* 323; (fungus) *ham-pa*.

Mould vb. s. *god-pa*, *čos-pa*, *dag-pa* 274.

Mouldy *ham-por čags-mkan* W.

Mound *dur-puñ* 254.

Mount vb. *zon-pa*, resp. *čib-pa*.

Mountain *ri*; — pass *la*; — pasture *brog*.

Mourn *mya-nan byed-pa*.

Mournful *mya-nan-gyi*; — song *skyo-glu*.

Mouse s. *byi-ba*, *tsi-tsi*; *sa-bi-lig* W.

Mouth *ka*, resp. *žal*.

Mouthful s. *čor-gāñ*, *čor-ig*.

Move vb. a. *skyod-pa*, *sgul-ba*, *yyo-ba*; to — to and fro *yyeñ-bu* 518; **śrul-ič** W. (v. *śrul-ba* 589); vb. n. *rgyu-ba*, *gul-ba*, resp. *čags-pa* 167; to — a little *nur-ba* 305; to — on *gro-ba*; to — quickly to and fro *gyu-ba* 96; to — round *skor-ba*.

Mow *rñā-ba*, *rñab-pa*.

Much *drugs*, *mañ-po*, *rab*; as — as *ga-taām* W., *taam* 430; so — *di-snyed*, *de-snyed*; very — *mañ-drags*, *šin-tu mañ-po*.

Mucus *snabs*, *lul-pa*.

Mud *ka-lag*, *jim-pa*, *dam*, *mer-ba*, *rdzab*, *dam-rdzab*; — floor *skyañ-nil*.

Muddy *man-mün*.

Mulberry *o-se*.

Mule *dre*, *dre-po*, *dre-mo*.

Multiply vb. a. *sgyur-ba*, *sgrił-ba*, *sgre-ba*, *spel-ba*, *giel-ba*.

Multitude *krod-pa*, *krom*, *dmug*, *yseb*.

Murder vb. a. *ysod-pa*; s. *ysod-yčod*.

Murderer *ysod-byed*.

Muscle (anatomy) *ša*, *nya*.

Muse vb. n. *rtog-pa*.

Mushroom *ša-mo*, *mog-ša* W.

Music *rol-mo*.

Musk *glu-rtsi*; — bag *gla-bai lte-ba*; — deer *glu-ba*.

Musket *me-dá* C.; — ball *rdew*, *rde*.

Mustard *še-té*, *skye-té*, *yuns* 512.

Mute adj. *lhugs-pa*, *han-ldāñ* W.

Mutter vb. a. *sam(-ma)* *sum(-me)* *zei-ba* W.; to — prayers *ma-ñi tañ-če* W., *zla-ba*, *zlo-ba* 491.

Muzzle s. *ka-mtsül*, *mtsül-pa*.

My pron. *nai*, eleg. *bdag-gi*, *ned-kyi*.

Myriad (čig-) *kri*.

Mystic s. *rgyud-pa*.

N

- Nail s. *yer*, *zer*, *jur-pa*; a little — *yi-ru*, *yer-bu*; — of a finger or toe *sen-mo*, resp. *piyag-sen*, *zabs-sen*.
 Naked *agren-mo*, *yer-bu*, *rjen-pa*.
 Name s. *min*, resp. *mtsan*.
 Name vb. *miu* *rtogs-pa*, *skad-pa*, *grag-pa*, *zer-ba*.
 Namely *de-yan*, *de an*; *di-lta-ste*.
 Nape *ltag-pa*.
 Napkin *ku-pyis*, *lag-pyis*, *pai-k'eb*.
 Narcotic adj. *smyo-byed*.
 Narrative s. *lo-rgyis*.
 Narrow adj. *jäl-méd*, *zen-méd*, *dog-pa*.
 Nasty *btsog-pa*, (*h*) *rtsoq(s)-pu*.
 Nation *mi-brgyud* 124, *ade* 246, *rigs* 527.
 Native s. *jul-pa*.
 Native-place *yzis-ka*.
 Natural *dios-ma*, *ma b'os-pa*.
 Naturally *rai-bzin-gyis*, *yzis-kyis* 565.
 Nature *nai*, *čos-nyid*, *no-bo-nyid* 129.
 Naught (cipher) *mka*.
 Naughty *na-rgyal-can*.
 Nausea *skyug-bro-ba*, *kam-lóg*, *kams-rmyá*.
 Navel *lte-ba*.
 Near adj. *nye-ba*; adv *nye-bar*, *rtsar* 437, *gram-du*; *rgyan tun-bu*; *ltan-la*, *ldan-du* 289; to be — *nye-ba*, *rten-pa* 214.
 Neat adj. *sdug-pa*, *sdug-gu*.
 Necessaries s. *yo-byed*.
 Necessary adj. *dgos-pa*, *rigs-pa* 528; to be — *dgos-pa*.
 Necessity *dgos-pa*.
 Neck *ske*, *mgur*, *mgul*, *mgrin-pa*, *jini-pa*; *jnya-ba*; — cloth *ka-dkri*, *ka-ras*.
 Neckchief *dkri-ma*, *mgul-čins*.
 Necklace *ske-čú*.
 Need s. *gyoi*.
 Needful *dgos-pa*.
 Needle *kab*, *tssem-k'ub*.
 Negative s. *dgag-pa* 94, *yag-pai sgra*.
 Neglect vb. *gyin-ba*, ... *la mi lta-ba*.
 Neigh *tsar-ba*.
 Neighbour *Kyim-mtses*, *ja-rol-po*.
 Neighbourhood *sa-pyóys*, *yul-jnyóys*.
 Nepal *bal-po*, *bal-yin*.
 Nephew *tsa-bo*, resp. *dbon-po*, *dbon-srás*.
 Nerve *ču-rted*.
 Nest *tsan*.
 Net *rgya*, *rgya-mo*, *dot*; — work *dra-ba*.
 Nettle *zwa*.
 Neutralize *čin-ba*.
 Never v. *nam-yan* 303.
 Nevertheless *yin-kyan*, *yin-na yan W*.
 New *so-ma*, *rsar-ba*, *rsar-po*.
 News *ča*, *skad*, *řirin*, *řirin*, *lon*, *hun W*; good — *lon-bzan*.
 Nice *sdug-pa*.
 Night *nam*, *mtsan-mo*; — quarters *brani-sa*, eleg. *mčis-bran*, resp. *yzim-bran*; — watch *tun*.
 Nimble *skyen-pa*; — footed *rkan-mgyogs-pa*.
 Nine num. *dgu*; ninth *dgu-pa*; nineteeth *bču-dgu*; nineteenth *bču-dgu-pa*; ninety *dgu-bču*; ninetieth *dgu-bču-pa*.
 Nip vb. a. *grum-pa*.
 Nipple *nu-ma* 306, *pi-pi*.
 Nitre *do-ra*.
 No, none v. *gan* 66.
 Nobility *dpal* no. 4, 326.
 Noble adj. *drag-pa*, *btsun-pa*, *skye-mfú*.
 Nobleman *rje-bo*, *mi-drag-pa*, *no-nó* 306.
 Noblewoman *btsun-mo*, *se-ma W*.
 Nod vb. a. (beckon) *lug-brda byel-pa*; **go kug tai-čé W*.
 Node, ascending — *sgra-řčan*; descending — *ke-tu*.
 Noise *klag-čor*, *grag-pa*, *sgra*, *ur*, *ku*, *ku-sgra*; — made by thunder etc. *čems-čims* 161; to make a — *krol-ba*.
 Noisome *nam-pa*.
 Nominate *ske-ba*, *čol-ba*.
 Nonsense *čab-čob*, *čal-čol*; to talk — *čal-čol smra-ba*.
 Nook *kug*, *kugs*.
 Noon *dguñ*.
 North *byan*.
 Nose *sna*, **nam-tsul W*.
 Nostril *sna-kün*.
 Not *ma* 408, *mi* 413, *med* v. *med-pa* 417.
 Notch s. *kram-ka*, *nya-ga*, *lton-ga*.
 Note s. *mčan-bu*, *yi-ge* no. 2, 508.
 Nothing *čan mi* 138, *či mi* 140; — but *ša-stag*, col. *ka-řkyan* (v. *řkyan-pa*); *ba-žig* 391.
 Notice s. *rgyus*, *ča*, *lon*; to give — *lon sprii-ba*.
 Notion *du-še*.
 Notwithstanding *on-kyan* 502.
 Noun substantive *dios-min* 131.
 Nourish *tsa-ba*, *řso-ba*.
 Nourishing adj. *nyams-brtus byed-pa*.
 Nourishment *zas*.
 Novice *dge-bnyén* 86.
 Now *da*, *da-lta*, *řzod*, *o-ná* 500; — and then *bar-bar-du* or *la*; just — *ma-láy* 227; not until — *da-řzod* 247.
 Nowhere v. *čir* 141.
 Noxious *mi-dgos-pa*, *nyes-pa*, *řdug-pa*.
 Null adj. *sob*, *sog*, *řsob*, *řsog*.
 Number s. *graiša*.
 Number vb. a. *bgrai-ba*, *rtai-ba*.

Numberless *bgrasi-yās*.

Numerous *rgyas-pa*.

Nun *čos-ma*, *btsun-mo*, *mo-btsin* 435; *jo-mo* 173.

Nurse s. (children's) *mā-ma*.

Nurse up vb. a. *yoos skyed-pa*, *skyed srin-ba* 30.

Nutriment *bñul*.

Nutritious *bñud-can*, *lci-ba*.

O

Oak *ča-ra*, *be-šin*; — forest *be-k'rol*.

oar *skya*, *gru-kyēm*

Oath *yi-dām*, resp. *tuḡ-dām*, *mna*, *bro*.

Oats *ka-rtsam*, *yug-po*

Obedient *bka nyan-pa*.

Obey *ka-la* (or resp. *žal-la*) *nyan-pa*.

Object s. *ynas*, *rdzas*, *zui-žin*, *dños-po* 131; — of perception *yul* 513; mental — *dmigs-tyūd*.

Oblation *mčod-pa*, *shyin-pa* 405.

Oblige (compel) v. *nun-gyis* 303.

Obliged, to feel — *drin-dran-pa*.

Oblique *kyom-kyim*, *yo-ba*, *šan-ku*.

Oblong *nar-mo*, *kyon*.

Obscuration *sgrib-pa* 120.

Obscure adj. *mun-pa*, *go-dka-ba* 71.

Obscure vb. a. *sgrib-pa*; obscured *dkriys-pa*, *rmon-ba*, *rmonis-pa*.

Obscurity *mun-pa*.

Observe *srui-ba*. . . *la lta-ba* I no. 8', 216.

Obstinate *kyon-po*, *go-fug-can* W. (lit. *ngom-kregs-can*).

Obstruct *gegs-pa*, *bñur-ba*.

Obstruction *bgegs*, *gag*.

Obtain *sgrub-pa*, *rnyrd-pa*, *tob-pa*, *len-pa*.

Obviate *ycod-pa*, *ciog-pa*.

Occasion s. *rkyen*, *glags*, *skabs*; on — of *skabs-su*.

Occupy *dzin-pa* no. 3, 465.

Occur *gyur-ba*, *fon-pa*, *oi-ba*.

Occurrence *rkyen*, *dños-po*.

Ocean *ryja-māso*.

Odour *dri*, *dri-ma*.

Oesophagus *lkog-ma*.

Of prep. *kyi* 6, *nas* 304, *las* 546.

Off adv. *par* 341, *yus* 508.

Offence *adig-pa*; to commit an — *nyes-pa*, *adig-pa byed-pa*.

Offend *kān-bu*, *ku-bu*.

Offensive *šin-tu tu-bu*, *mi žim-pa*; *yid-ču mi oi-bu*.

Offer *shyin-pa*.

Offering s. *mčod-pa*, *bul-ba*, *yon*; — lamp *mčod-sdon*; — table *mčod-k'i*, *mčod-stigs*; house or place of — *mčod-k'ui*.

Office *gñu-po*.

Officer *go-pu*, *blon-po*.

Official s. *bka-blon*, *bku-yāgs*.

Official adj. *blon-poi*, *bka-blon-gyi*; — paper *bku-šoy*.

Offspring *brgyud*, *ba-rgyüd*.

Oh interj. *ka*, *ka-ye*, *kye*, *kye-ma* 7; oh very well! *o lags-so*.

Oil *mar*, *mar-nāg* W.; — cake *mar-gyi tsigs-ma*; — lamp *'un-gu*.

Ointment *skud*; *byug-pa*.

Old *rgad-pa*, *žen-mo* W., *rnyin-pa*, *bčad-po*; — age *rgas-ka*; — man *rgad-po*, — woman *rgad-mo*; — squire *ga-gu* 63; to be — *rgu-ba*; to grow — *bgre-ba*.

Oleander *ka-ra-bi-ra*.

Olive *skyu-ru*, *ka-skyur-po* Sik.; — tree *skyu-ru šin*, *ka-skyur-poi šin* Sik.

Omen *ša-ltas*, *ltas*, *rtags*.

Omit *bšol-ba*.

Omniscient *kun-mkyen*.

On prep. *ka-ru*, *Kar* 34, *ka-tog-la*, *ka-tod-la* 85, *dgañ-la*, *dgeñ-la*, *señ-la* 114, *tog-tu* 287, *na* 298.

Once (one time) *lan-ycig*; — more *čed-du*, *da-run*, *pyir*, *yañ*, *slar*; at — v. *čar* 139; (at the same time) *yiyogs ycig-la* 352.

One num. *ycig*, — at a time *ycig-čig* 144; — eyed *mig-žur*; — footed *rkañ-ycig-pa*; the one — the other *ycig* . . . *ycig*, *ycig-po*.

One pron. (French 'on') *skyes-bu* 81; — another *ycig-gis* *ycig* 143; by one's self *ycig-Union* *bšon*. [*ycig* 144.

Only adj. *ycig-ka*, *ycig-pu* 144; *zad* (v. *dzad-pa* 464).

Only adv. *ku-rkyan* (v. *rkyan-pa* 17), *ša-stag* 556; *ko-na* 43, *ycig-tu* 144; *ba-žig* 891, *man-na* *mi* 411, *tsam* 430; not — *mu zad-de* 445.

Open adj. *pyes-pa*, *pyes-te*, vulgo *jie-te*; *bkag-pa* *ma yin-pa*.

Open vb. a. *ku byed-pa*, *bgrad-pa*; vb. n. *bye-ba*, *ka bye-ba*.

Opening s. *ka*, *bu-ga*.

Openly *nos-su* 130, *mñon-sum-du* 183; *'a-yrat-la* W. 606.

Opinion *grub-mtd*, *lta-ba*, *snan-ba*; in my — *nas bltas-pas* 216.

Opportunity *skabs*, *glags*, *rgyu*, *stabs*, *taba*, *sa*.

Opposite *ka-drañ*, *go-ldog*; — side *pcr-ka*, *pa-rol*, *par-nos*.

Opposition, to be or act in — *gal-bu* c. *las* or *dañ*.

Oppress *nón-pa*.

Optical deception *mig-k'ruł*.
 Or *yan-na* 506.
 Oracle *groo-dri-sa*.
 Orally *ka-nas*, col. *ka-na*.
 Orange *tša-lum-pa*.
 Orb *kor-lo*; — of transmigration *kor-ba* 58.
 Orchard *bza-šin-ra-ba*, *lām-ra*.
 Ordain *benyen-par rdzogs-pa*, *benyen-rdzogs mdzad-pa* 469.
 Order s. (succession) *go-rim* 71; to put in — *dom-pa*, *ytan-la bobs-pa*; (command) *bka*, *bka btags-pa*, *bka-taṅ*, *bka-ynan-ba*; *zal-ydams*; *ku-kum W.*; (purpose) in — to *don-du* 259, *pyir-du* 351.
 Order vb. a. (command) *bka ynan-bu* 13, *sgo-ba* 116.
 Orderly adj. *tsul-mtün*.
 Ordinarily *gyun, pal-čér*.
 Organ (of sense) *dban-po*.
 Orifice *ka, bu-ga*.
 Origin *kuis, byun-kuis, go-ma, tog-ma, čags-tsul, rtsa-ba*.
 Originate vb. n. *kruñ-ba, čags-pa*.
 Ornament s. *rgyan, čun-po*.
 Orphan *da-prug*.
 Orthography *dag-yig, yi-gei sdeb-sbyór, brda-spród*.
 Other *žan, žan-pa, žan-ma, šos, yčig-šos*.
 Otter *sram*.
 Ought v. *rgyu* 110.

Ounce *srai*.
 Our, ours *nai* 124, *ned-kyi* 127.
 Out adv. *pyir* 351, *pyi-rol-tu* 349; to be — (mistaken) *k'ruł-ba*; out of prep. *nas, koi-nas*.
 Outcast s. *ydol-pa*.
 Outcry *grags-pa*.
 Outlet *sgo*.
 Outside s. *ka, pyi-rol*.
 Outside adv. *pyi* III 349.
 Outward adj. *pyi*; — appearance *ču-byad*.
 Over prep. *goñ-du, bar-snai* or *la; bla*; — against *ka-drañ, tad(-ka)*; adv. to be — (past) *tal-ba* II no. 5, 231.
 Overcome vb. a. *sub-pa, non-pa*; vb. n. *sran-pa*.
 Overflow vb. a. *yyen-ba*; vb. n. *lud-pa*.
 Overhasty *ha-čan riñs-pa, ha-čan nyur-čes-pa*.
 Overseer *skul-kan, do-dum-pa, mgo byed-pai mi*.
 Overshadow *k'eb-pa*.
 Overtake *snjegs-pa, ytug-pa*.
 Overthrow vb. *snjel-ba, rlog-pa*.
 Overturn vb. *sgyel-ba, rtib-pa*.
 Owl *ug-pa*.
 Own adj. *ran-gi, nyid-kyi*.
 Own vb. (possess) *bdog-pa, dban-ba*; own-ing *mia-ba*.
 Owner *mia-bdag*.
 Ox *glañ, ba-glañ*.

P

Pace s. *gom-pa*; *čag-pa, gom-čag-pa*.
 Pace vb. *gom-pa bor-ba*.
 Pack vb. a. to — on *k'el-ba*; to — up *teg-pa*.
 Paddle-wheel *sku-ru*.
 Padlock *don-pa*.
 Page s. (waiting-boy) *go-re-lón; sku-drui-pa, sku-mdun-pa*; — of a book *šog-logs*.
 Pail *zo-ba*.
 Pain s. (bodily) *zug, yzug, yzer*; (mental) *mya-nán* 420, *sdug-bśai* 234; to take pains *gru-ba, bad-pa*; *brtson-grus byed-pa*.
 Pain vb. a. *tse-ba*; to be pained *yduñ-ba*.
 Paint s. *šon*; vb. a. *skud-pa*.
 Painter *ri-mo-mkan*.
 Painting s. *ri-mo, tañ-ku*.
 Pair s. *zuñ, dor*.
 Pairing s. (copulation) *k'rig-pa*.
 Palace *po-bran*.
 Palanquin *k'yogs; *kyog-čan W., *peb-čan C.* (v. *dpyan-ba* 328).
 Palate *dkan, rkan*.
 Pale adj. **kya-ko-ré, kya-le-ré* 25.
 Palm s. (of the hand) *lag-mtül, tal-mo*.

Pan (large) *sla(n)-na*; (small) *dra-zu*; (flat) *ta-ba*.
 Pancake **ful-ta-gir W.* 234.
 Pankah (fan) *bsil-yáb*.
 Pannier *yzed-ma*.
 Pant vb. n. *rñam-pa, dñan-ba*.
 Pap (porridge) *skyo-ma, ko-lág*.
 Paper s. *šog-bu* 563; a sheet of — *gre-ga*; official — *bka-šog*.
 Parable *dpe* 327, *dru-dpe*.
 Paradigm *dpe-brjód*.
 Paradise *mfo-ris*.
 Paragraph *rnam-bcad-pa*.
 Paralyze *čin-ba, nyams-par byed-pa*.
 Parasol *ydugs*.
 Parcel s. (package) *tums* 234.
 Parch *rñod-pa, slam-pa*.
 Pardon vb. a. (to use forbearance) *bzod-pa* 498; (to leave unpunished) *gyod mi rmo-ba, čal-pus mi yčod-pa*.
 Pure *kog-pa šu-ba*.
 Parenthesis *yi-gei mčun-bu*.
 Parents *pa-mi*.
 Park *skyed-mos-tal*.

- Parrot *ne-tso*.
 Parsimonious *äri-äes-kan W*.
 Parsley *yä-ra C*, *äa-mi-lig W*.
 Part s. *ču*, *ču-äs*, *äs*, *rnam-pa*, *ka*, *kag*, *ga-äs*, *lu*; in — (partly) *ču dra tsam*; at equal parts *ču-snyoms*.
 Part vb. a. *ä'rat-ba*; vb. n. *gye-ba*, *brul-ba*.
 Partake *ča tob-pu*, *tob-ča dzin-pa*, *bgo-skul tob-pa*.
 Partaker **go-kän* W*.
 Partial (biased) *nye-rin*.
 Particle (grammatical) *tsüj-ä'rad*.
 Particularly *kyail-pur-äü*, *mčog-tu*.
 Partition *ähye-ba*; — wall *čod*, *bar-skyä*.
 Partizan *pyogs-pa*.
 Partly *ča tsam*, *ga-äs*; v. also *'a-lä 541*; *ka-čig 84*.
 Partner *ka-ya*, *ya*, *ya-do W*, *grogs*, *zla-bo*.
 Partridge *sreg-pa*.
 Party (part) *pyogs 852*.
 Pas (in dancing) *gom-pa*.
 Pass vb. n. *skjod-pa*, *grul-ba*, *rgyug-pa*, *rgynul-pa*, *čor-ba*, *tal-ba*; to — away *kur-ba*, *da-ba*, *bud-pa W*; vb. a. (to cross) *ryal-ba*, *zla-ba*; to — over a certain space *da-ba*.
 Passage (entrance or exit) *spo*, *lam*.
 Passion *čags-pa*, *čod-čags*, *bag-čags*.
 Passport *bka-čog*, *lam-yig*.
 Past adj. *das-pa*; — ages *äna-rol*; to be — *yol-ba*.
 Paste s. *skyo-ma*; vb. a. *sbyor-ba*.
 Pastry *kur-ba*.
 Pasturage *čan*.
 Pasture s. *neu-yšin*; — land *ol-tän*, *brog-ynas*.
 Pat vb. a. *byug-pa*.
 Patch s. *lhan-pa*; vb. a. *lhan-pas*, *debs-pa*, *glan-pa*.
 Patience *bzod-pa*.
 Patient adj. *bzod-pa-čan*.
 Patron *ngo-skyön*, *ngo-čdrén*, *ngon-po*.
 Pattern *lpe*, *ma*, *ri-mo*.
 Pauper *äbul-phois*; *med-po*, *med-mo*.
 Pavement *skyan-nül*.
 Paw s. *spar-ba*.
 Pay vb. a. *sprod-pa*, *äl-ba*.
 Pay s. *glä*, *pyogs*.
 Pea, pease *sran-ma*, *srad-ma*.
 Peace *čod*, *dus-bde*, *ži-bde*.
 Peach *ka-la ra*, *kan-bu*, *bun-ču li*.
 Peacock *rma-bya*.
 Peak *rise(-mo)*.
 Pear *nyu-ti*, *nyo-ti*.
 Pearl *nu-tig*.
 Peasant *grön-pa*, *grön-mi*; *kyim-pa-pa*, *žin-pa*.
 Pebble *rdeu*, *rde*; *ču-rdö*; *äg-ma*.
 Pedestrian *rkan-tän-pa*.
 Peel s. *kog-pa*, *šun-pa*.
 Peel vb. a. *kog-pa šu-ba*, *šu-ba*.
 Peep-hole *so-kün 578*.
 Peg *rtod-pa*, *ydan-bu*, *šur-pa*.
 Pen s. *smjug-gu*; — knife *smjug-gri*.
 Pen vb. a. (sheep etc.) *skjil-ba*, *gegs-pa*.
 Penalty *ryyal*, *ston*.
 Penance *dka-tüb*, *dka-spyöd*; *brtul-žugs*.
 Pencil *yya-tig*, *brä-smjug*; *pir*.
 Pencil-cedar *šug-pa*.
 Penetrate *kyab-pa*, *dzugs-pa*.
 Penis *nye*, *agro-ba C*.
 Penitent adj. *dka-tüb*, *brtul-žugs*.
 Pent-roof *čar-skyä*.
 People s. *skyes-bu*; common — *dnais*, *smad-rigs*.
 Pepper s. *po-ba-ri*; Guinea — *yyer-ma C*, **nyer-ma** or **tsan-te** or *su-ru-pan-tsä W*.
 Peppermint *po-lo-liu W*.
 Perambulate *grim-pa*.
 Perceive *rtogs-pa*, *tsor-ba*, *yid-la byed-pa*, *rag-pa W*, *rig-pa*.
 Perception *go-ba*, *rtogs-pa*; object of *yul 513*.
 Perfect adj. *grub-pa*, *pun-tsögs*, *šul-byün*, *tsan-ma*, *rdzogs-pa*.
 Perfection *dños-grüb*; state of — *grub-pa*.
 Perfectly *tsan*, *rdzogs-par*.
 Perform *byed-pa*, *sgrub-pa*, *bö-ba W*, *spjod-pa*.
 Perfume s. *spos*.
 Perhaps *gal-te-na*, *grai*; *su äes*, *či äes W*.
 Peril s. *nyen*, *bar-čod*, *křul-so*.
 Perimeter *mša-skör*.
 Period *dus-tšigs*, *dus-mtsams*; *ynas-skabs*: former — *šion-rol*.
 Perish *žig-pa*, *med-par*, *gyur-ba*.
 Permission *djois-pa*, *bka ynan-ba*; with your — *žu W. 476*.
 Permit *bka ynan-ba*; to be permitted *čog-pa*, *ruñ-ba*.
 Pernicious *ñan-pa*; *ma-ruñ-ba*.
 Perpendicular *gyen-la drain-po W*.
 Perpetual *rtag-pa*.
 Perpetually *rgyun-du*.
 Persecute *snjeg-pa*, *ded-pa*, *še-ba*.
 Perseverance *yul yons-su mi skyo-ba* or *mi gyur-ba*.
 Persia *ta-zig*.
 Person *gan-zäg*.
 Personal *dños*.
 Personally *mñon-sun-du*, *dños-su*.
 Perspiration *rñul*.
 Pertinacious *ngo-mkřegs-čan*.
 Perule *skra-tsab*.
 Perverse *go-löög*.
 Perversity *pyin-či-lög*.
 Pervert *rtog-pa*.
 Pestle *ytun*, *dgog-tiñ C*.
 Petting adj. *mnyo-mnyo-čan W*.

- Petroleum *rdo-snüm*.
 Petticoat *mo-gds, dam-gds*.
 Pewter *dkar-ryä*.
 Philology *sgra-rig-pa*.
 Philosophy *nan-don-rig-pa* 527.
 Phlegm *bad-kan, lud-pa*.
 Phlegmatic *nan-brgyud rin-ba*; — disposition **se-gyu'-dhal-wa** C. (lit. *ses-rygyud dal-ba*).
 Physician *smän-pa*; **em-či, 'am-či*; *yo-ba-po* 590.
 Piccolo-flute *pred-glin*.
 Pick vb. a. *byed-pa*; to — up *sgrug-pa*.
 Pickle s. *skyu-rim*.
 Picture s. *bzo, zo, ri-mo*; *tai-ka*, resp. *äl-tai*; — of a saint *bris-sku, sku-bris*.
 Piebald *kra-bo*.
 Piece s. *čag-krum, čag-dum, dum, rnam-pa*; a single — *zu* 488; a small — *kol-bu*; to fall to pieces *rdib-pa*.
 Pierce *big(s)-pa*.
 Piety *krel*; *čos-la dga-bai sems*.
 Pig *pag*.
 Pigeon *pu-rön, yug-rön*.
 Pigtail *ču-ti W., län-lo C.*
 Pilaw *ju-la, po-la*.
 Pile vb. a. *agril-ba, bicar-ba, rtseg-pa*.
 Pilfer *by- byed-pa*.
 Pilgrimage, to go on a — *mjal-ba*.
 Pill s. *ril-bu*.
 Pillar *ka-ba*.
 Pillow *śnas, snye-stän, snye-böl*.
 Pin s. *hur-pa, dzin-yya C., zum-kab W.*
 Pincers *skam-čün*.
 Pinch vb., the shoe pinches **kab-ša dam dug** W. 297.
 Pious *skal-lan*; *krel-čan, čos-čan, čos-sem-čan W.*; *čos-la dga-ba*.
 Pisé *gyan, gyeñ* 74.
 Pistol **me-dä** C., **rai-bär** W.
 Pit s. *kuñ, kuñs, doñ*.
 Pitcher *ču-smöl, ču-rdzä, ben, rdza-bim*.
 Pitchfork *zar*.
 Pith *ynad*.
 Pitiabie *dman-pa*.
 Pity s. *snyin-brtse-ba*.
 Place s. *kag, sa, sa-kijad, go, yul-gru, yul, ynas, sa-ča, grom*; to take — *gyur-ba, byuñ-ba*.
 Place vb. a. *jog-pa, bor-ba, dzugs-pa*; to be placed *kod-pa*.
 Plague s. *nyan, go-bai nad, go-bai rims; nam-rims, rims-näd*.
 Plaid *yzan-gös*.
 Plain s. *tan*; *nos*.
 Plain adj. (without ornament) *jam-sai, rgyan-méd*.
 Plaintiff **ñim zu-kan** W.
 Plait s. *lan-bu*; vb. a. *lan-bu sle-ba; yčud-pa*.
 Plan s. *bkob-län, bkod-pa*; vb. a. *god-pa*.
 Plane s. *pag-ste W.*; vb. a. **pag-ste ärul-če** W.
 Planet *pa* 492.
 Plank *span, span-léb*.
 Plant s. *śiv, rtuca*; vb. n. *dzugs-pa*.
 Plantain *skyes-sdön; ta-la*.
 Plaster s. (in surgery) *byor-smän*.
 Plaster vb. a. (to pave) *skyan-nul byed-pa*.
 Plastering s. *äl-bu* 474.
 Plate s. *gleys, gra-ti Ld., ta-bag W.*; tin — *ta-li W.*; iron — *kags-läl*.
 Plate vb. a. *čus ytoñ-ba* 160.
 Play vb. (to sport) *rtse-ba, rtse-d-pa*; to — on an instrument *krol-ba, skrog-pa*; to — a trick *ynod-pa skyel-ba*.
 Play-fellow *rtse-grögs, grogs-kyen*.
 Play-ground *rtse-sa*.
 Pleasant *adug-pa, yid-du on-ba*; to be — *fad-pa*.
 Pleasantness *kyer-so*.
 Please vb. a. *dga-bar byed-pa*; vb. n. v. *mkyen-pa* 55; if you please *zu* 476; to be pleased *dgyes-pa, bsod-pa*.
 Pleasing adj. *dga-mo, bsod-pa*.
 Pleasure *dga-ba, rtse-d-mo, yyeñ-rtse-d, rtse-jo*; *snyin dga-ba* or *bde-ba*; at — *rai-dgär, yid bzin-du*.
 Plebeian *ma-rabs, řal-pa*.
 Pledge s. *rgyan, řta-ma, řte-pa*.
 Pleiades *smän-drög*.
 Plentiful *Krigs, rgyas-pa, mod-po*; to be — *dzom-pa*.
 Plenty s. *loñs-spyöd*.
 Pliable, Pliant *mnyen-pa, mnyen-lčug, lčug-pa*.
 Plough s. *řsol*; vb. a. *řsol-mda, lzin-pa; rmo-ba*.
 Pluck s. (of an animal) *snyin-luñ*.
 Pluck vb. *sgrug-pa*.
 Plummet *ža-nyeñ ytiñ-rdo*.
 Plump *lkob; rom-po W.*.
 Plunder vb. *jog-pa, kog-te kyer-če W.* 95.
 Pock s. *brum-pa*; — marked *mđzar-ramđer-ré Ld.*
 Pocket s. *čan-da, dku-mda, kud-pa*; — book *yi-gei řubs; sam-ta, řab-dra*; — fire *me-lčags*; — handkerchief *na-či C., na-ři W.*
 Pocket vb. a. *kur-ba*.
 Pod *gai-bu, řgai-bu*.
 Poem *nag-snyän; snyan-dings*.
 Poetry *adeb-abyör*.
 Point s. *řteg, nag-tseg*; main — *don, ma-ři*; to be on the — *ča-ba*; v. also *las* II extr. 546.
 Poison *dug*.
 Poker *yog-po*.
 Polecat *řul-byi*.
 Polish vb. *bdar-ba*.

- Polished adj. *od-čan*
 Politeness *že-sa*.
 Pollute *bag-pa*.
 Pollution *grib*.
 Pomatum *šra-sküd*.
 Pomegranate *se-bru, seu*.
 Pond *rdzin*.
 Ponder *sems-pa*, resp. *djoñs-pa*; *bsam-blo yton-ba*.
 Pool *ču-kyil, lten-ka*.
 Poor *dbul-ba, poñs-pa, ñan-pa, gyi-na, kas - dman, kas - ždn*; the poor people! *snyn-re-rje*.
 Poplar *abyar-pa*; *ma-gál W.*; *yšol-po*.
 Popular *mon-ža-čan W.*
 Popularity *mon-ža W.*
 Porcelain *kar-yól, dkar-yól*; — clay *lam-pa*.
 Porch *sgo-kan*.
 Porcupine *rgan, byi-tur, yzig-mo*.
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 Postillion *rtá-zam-pa*.
 Postpone *bšol-ba, sriñ-ba*.
 Postscript *yani-kyár*.
 Post-service *u-lag 490*.
 Post-station *rtá-zám*.
 Pot s. *kog-ma, rdza-ma, pan-dál W.*; — cloth *tsa-lšibe*; — house *čan-kan*.
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 Pound vb. a. *rdun-ba, krum-krum byed-pa*.
 Pour *ldugs-pa, byo-ba, bo-ba*.
 Poverty *poñs-pa, dbul-ba*.
 Powder s. *pye-ma*.
 Power *mia, mia-tán, mfu, nus-pa*.
 Powerful *rgyags-pa, nar-ma, bšan-po*
 Powerless *dban-méd*; to render — *dban-med-du šol-ba*.
 Practice s. *lag-lén*, resp. *řiyag-lén*; *lob-kyád W.*
 Practise vb. a. *šbyon-ba*.
 Praise s. *śnag-yól*; vb a. *śnag-pa, stod-pa*.
 Prattle s. *čol-čün*.
 Pray vb. n. *yšol-ba, žu-ba*.
 Prayer *yšol-ba*; — mill *šos-kor, ma-ni-šos-kor*.
 Preach *šos sgrog-pa*, resp. *šos-kyi sgrog-gleñ mdzad-pa*.
 Precede *šion-du gro-ba*.
 Preceding *śna-ma, šion-gro*.
 Precept *bka-bagos, bka-rtags, křims, šos, ydams-pa, šelab-byu*.
 Precious *dkon-pa, yčes-pa, rin-žen, rin-po-če*; the most — thing *dkon-mčog 10*.
 Precipitous *yžar-ba*.
 Precisely *rañ, ko-na*.
 Preface s. *šion-gro*.
 Prefect *yul-dpon, mi-dpon*.
 Preferable *bla*.
 Prefix s. *šion-jug, pul(-yig)*.
 Pregnant *šbrum-pa; sems-čan dan ldan-pa 280*.
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 Prince *rgyal-bu, rgyal-sras*.
 Principal adj. *mčog, yšo-bo*; — part *mgo*.
 Principal s. *mgon-po, go-dpon*.
 Principally *yšo-bor*.
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- Printer *par-pa*.
 Printing-office *par-kai*.
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 Prisoner *btsan*.
 Private, Privately *sgos*.
 Privilege s. *ynan-ba*.
 Privities *doms, sba-ba*.
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 Prohibit *kęgs-pa, gęgs-pa*.
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 Revile vb. a. *smat-pa*, *ýše-ba*.
 Revise vb. a. *sgyur-ba*, *lla-ba*.
 Revision *žal-ta* 473.
 Revolt vb. *gyab-lóy byed-pa*, *no-lóg byed-pa*.

Revolver **ran-bar dug-rág* W*. 528.
 Reward s. *riñan-pa*, *sug*; vb. *riñan-pa*.
 Rheumatism *grum-bu*, *grum-nad*; *grum-pa W*, **zer-ne* C*.
 Rhododendron *ba-lu*, *da-li*.
 Rhubarb *ču-ču*, *la-ču*.
 Rhyming adj. *zun-lán*.
 Rib *rtsis(s)-ma*.
 Ribbon *čin-ba*, *leb-ma*.
 Rice *bras*; boiled — *bras-čan*; parched — *bras-yos*.
 Rich adj. *pijug-po*; — in *rgyas-pa*, *dzom-po*.
 Riches s. *dkor*, *nor*, *dbiyig(s)*, *byor-pa*.
 Rick *ñub-rags*.
 Riddle s. (enigma) *laem-po*.
 Ride vb. (on horseback) *rta - la žon-te gro-ba*; (in a carriage) *šin-tu-la žon-te gro-ba*.
 Riding-beast *bžon-pa*.
 Right adj. (right-hand) *gyar - pa*; (not wrong) *drañ-po*, *os-pa*; all right! *tsani-griy*; — measure *čug-tsad*; to be — *griy-pa*, *ran-pa*.
 Right s. *krim* 50.
 Righteous *čos-drañ-po*.
 Rim *kjud-mo*.
 Rind *kog-pa*.
 Ring s. *a-lón*; — dove *ku-hu*; — worm *ke*.
 Ring vb. a. (a bell etc.) *krol-ba*.
 Rinse *bšal-ba*.
 Ripe adj. *smin-pa*.
 Rise vb. n. (to get up) *ldañ-ba*, *lañ-ba*, *kar* or *ker-lañ-ba*, resp. *bžens-pa*; (as the sun) *čar-ba*; (in the air) *pay-pa*; (to come forth) *bur-ba*, *byun-ba*.
 Risk s. *nyen*, *bar-čod*.
 Risk vb. a. *skyel-ba*, *sdo-ba*, *blos-yton-ba* 385.
 Rival s. *gran-zla*.
 River *ču*, *žab-ču*, *ču-klui*, *ču-bo*, *ptsun-po* 433.
 Rivet s. *brel-mtsam*.
 Rivulet *čö-ñan*.
 Road *lam*, *šul*, *šul-lám*, *gro-su*; — book *lam-yug*.
 Roam *kör-ba*, *pyo-ba*, *grim-pa*, *yar-ba*.
 Roar vb. n. *krog-pa*, *nu-ba*, *litr-ba*, *nia-ro sgrog-pa*.
 Roar, Roaring s. *nu-ro*, *nar-skad*, *ur* 499.
 Roast vb. a. *ñhod-pa*, *srey-pu*.
 Roast-flour *rtsam-pa*.
 Rob *rku-ba*, *pirog-pa*, **kog-te kyer-če* W*.
 Robber *mž-er*.
 Robbery *čoms*, *bcom-pa*.
 Rock s. *brag*; — salt *řlo-tsru*.
 Rock vb. n. *kyom-pa*, *dpyan-ba*; vb. a. *dpyan-la yton-ba* 328.
 Rod *čag*, *čug-ma*, *dbjug-gu*.
 Roll s. *gril*, *kör-lo*; paper — *šog-sgril*, *šog-řil W*.

Roll vb. a. *sgril-ba*, *sgre-ba*; to — one s self
kri-ba, *gre-ba*; vb. n. *ldir-ba*; the rolling
of thunder *ldi-ri-ri*.

Roof s. *tag*.

Room s. (apartment) *kai-pa*, *kai-bu*, *kai-mig*, *nañ-mig* C. W.; (space) *gu*, *go*; to find — v. *gro-ba*, *ñon-ba*.

Root s. *ba-tag* W.; *rtad-ba*, *rtad*.

Root up vb. a. *rtad-nas* *ycod-pa*.

Rope *syogs*, *tag* pa.

Rosary *preñ-ba*.

Rose *se-ba*, *yse-ba*, *bse-ba*.

Rose-coloured *dkar-rgyā*.

Rot vb. n. *drul-ba*, *rul-ba*.

Rouge *skeg-tsā*.

Rough *gyon-po*, *rtsub-po*, *rags-pa*, *rtsin-ba*.

Roughness *ñad* 126.

Round adj. *kor-kor*; *kyir-kyir* W.; *gor-mo*, *sgor-mo*; *zhum-pa*; *ril-ba*; to make — *sgon-ba*; to be made — *gril-ba*.

Round about adv. *kun-nas*, *pyogs bzir*.

Round s., the — of transmigration *kor-ba* 58.

Rouse *dkrog-pa*; **ñāñ skul-čs** W. 23.

Rove *grim-pa*, *rgyu-ba*.

Row vb. *skya rgyab-pa*.

Row s. (series) *gral*, *rim-pa*.

Row s. (fray) *tab-mo*, *dziñ-mo*.

Royal *rgyal-poi*; — family *rgyal-rigs*; — residence *rgyal-sa*.

Rub vb. *bdar-ba*, *drud-pa*.

Rubbish *gal-rō*, *rdo-ro*, *sa-rō* W.

Ruby *pad-ma-ra-ga*.

Rudder *skya-mjug*.

Rude *fob*; *rtsin-ba*; *gyon-po*, very — *ka-gyon-tē*.

Rugged *ytan-yton*, *rtsub-po*.

Ruin vb. a. *gud-pa*; to be ruined *jig-pa*.

Ruinous *gog-po*.

Ruins s., a house in — *kai-rul*, *kai-gog*.

Rule s. (regulation) *krim* 51; (special direction) *spyad-mtāms* 456.

Rule vb. a. *god-pa*, *dbañ agyur-ba* or *byed-pa*.

Ruler (governor) *māa-bdag*; *dbañ-po*; *srid*; (instrument) *tig-tiñ*.

Rumination (chewing the cud) *skyug-lādā*.

Rumour s. *grag-pa*, *ytam*, *bñod-pa*; **zer-ke** C.; *tsor-lo* W.

Rump *byañ-kōg*.

Run vb. *rgyug-pa*, *čor-bu*; to — about *kyam-pa*; to — (flow) off *rdol-ba*; to — a race *dkyu-ba*.

Rupee *diul*; *kyir-mo* *lāl*, *gir-mo* 68, *gor-mo* W.; Tibetan — **čō-tāñ** C. 145.

Rupture *čag-čād*.

Rush s. (reed) *snjug-ma*.

Rush vb. *krog-pa*, *rgyug-pa*.

Russia *rgya-sér*.

Russian s. *rgya-ser-pa*.

Rust s. *btsa*, *rya*, *lčags-rya*.

Rut (track) *mal*, *ñul*.

S

Sable s. *bka-blon sram* W., *brag-sram* W.

Sack s. *pad*.

Sacrament *dam-bca* 230.

Sacred *dag-pa*.

Sacrifice vb. a. *mčod-pa* 166.

Sacrificial, — ceremony *sku-rim* 22; — feast *mčod-ston*.

Saddle s. *sga*, *rta-sga*; — cloth *ka-tē*, *sga-kēbs*; — girth *glo* W.

Saddle vb. a. *sga bstul-pa*, resp. *čib-sgu bstad-pa*.

Safe adj. *brtan-pa*, *btsan-po*.

Saffron *gur-kūm*; *ka-čē-skyes* 36.

Saiga-antelope *rgya-ra*.

Sail s. *dar*, *yyor-mo*.

Sail vb. *gru-la žon-te lam-du gro-ba*; v. also *rgal-ba* 103.

Saint *grub-tōb* 78; *skyes-bu lam-pu* 31; *rñal-byor-pa* 315.

Sake, for the — of *pyir* 351.

Sal ammoniac *rgya-tsā*; *tsu-tsā* C.

Salary *pyogs*.

Salt s. *tswa*, *lan-tswa*; vb. a. *tswa debs-pa*.

Saltpetre *ze-tswa*, *žo-ra*.

Salutation *pyag*.

Salute vb. a. *pyag tsal-ba*, *bul-ba* or *byed-pa*.

Same adj. *nyid*; at the — time *pyig-čar*; of the — kind *pyig-pa*, *pyig-pyig* W.; one and the — *pyig*; the very — *de-ko-na*, *de-ka*; *de ran*, *de-ka ran*.

Sample *bkod-pa*.

Sanctuary *mčod-ynas*.

Sand *bye-ma*.

Sandal-tree *tsan-dan*.

Sanskrit *nā-ga-ri*.

Sap s. *bčud*, *kū-ba*.

Satiāte *grāñ-ba*.

Satisfaction *skuñ-yso*.

Satisfied *tsim-pa*.

Satisfy vb. a. v. *grāñ-ba* 98; v. *ñom-pa* 130.

Saturday. Saturn *ya-spen-pa*.

Sauce *skyu-rum*, *spags*.

Sausage *sgyu-ma*.

Save vb. a. (deliver) *skyubs byed-pa*, *skyon-ba*, *sgrol-ba*, *skyob-pa*, *jiñin-pa*, *sruñ-ba*; (lay up) *sri-ba* 581, *jiñ-ba* 340; to be — *lar-ba* 230.

- Saviour *skyabs-mgon* 26; *srog-skyöb* W.
 Savour s. *bro-ba*.
 Saw s. *sog-le* C., *cad-* or *rgya-sög* W.; vb. a. **cad-sog* *brul-čé* W.
 Say *sgo-ba*, resp. *mol-ba* W.; *smra-ba*, *zer-ba*, *bäd-pa*, resp. *ysui-ba*; *bka-rtsol-ba*; he says, he said *na-re* 300; to — nothing of (let alone) *lta či smos*.
 Scale s. (of a fish) *Krab*; (of a balance) *Kule*; (for measuring) *skar-tsad*; pair of scales *aran*.
 Scale off vb. n. *gog-pa*.
 Scar s. *rmai rjes*, or *dul*, or *mal*.
 Scarce adj. *dkon-pa*.
 Scarf *aka-rugs*; — of salutation *ka-btägs* 87.
 Scatter vb. a. *grems-pa*, *yor-ba*; to be scattered *tor-ba*.
 Scene *groñ-Kyer*, *ltad-mo*; v. *glen-yži*.
 Scenery *snan-tsül*.
 Scent s. (odour) *nad*, *dri-buñ*.
 Scholar (pupil) *grwa-pa*, *slob-ma*, *slob-bañs*, *slob-prüg*, *Krid-prüg*, *mñan-bu*, *rgyud-pa*; (man of letters) *mñas-po*.
 School s. *grwa*, *slob-grwä*, *čos-gra*; — boy *grwa-prüg*; — house *grwa-kan*; — master *grwa-dpön*; — room *bäd-grwä*; — table *čos-kri*.
 Science *rig-pa*; sciences *ysug-läg*.
 Scientific, — work *čstan-bčos*.
 Scissors *čan-pa* 155, *čem-tse* C., *grim-tse* Sük.
 Sclerotic of the eye *gañs*.
 Scold vb. *bka-bkyon-pa*, *spyo-ba*.
 Scoop s. *skyogs*; vb. a. *ču-ba*.
 Scope *gro-sa*, *spyod-yul*.
 Scorn vb. *to-tsam-pa*.
 Scrap *čag-düm*.
 Scrape vb. *brad-pa*, *črad-pa*.
 Scratch vb. *spar-mos* *brud-pa*.
 Scream vb. *sgrog-pa*.
 Screaming s. *skad-nän*, *skail-lög*.
 Screw s. *čeu-ba*.
 Scripture, Holy scripture, *ysui-räb*, *ysui-mčög*.
 Scrotum *rlig-bu*, *rlig-šubs*.
 Scruple s. *rtog-pa*, *rnam-rtög*.
 Scullion *ma-yög*, *tab-yög*.
 Sculpture *brkos-ma*.
 Sea *rgya-mto*; — captain *del-dpon*; — monster *ču-srin*.
 Seal s. (stamp) *rgya*, resp. *pyag-rgyä*; *te-mo*, col. *te-tse*; *dam-ka*, resp. *pyag-däm*; vb. a. *dam-ka bryab-pa*.
 Sealing-wax *la-ča*.
 Season s. *mta-ma*, *sne-mo*, *tsem(-po)*.
 Search vb. *tsul-ba*, *žäg-pa*; to — into *sar-* or *tsar-yčod-pa*.
 Season *du* 255, **nam-da*, *nam-la* 304.
 Seat s. *kri*, *rten*, *žži-ma* 480.
 Seclusion *dben-pa*, *dben-ynas* 389.
 Secrecy *lkog*.
 Secret s. and adj. *ysai-ba*.
 Secretary *yig-mñan*: *bka-druñ* C.
 Sect *čos-lugs*, *lugs*.
 Section *Kag*, *skabs*, *skor*, *rnam-pa*, *lam-po*, *dbye-ba*; *yan-lag*.
 Sedan-chair *Kyogs*, *Kyogs-dpyan*, *řieb-dpyan* C.
 Sediment *snyigs-pa*, *tsigs-ma*, *ro*.
 Seduce *riod-pa*, *stu-ba*.
 Seducer *mi-dgei bčes-nyen*.
 See vb. *mñon-ba*, resp. *žžs-pa*; to be seen *snan-ba*.
 Seed s. *sa-bon*.
 Seek *tsol-ba*.
 Seize *jug-pa*, *šam-pa*, *šogs-pa*, *šzin-pa*, *len-pa*, resp. *bčes-pa*.
 Seizure *šzin*.
 Select vb. *dam-pa*, *byed-pa*.
 Self *no* 129, *nu*, *nyid*, *bdag*, *ran*, I myself *ned-ran* 128, *na-ran* 522; — dependant *ran-dban*.
 Selfish *dños-šzin-čan*; to be — *nos-šzin-pa*.
 Selfishness *dños-šzin*, *ran-dód*.
 Sell *tsai-ba*; to be sold *gyag-pa*, *grim-pa* W.
 Send *skur-ba*, *Kal-ba*, *miag-pa*, *yton-ba*, *rdzon-ba*, *žlog-pa*; to — for *gugs-pa*; to — forth *byin-pa*; to — word *špin-ba*.
 Senior (elder) *rgad-po*.
 Sense s. (intellectual power) *blo-grös* 385, *dban-po* 387; (meaning) *dgoñs-pa* 87, *don* 258.
 Sensible *tsul-mñun*.
 Sentence *žal-čé*; to pass — *žal-čé yčod-pa*; *tag-čod-pa byed-pa*.
 Sentiment *blo* 384; false — *lta-lög* 217.
 Sentinel *mel-tse*, *bya-ra*.
 Separate vb. a. *dgar-ba*; vb. n. *gol-ba*, *gye-ba*, *řral-ba*; so-so *byed-pa*; to be separated *bräl-ba*.
 Separate adj. *sgos*; so-so
 Separation *gud* 69.
 Sepulchre *bañ-so*.
 Series *gral*, *gras*, *řim-pa*.
 Serpent *šhrul*; — demon *klu* 8.
 Serrated *čon-čon*.
 Serum *ču-sér*.
 Servant *pyog-po*, *pyog-mo*; *Kol-po*, *Kol-mo*; *bran-po*, *bran-mo*; *bran-köl*; *mi-läg*; *žabs-řyi*, *miag-žžug*; your servant! *da čen žu* W. 152.
 Serve vb. *žal-ta byed-pa*; to — up *dren-pa*.
 Service *žabs-tög* 472; at your — **on-le*, 'a W.
 Sesame *til*; — oil *til-mär*.
 Set vb. a. to — about *řtsom-pa*, *čas-pa*; to at *pyo-dyos*; to — forth *řiod-pa*; to — in order *god-pa*, *řtan-la bebs-pa*; vb. n.

- to — (of the sun) *nub-pa*, *skyod-pa* *W.*;
to — out (depart) *čas-pa*.
Settle vb. a., to — a business *go čod-pa*;
vb. n. *čugs-pa* 459.
Settled adj. (decided) *zad-pa*; (at an end)
zin-pa, *rdzogs-pa*.
Settlement (colony) *babs-sa*.
Seven num. *bdun*; seventh *bdun-pa*; seven-
teen *bču-bdun*; seventeenth *bču-bdun-pa*;
seventy *bdun-ču*; seventieth *bdun-ču-pa*.
Several *ka-čiy*, *ga*, *mi-čra-ba*.
Severe *nyan-pa*, *drag-pa*.
Severity *nad* *W.*
Sew *tsam-pa*.
Sex *rtē* no. 4, 213.
Sexual *rtē-gyi*.
Shackle s. *čaga*, *čaga-sgrog*.
Shade s. *grib*.
Shadow s. *grib-ma*.
Shake vb. a. *skyod-pa*, *skyom-pa*, *gyul-ba*,
sprug-pa; vb. n. *gul-ba*, *čogs-pa*.
Sham, to perform a — work *bčos-su byed-*
pa.
Shame s. *Krel*, *no-tsa*, *bag-yod(-pa)* 364,
žabs-drēn 472; it is a —! *krel-ba yod* *W.*
(**fel-wa yod**).
Shamefaced *no-tsa-čan*.
Shameless *krel-méd*; *no-tsa-med-pa*.
Shape s. *dbyibs*, *yzugs*, *čas*, *bkod-pa*.
Share vb. *bgod-pa*; s. *byo-skal*, *skal-ba*; *ča*,
ča-sās.
Sharer *go-kan* *W.*
Sharp adj. (not blunt) *rno-ba*; (to the taste)
tsa-ba; *ber-čan*.
Sharpness (of an edge) *ka* IV, no. 5, 35.
Sharpsightedness *mig-sul* *W.*
Shave *brag-pa*, *bžar-ba*.
Shawl *do-ša-lā*.
She pron. *ko*, *kon* 41, *de* 255.
Sheaf *lag-kōd*.
Shears v. *čan-pa* 155.
Sheath s. *šubs*.
Shed s. (slight building) *bkad-sa* 12.
Shed vb. a. *čug-pa*, *blug-pa*; (tears) *bsil-ba*.
Sheep *lug*; flock of — *lug-kyu*; — fold *lug-*
rdā.
Sheet of paper *gre-ga* C., *šog-bu*; *šog-gdā* *W.*
Shelf *slan-ka*.
Shell s. (husk) *kog-pa*, *gan-bu*, *lgan-bu*;
(mollusk) *dui* 253, *grom-bu* 102; vb. a.
bgrud-pa.
Shell-lac *rgya-skyégs*.
Shelter s. *skyibs*; *skyabs-ynās*; *yyam*; *čar-*
skyibs.
Shepherd *lug-pa*.
Shield s. *pa-li*, *yub*.
Shift vb. n. *jo-ba*.
Shine vb. n. *čar-ba*, *čser-ba*, *snai-ba*; s.
od.
Shining (bright) *čem-me-ba*, *čam-me-ba*;
Krol-Krol *W.*
Ship s. *gru*, *gru-bo*, *yzibs*; — master *gru-*
Shirt s. *mgo-kār* *Ial*. [*dpon*.]
Shiver vb. *gul-ba*.
Shoe s. *tham*; soft — *ba-bu*; — of plaited
straw *bu-lā*; — strap *tham-sgróg*.
Shoot s. *čug-ma*; vb. n. *čruui-ba*; vb. a.
jiem-pa.
Shooting-star *ke-tu*, *skar-mā*.
Shore *gram*, *skum-sa*.
Short *fuī-ba*; in — *sgrič-bas* 120, *ndor-na*
273; cf. also *zur-tam* 489.
Shortsighted *mig-rgyāi-tšui*.
Shoulder s. *dpuī-pa*, *pirag-pa*; — blade
sog-pa.
Shout vb. *grags-pa*, *sgrog-pa*.
Shovel s. *kyem*; coal — *me-skyogs*.
Show vb. a. *ston-pa*, *nom-pa*, *šdigs-pa*.
Showman *lad-mo-mkan*.
Shrewd *mkaš-pa*.
Shrine *rtē*.
Shrink vb. n. (to be contracted) *kum-pa*,
(to recoil) *čzem-pa*, *čum-pa*.
Shriveled, Shrunk, *kums-pa*.
Shudder vb. *yya-ba*.
Shun *spoi-ba*, *čzem-pa*.
Shut vb. n. (a door) *čegs-pa*; (the eyes)
čzum-pa; to — off or out *čegs-pa*; to
— up *skyi-ba*, *sgyoi-ba*.
Shuttle *doi-po*.
Shy vb. n. (of horses) *člog-pa*.
Shy adj. *drog-čan*.
Sick *nad-pa*; v. also *yi-ga* *čus* 508.
Sickle *zor-ba*, *ryga-zōr*.
Sickly *nad-bu-čan*.
Side s. *logs*, *no*, *nos*, *niogs*, *člubs*, *rol* 536,
kud-ma; (of the body) *dku*, *yzogs*, *glo*,
gram, (direction) *pyogs* 352.
Sieve *čaga-tšags*.
Sigh s. *kōg-šugs* *W.*, *šugs-nār*, *šugs-rin*.
Sight *lad-mo*, *snai-ba*, *mčoi-snai*.
Sign s. *rgya*, resp. *pyug-ryya*; *mčsan-ma*,
mčsan-nyid, *ryyu-mčsan*; *rtags*; *brda* 297.
Signature *ryga-rtags*.
Signification *don*.
Signify v. *yin-pa* 510.
Sikim *bras-ljōns*.
Silence *čem-me-ba*.
Silent, to be — *ka-rog-pa*; *čan* *mi smra-*
ba.
Silk *dar*, *gos*; — cloth *za-čog*; — thread
gos-akūd; silks *gos-čen*, col. *go-šen*.
Silk-worm *dar-srin*.
Silver s. *diul*; — in bars *gay*.
Similar *dra-ba*; **tsogs-se** *W.*
Similitude *ipe*.
Simple *kyai-pa*.
Simultaneously *yčig-dar*.

Sin s. *saig-pa*, *nyes-pa*, *nyon-mois-pa*
skyon, *sgrib-pa*; heinous — *rme-ba* 426;
 deadly — *mtsams-mad-pa* 455.
 Since adv. (ever since) *bzuñs-te*; conj. *pas*.
 Sincere *drañ-po*.
 Sinew *ču-ba*.
 Sinful *adig-can*, *skyon-can*.
 Sing *glu len-pa*.
 Singed, Singeing *me-yzöb*.
 Single adj. (separate) *yöig-ka*, *yöig-pu* 144;
nyag-ma, *rkyan-pa*; (unmarried) *kya-mäd*;
čuñ-ma-mäd; — combat *krug-pa*, *dzin-mo*.
 Sink vb. n. *rgud-pa*, *nub-pa*, *byin-ba*.
 Sinner *adig-po*, *sgrib-pa*.
 Sir *yso-bo* 434; *sa-heb*, col. sab 571; 'a-ö
 608; dear Sir *bzin-bzän* 488.
 Sister *sriin-mo*, *mäd*, resp. *lcam-mo*; elder
 — 'a-*če* 603; younger — *nu-mo* 306.
 Sit *adod-pa*, resp. *bzugs-pa*; *dug-pa*, *kod-*
pa; sitting cross-legged *skyl-krün* 27.
 Site *mal*.
 Situated, to be — towards *lia-ba*.
 Situation *ynas-skabs*.
 Six num. *drug*, sixth *drug-pa*; sixteen *bču-*
drug, sixteenth *bču-drug-pa*; sixty *drug-*
ču, sixtieth *drug-ču-pa*.
 Size *če-kyad*, *če-čuñ*, *tsad*, *bon*, *kya*, *rgya*.
 Skeleton *ken-rus*.
 Sketch s. *bkod-pa*; *zur tsam bedu-ba* 489.
 Skilful *mKas-pa*, *sgvin-po*, *tabs-tes-pa*;
tabs-can W.; *skyen-pa*, *spyan-po*.
 Skill *sgyu-rtsäl*.
 Skin s. *page-pa*, *ko-ba*.
 Skirt s. *gos-agab*, *gos-mla*, *tu-ba*.
 Skull *tod-pa*.
 Sky *nam-mka*, *ynam*.
 Slab *span*, *yya-ma*.
 Slacken vb. a. *glod-pa*.
 Slackened adj. *lhod-pa*, *lhod-po*.
 Slander s. *pra-ma*, *smad-sgra*.
 Slander vb. *pra-ma byed-pa*, or *smra-ba*,
 or *yug-pa*, resp. *ysol-ba*, *zu-ba*.
 Slanderer *pra-ma-mkan*.
 Slanting *yo-ba*, *yon-po*.
 Slate *yya-ma*.
 Slaughter s. *ysod-yöod*; vb. a. *ysod-pa*, *aks*
yöod-pa, resp. *gom-pa*.
 Slave s. *bran*, *mäg-yzüg*.
 Sleep s. *nyid*, resp. *mnal*.
 Sleep vb. *nyal-po*, *nyid-log-pa*, resp.
yzim-pa.
 Sleeping-room *yzim-kan*.
 Sleet s. *ka-ma-čär*.
 Sleeve *pu-dün*.
 Slender *kyañ-po*; *kyañ-kyañ rin-mo* W.
 Slide vb. n. *dred-pa*.
 Slight adj. *pra-ba*.
 Slight vb. a. *gyin-ba*, *gyin-bag byed-pa*;
co-dri-bu.
 Sling s. *sgu-rdo*; — stone *rdo-yyüg*.

Slip in vb. n. *kril-ba*, *kyud-pa*, *dzul-ba*.
 Slope s. *gud*, *nögs*.
 Sloping *gyin-mo* W.
 Slow *bul-po*, *dal-ba*; (irresolute) **lo-sna*
mai-ba; *lo-sna rin-mo* W.
 Slowly *nai-gis*, *gul-gül*; *gu-le* W.; *ga-le* C.
 Slowness *dal-ba*, *dal-bu*.
 Smack vb. *ka brdab-pa*; *kan-sgra*, *debe-*
pa W.
 Small *čuñ-ba*, *čuñ-te* W.; *pra-ba*.
 Small-pox *brum-nad*.
 Smart adj. (gaily dressed) *nam-gyur-*
can; *yzab-mo*, *yzab-sprod*; *mčor-po*.
 Smash *yöog-pa*, *rdui-ba*.
 Smear *skud-pa*, *byug-pa*.
 Smell s. *bsuñ*; vb. a. *snom-pa*; vb. n.
mnam-pa.
 Smile s. *dzum*, vb. n. *dzum-pa*.
 Smith *ngar-ba*.
 Smoke s. *dud-pa*; vb. a. (tobacco) *fui-ba*.
 Smooth adj. *jam-pa*.
 Smooth vb. a. *dbur-ba*, *ur-ba*, *ur-ba*.
 Smoothing-iron *lčags-börd*.
 Smuggle *pag-tson byed-pa*.
 Smut s. *sre-nag*; *sre-mog* W.
 Snail *skyogs-lto-bu*; — clover *ol*.
 Snake *strul*, *bu-rin*, *lto-gro*.
 Snap s. (with the fingers) *skad-čig* 19.
 Snare s. *nyit*, *nyit*.
 Snatch vb. *gog-pa*.
 Sneak vb. *jab-pa*.
 Sneeze vb. *strid-pa*.
 Snipe *skyar-po*, *ču-skyar*; *tiñ-ti-lin* Ld.
 Snivel s. *snabs*.
 Snore vb. *nug-pa*, *niur-ba*.
 Snow s. *ka-ba*, *gans*; — ball *ka-gon*; —
 bridge *rud-zam*; — fall *bab*; — leopard
ya. bea; — shoe *dkyar*; — slip *ka-rüd*;
 storm *ka-tšub*, *rlün-tšub*, *bu-yug*.
 Snuff s. *sna-däg* W.
 So *čes* 142, *de-ltar* 256, *di-ltar* 275, *de-bzin-*
du 256, *de-dras* 282; just — *de-ka-ltar*
 256; so as *team* 430; so that *team-du*; so
 then *yai* 506.
 Soak *sbon-ba*.
 Soap s. *glai-gläd* C., *sa-bon* W.
 Soar *län-ba*, *šyo-ba*.
 Sob s. *šud-mo*.
 Sodge *u-lag* 499.
 Society, human — *tsogs* 451.
 Socket of the eye *mi-g-kün*.
 Sod *skan-ba*.
 Soda *bul*.
 Soft *jam-pa*, *mnyen-pa*, *myi-ba*, *bol-po*.
 Softly *ga-le* C., *gu-le* W.
 Soil s. *sa-yži*.
 Soil vb. *bego-ba*.
 Solder *kro-čus sdom-pa*; **kar-ya dan žar-*
čä W.
 Soldier *dmag-mä*.

Sole of the foot *rkan-mñl*.

Sole adj. *yeig, yeig-pu* 144.

Solely *ko-na, ba-zig*.

Solid adj. (not hollow) *kon-gan, gar-bu, pu-ri med-kan W.;* (not liquid) *reñs-pa;* (firm) *mkran, ñag-dan W., sra-ba*.

Solitary adj. *abon-pa;* — place *dgon-pa*.

Solitude *abon-pa, brog, gud*.

Some *ka-zig, ga-dan, ga-das, gan-zig, ga, res-ga;* *di yton W., cig, ñun-zig; ña-lam; re-zig; la-lä*.

Somebody, some one, *yeig, yeig-cig*.

Somerset *ma-lag*.

Something *ñi zig; di-yton W.*

Somnambulism *ynyad-rddol*.

Son *bu, bu-po, bu-tsa W.;* resp. *sras;* — in-law *mag-pa;* — of man *mii bu, mii-sras*.

Song *glu, ngur, dbyans*.

Sonorous *agra-dan, agra-lan*.

Soon *ña, mgyogs-pa; myur-du; as — as ma — kad, ma tag — tu 221, tsam — gyis 481;* sooner or later *ña-pyi*.

Soot *dreg-pa, sre-ndg*.

Soothe *ñi-bar byed-pa*.

Soothsayer *ña-mkan, rñu-pa, mñan-mkan*.

Sorcerer *gon-po, ba-po;* sorceress *ba-mo*.

Sorcery *rnam-phul, pra-mén;* to practise — *sprul-ba, rol-ba*.

Sorrel adj. *kam-pa*.

Sorrow s. *kon-kruka, col. *kog-füg**.

Sorrowful *mí dga-ba*.

Sorry *kon-du ñud-pa, mí dga-ba, blo mí bde-ba, sems skyo-mo*.

Sort s. *kyad-par, sna, rigs;* of what — *ñi lta-bu*.

Soul *nyams, resp. fuge-hyams, dgonis-pa; rgyud; rnam-das, sems*.

Sound s. *skad, krol; agra, agra-skad*.

Sound vb.n. *krol-ba, grags-pa;* vb.a. *agra*

Sound adj. *rem-pa, ñde-ba. [agrog-pa]*

Soup *ñug-pa*.

Sour adj. *skyr-ba, skyr-po C., skyr-mo W.*

Source *ñu-mig, ñu-mgo; kñis, go-ma*.

South *lho*.

Sovereign s. *dñan-po*.

Sow s. *pag-mo;* — thistle *käl-pa*.

Sow vb. a. *sa-bon, ñde-pa*.

Space *gu, go*.

Spade *ñaga-kyém*.

Span s. *mfo*.

Spare vb. *ñan-ba*.

Spark *mo-ñedg, mo-ñedg*.

Sparkle *käl-ba W., sag-sag zer-ba C.*

Sparrow *bya-po skya-bo W.;* — hawk *kra, mñil-kra*.

Spasm *rñan-ñus or -ñus; ñin-ba C.*

Spawn s. *ago-na, agon*.

Speak *emra-ba, resp. bka-stol-ba; mol-ba W.; lab-pa, resp. yñuñ-ba, zer-ba*.

Spear s. *mñui*.

Specimen v. *phud 344*.

Speck *rmo-ba, sme-ba*.

Spectacles *ñel-mig; snow — *mig-ñla**.

Spectator *ñad-mo-pa*.

Speech *skad, ñag, ytam, tsig, brjod, resp.*

bka, resp. yñui; dpo-agra W.

Speed, good — **ñam-pa ño* W.*

Speedily *myur-du, nye-bar*.

Speedy *mgyogs-pa, mgyogs-rñis W.; myür-ba, rñis-pa*.

Spell s. *yñuñ, yñuñ-sñaga*.

Spend *skya-pa, ñud yñon-pa; to be spent ña-ba, gro-ba, gyug-pa, tsur-ba, ñad-pa*.

Sphere *dkyil-kor 11; groñ 79, ñan 126; ... of activity spyod-yul*.

Spice *skor, spod; tsam-te W.*

Spider *tags-gra-bu, bag-rdg*.

Spin *käl-ba, ñel-ba*.

Spindle *ñan*.

Spirit *sems, sems-nyid; kun-yñ 4; evil — ydon 267, gon-po 96*.

Spirited *hur-po*.

Spit vb. *ñu gyab-ñe W., ño-le, ñebs-pa W.*

Spittle *mñil-ma, resp. ñal-ñab*.

Spleen (milt) *mñer-pa*.

Splendid *od-dan, grags-dan*.

Splendour *rñam-pa, ñiom-pa, rñom-brjid, brjid, dpal, byin, zil, yzi, yzi-brjid*.

Splint (for a broken limb) *ñag-ñin*.

Splinter s. *ñal-pa, ñin-ñal; ñin-zel W.*

Split vb. a. *ges-pa, yög-pa, yög-pa, ñeg-pa; vb. n. gas-pa*.

Spoil vb. a. (plunder) *ñoms-pa; yñil-ba*.

Spoiled (corrupted) *kag-po; to be — ñan-ba*.

Spoke *rñib-ma*.

Sponge s. *ñu-kür*.

Spontaneously *rñan, rñan-bzin-gyis, ñugs-kyis, rgyis med-du 110*.

Spoon *ñur-ma; tip of a — ñur-mgo*.

Spoon-bill *skyar-léb*.

Sport vb. n. (frolic) *rñeo-ba*.

Sportsman *kñi-ra-ba*.

Spot s. (locality) *go; (stain) gñib; (mark) ñig-le*.

Spouse (wife) *ñui-ma, bñuñ-mo, käl*.

Spout s. *wa-mñé*.

Sprain vb. a. *tsigs bud-pa or ñog-pa; to be sprained kñul-ba*.

Spread vb. a. *rkyon-ba, gäbe-pa, ñeb-pa, yäl-ba, rdal-ba, spel-ba, ñin-ba, ñro-ba, gñems-pa; vb. n. mñed-pa, gye-ba, rgyas-pa, dar-ba, lan-ba*.

Sprightly *yñan-po*.

Spring up vb. n. *ñag-pa 158*.

- Spring s. (fountain) *žu-mig, Kron-pa*;
(season) *dpyid*.
Sprinkle *grems-pa, čag-čag byed-pa*.
Sprout s. *abd-mig, myu-gu, myug*.
Sprout vb. n. *skye-ba, kruñ-ba, rdol-ba*.
Spunk *spra-ba; tsu Ld.*
Spur s. (of horsemen) *rtin-ltags*; mountain
— *agan*.
Spy s. *lla-nyul-pa, mel-tse*; — glass dur-
bin, *del-mig*.
Spy vb. *so-byed-pa*; to — out (another's
faults) *tsan bru-ba*.
Squander *yzan-pa*.
Square s. *ka-gań*; adj. *ka-gań-ba, Ka-
gań-maj*.
Squash vb. *glen-pa*.
Squat vb. *tsog-pur sdod-pa* 432.
Squeeze vb. *glen-pa, bcer-ba*.
Squire v. *ga-gá*.
Stack s. *pub-rags*.
Staff *mkar-ba, kar-ba, ber-ka*.
Stag *da-ba* 556.
Stage (of a journey) *brañ-sa*.
Stain vb. (sully) *bego-ba*; stained *nyams-
pa*.
Staircase *tem-pa, rgya-skás*; *gya-brás W.*
Stairs *tem-pa*; up — *ya-tog*, down — *ma-
tog*.
Stake s. (in the ground) *rtod-pa*; (in a
wager) *ryyal-rgyan*.
Stalk s. *rkañ, sdon-po, ba-tag, rtza-ba,
sog-ma*.
Stallion *yseb*.
Stammerer *ka-lđig-mkan W.*
Stamp s. *ryya*, resp. *pyag-rgyd*.
Stamp vb. *k'rab-pa* 61.
Stanch vb. (the flowing blood) *sdom-pa*.
Stand vb. a. (hear) *bzod pa* 498; to be able
to — *tub-pa, teg-pa*; vb. n. *greñ-ba, lanis-
te sdod-pa*.
Stand s. *steps* 221.
Star *skar-ma*; shooting *skur-mdá*.
Start vb. (set out) *rgyug-pa*; (from alarm)
drog-pa.
State s. (condition) *ynas-skabs, ynas-tról*.
Stately *od-can*.
Statue *sku, rdo-sku*.
Stature *sgo-po, sgo-bo*.
Stay vb. n. *dug-pa, sdod-pa, ynas-pa,
bzugs-pa*.
Steadfast *brtan-po*.
Steady *tsugs-pa*.
Steal vb. a. *rku-ba, ma-sbyin-par len-pa*;
vb. n. (slip) *jab-pa, nyul-ba, ilzul-ba*.
Stealth, by — *sbas-te W.*
Steam *rlańs-pa*.
Steel **čag-zuń**, *po-lád*.
Steelyard *rgya-ma, nya-ga; pur, spor,
spo-ré, srań*.
Steep adj. *ytan-ytań, yzar-ba*.
Steer vb. a. *ka-lo egyur-ba*.
Stench *dri nan-pa, dri na-ba, dri mnam*.
Step s. *gom-pa, rdog-pa*; — of a ladder
bral-dañ 21; vb. n. *bgom-pa, gom-pa, bor-
ba, grul-ba, čag-pa*.
Stepfather *pa-yydr*; stepmother *ma-gydr*.
Stick s. *ber-ka, dbyug-pa*.
Stick vb. n. *kad-pa, byor-ba*; vb. a. *abyor-
ba, dzugs-pa*.
Sticky *rtai-can*.
Stiff *rens-pa*; to be — *ren-ba*.
Still adj. (quiet) *dal-ba, mi yyo-bar*; (si-
lent) v. *ka rog-pa*.
Still adv. *da-ruń, yań*.
Sting s. *mduń*; vb. a. *big(s)-pa, dzug-pa*
466.
Stingy *lag-dam-po, tsags-dod-can*.
Stink vb. *mnam-pa*.
Stir vb. a. *dkrug-pa, srub-pa*; to — up
rnyog-pa, sprug-pa.
Stirrup *yob, ob*.
Stitch vb. *abrel-ba*.
Stocking *rkań-šubs*, resp. *šabs-šubs*.
Stomach *grod-pa, po-ba*.
Stone s. *rdo*; — of fruits *rus-pa*; vb. a.
rdo-rub-la btan-če W.
Stool *steps* 221.
Stoop vb. *mgo dgu-ba, mgo dgur-ba* or
gug-pa.
Stop vb. a. *sub-pa, gega-pa*; vb. n. *gag-
pa, sdod-pa*.
Stopple, stopper *ka-dig*.
Store s. *mdzod*; — room *mdzod-kań, baš-
ba, bań-kań, tań-kań*.
Storm s. *tsub-ma, rluń čen-po, drag-po*.
Story s. (floor) *tog*; (tale) *ynas-tról, lo-
rgyus*.
Stout adj. *šom-pa, rom-po*; (of cloth) *tsags-
dam*; to grow — *brta-ba*.
Stove *tab, me-láb*.
Straight adj. *drań-po, gronš-po, beranš-pa*.
Straighten *ron-ba*.
Strain vb. a. (filter) *tsag-pa*.
Strainer *ču-tsags*.
Straits *sa-bár, mšeo-lag-brél*.
Stranger *pyi-mi, byes-pa*.
Strangle *ske bedam-ste yuod-pa*.
Strangury *ytim-gdg*.
Strap s. *ko-lág, sgrog-gu, rog-bu W., lwi*.
Stratagem *dku-lto*.
Straw *sog-ma, pib-ma*.
Strawberry *dpal-bydr W.*
Stray v. *yan-pa* 506.
Street *rgya-srań, lam-srań*.
Strength *nyams-stobs, stobs-po; šed*; of
spirits etc. *ber*.
Strengthen *šed čug-če W.*
Stretch vb. *rkyon-ba, šriń-ba*.
Strew *ytor-ba, diń-ba*.
Strewing-oblation *ytor-ma* 210.

Strict *dam-po*.
 Stride vb. *bgom-pa*.
 Strike vb. *pog-pa*, *rgyab-pa*, *rdun-ba*,
rdag-pa.
 String s. *rgyul*, *sgrog*, *ñin-ba*, *phren-ba*,
ta-gu.
 Strip vb. *ñu-ba*, *gos bud-pa*.
 Strive for vb. *snycgs-pa*, *grañ-pa*, *brtsom-*
pa.
 Stroke s. *lëag*, *phras-pa*.
 Stroke vb. *byil-ba*, *byug-pa*.
 Strong *gar-ba*, *drags-po*, *btan-po*, *rem-pa*
 585, *ted-dan*.
 Structure *bkod-pa*.
 Stubborn *ngo-kregs-pa*.
 Student *slob-ynyer*.
 Studious *brtsom-grus-dan*.
 Study s. *bad-pa*.
 Stuff s. (cloth) *ras*.
 Stuff vb. a. *tsan-ba*.
 Stunned *käl-köl*.
 Stupid *glen-pa*, *blun-pa*, *blo-gros-méd*.
 Style s. *bzo*, *zo-sta W.* 497.
 Subdue *joms-pa*.
 Subject s. *skor*, *glen-yzi*, *miia-zäbs*, *bran*,
bañs.
 Subject vb. n. *jomis-pa*, *og-tu jug-pa* 501.
 Subsequent *pyi-ma*.
 Subside *ñi-ba*.
 Subsidy *fud-ma*.
 Subsistence *tso-tabs*.
 Substance *dños-po*, *rdzas* 468.
 Substative *dños-miñ*.
 Substitute s. *tsab*.
 Subtract *dor-ba*, *shyon-ba*, *bud-pa*.
 Succession *tsir*, *rals* 525, *rim-pa* 530.
 Such *di-dra-ba* 282, *de-lta-bu* 256.
 Suck *jiba-pa*, *tsui-ba*.
 Suckling baby *zo-tünis*.
 Suddenly *glo-bur*, *glo-bur-du*, *har(-gyis)*;
yari-med-la W.
 Suet *grod-tsöl*, *Kon-tsöl*.
 Suffer vb. a. *myon-ba*, *bzod-pa*; vb. n.
miar-ba, *yzir-ba*.
 Suffice *kfyed-pa*, *ldan-ba*; *ög-pa*.
 Sugar *ka-ra*, *ka-ra*; raw — *bu-räm*; —
cane dam-bur W.
 Suit s., a complete — of clothes *ngo-lus*
tsa tsini.
 Suitable, to be — *on-ba* 502, *os-pa*, *rui-*
ba.
 Suitor *dod-mkan*.
 Sully *bsgo-ba*.
 Sulphur *mu-zi*.
 Sum s. *brtsis-zin*; vb. to — up *agril-ba*,
adom-pa, *sre-ba*.
 Summary s. *sdom*.
 Summer *dbyar*.
 Summit *mgo*, *spo*, *rtse(-mo)*.
 Summon vb. a. *gugs-pa*.

Sun *nyi-ma*; — beam *nyi-yzer*; — dial *nyi-*
tsöd.
 Sunday *ya-nyi-ma*.
 Superficies *nos*, *ka*, *ydon*.
 Superintend *ñal-ta byed-pa*.
 Superintendence *do-dam*.
 Superior adj. *kfyad*, *gon-ma*, *rgyul-ba*, *bla*,
rab; s. *gon-ma*, *bla-ma*.
 Supernumerary adj. *leb*.
 Supine adj. *gan-kydl*.
 Supper *agoñs-zas*; Lord's — *ysol-ras* 592.
 Supple *mnyen-pa*.
 Supplement *ka-skön*, *yan-lag*, *lhan-tsibs*.
 Supply vb. *agrub-pa*.
 Support vb. *shyon-ba*, *degs-pa*, *dzin-pa*;
 s. *rten-pa*, *rgyab-rten*.
 Supposition resp. *beam-pa*, *snan-bu*, *bzal-*
pa, *bzed-tsul*.
 Suppress *non-pa*, *joms-pa*, *snub-pa*, *sub-*
pa, *gegs-pa*.
 Sure *gor-ma-ñig*, eleg. *gor-ma-bküm* 73;
btan-po 484; to be sure! "tig, *qig*, *de-ku*
yod" 255.
 Surely *ñes-par*, *nan-ñags* 303.
 Surety *brtan-pa*, *yden-tsad*.
 Surface *ka*, *nos*, *logs*, *ñod*, *ydon-pa*.
 Surpass *da-ba*.
 Surround *skor-ba*.
 Suspend *dpyan-ba*, *spyan-ba* 328.
 Swaddling-cloth *ñu-stün W.*
 Swallow s. *kug-ta*.
 Swallow vb. *mid-pa*, *khyur-mid-pa*.
 Swamp s. *gram-pa*.
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 Swear *bro tsal-ba*, *dmod-mo bor-ba* 423.
 Sweat s. *riul*.
 Sweep vb. *pyag bdar-ba*; to — together
tsud-pa.
 Sweepings *pyug-där*.
 Sweet *diar-ba*; — scented *ñim-po*.
 Sweet-heart *dod-grogs*, *mig-grogs*, *mdza-*
grogs, *bzan-grogs*.
 Sweet-meats *ñim-zé*, *ñim-ñim C.*, *ñim-zäg*
W.
 Swell vb. n. *skran-ba*, *bo-ba*.
 Swift adj. *shyen-pa*, *myur-ba*, *riñs-pa*.
 Swim *rkyal-ba*, *pyo-ba*.
 Swine *pag*.
 Swing vb. a. *dbyug-pa*, *yyob-pa*.
 Switch s. *lëag*.
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 Symmetry *dpe-byad*, *byad*.
 Symptom *mtsan(-ma)*, *rtags*.
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 Syria *rum-dam*.
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T

- Tabernacle *gur-mčög* 69.
 Table *ko-g-tse* 150, resp. *ʃol-lčög* 592; *ʃol-mrys*; European — *ryya-lčög*.
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 Taciturn *smra-nyüi*.
 Tail *ria-ma*, *njug-ma*.
 Tailor *taem-pa*.
 Take vb. a. *len-pa*, *to-gs-pa*, *dzin-pa*, resp. *bze-pa*; **nam-čə* W; to — for *dzin-pa* 415, *sems-pa*; to — off *bud-pa*, *šu-ba*; to — out *gög-pa*, *don-pa*, *byin-pa*; take away! *kur son* C., *kur kyer* W.
 Tale *lo-ryyüa*, *sgyün*(s).
 Talent *blo*, *rig-pa*, *yon-tan*, *še-rab*.
 Talk s. *ytam*, *ur*; vb. *smra-ba*, *lab-pa*, *glei-ba*, *bar-ba*, *ur yton-ba*.
 Talkative *smra-döl*, *ryya-lab-čan*.
 Tail col. *sgo-po rin-mo*, *kyan-kyan rin-mo*, *joñ-joñ*.
 Tallow-candle *tail-ädön*.
 Tamarisk *om-bu*.
 Tame adj. *dul-ba*, *dri-pa*, *yyüi-ba*; vb. a. *šul-ba*, *tul-ba*.
 Tan vb. a. *mayed-pa*.
 Tanner *ko-ba myyed-mkan* C.
 Tardy *bul-po*.
 Target *ben*.
 Tarry vb. *gor-ba*.
 Tartar (incrusting the teeth) *so-dreg*.
 Task s. *kag*; *rgyugs* W.
 Taste s. (savour) *bro-ba*, *ro*; vb. a. *myoi-ba*; vb. n. *bro-bu*.
 Tattered *čad-po*.
 Tavern *čan-kai*.
 Tax s. *kral*, *dpya*; *bab* Sp; vb. a. (appraise) *jal-ba*.
 Tea *ja*, resp. *ʃol-jü*; — pot *tib-ril*, resp. *ʃol-tib*; — party *ja-mgrön*.
 Teach vb. *ston-pa*, *slob-pa*.
 Teacher *ston-pa*, *slob-pa*, *slob-dpon*; *rgyud-pa*.
 Team of bullocks *glai-dör*.
 Tear s. *mči-ma*; to shed tears *mči-ma blag-pa*.
 Tear vb. a. *ʃäg-pa*; to — out *pyid-pa*, *byin-pa*; to — to pieces *dral-ba*, *kral-ba*.
 Tease *gob-nön čə-čə* W.
 Tedder vb. *btod-pa*; s. *btod-lčög*.
 Tell *čad-pa*, *snjod-pa*, *smra-ba*, *zer-ba*, *zlo-ba*, *zlos-pa*.
 Temperate *tsod čə-pa*.
 Temperature *gyai-dro*.
 Tempest *rlui čen-po* or *drag-po*, *rlui-dmā*, *yul-nān*.
 Temple *mčod-kai*.
 Temporal *tse dii*; — life *ynas-akabs*.
 Tempt *nyams sad-pa*, *tsod dzin-pa*.
 Ten num. *bču*, *čig bču*; — thousand *kri*; tenth *bču-pa*.
 Tenant *kai-pa*, *yyar-mkan*.
 Tend vb. a. *skyon-ba*.
 Tender adj. *nyüi-ba*, *jam-pa*; *byams-pa*.
 Tendon *nya-ču*.
 Tenet *čos*.
 Tent *gur*, resp. *bžugs-gur*.
 Term s. (limited time) *čad-so*.
 Terminate vb. n. *zin-pa*; vb. a. *tsar-bar*.
 Termination *mła* 289. [*byed-pa*.
 Terrace *steñ-ka*, *steñ-tse*.
 Terrify *ʃigs-pa*, *ʃigs-akrag don-pa* C.; *ʃig-ri skul-čə* W.; to be terrified *akrag-pa*.
 Test vb. a. *nyams sad-pa*; *tsod lta-ba* 216.
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 Thicket *šan-tšin* 444.
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 Thimble *lčui-mo*, *mčzib-rtén*.
 Thin adj. *pra-ba*, *zim-bu*, *siñ-po* W.; *erab-pa*, *sla-ba*, *sla-mo*.
 Thing *dios-po*, *ča*, *ča-bydd*, *čas*, *rdzas*; things (goods) *ča*, *ča-lag*.
 Think (suppose) *snjam-pa*; (meditate) *sem*(s) *pa*; *beam-mno byed-pa* or *yton-ba*, resp. *dgons-pa*; to — of *dran-pa* 261, *dgons-pa*.
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Thither *de-ru*, *der* 256; *pyogs der* 352.

Thong *ko-täg*.

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Thought *bsam-pa*, resp. *dgois-pa*, *snyam-pa*, *snan-ba*, *dmigs-pa*, *čar-ego*, *nyams*.

Thousand num. *ston*; ten — *kri*, *kri-krag*, *kri-tso*; hundred — *bum*, *bum-tso*.

Thrash vb. *gyul-ka* *ycog-pa*, *gyur byed-pa* C., **ko-yu skor-če* W.

Thread s. *skud-pa*, *seem-skud*; *snal-ma* 819, *nyag-täg* 185.

Threaten *gam-pa* W.

Three num. *ysum*, *sum*.

Threshold *tem-pa*, *ego-tém*.

Thrifty *pañ-sems-can*.

Throat *ngul*, resp. *ngur*, *lkog-ma*, *ske*, *gre-ba*, *mgrin-pa*, **o-lé* W.; sore — *ngul-nad*.

Throb vb. *par-ba*.

Throne s. *rgyal-sa*, *kri*, *sen-ge-kri*.

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Throw vb. a. *rgyab-pa*, *rgyag-pa*, *skyur-ba*, *yor-ba*, *pen-pa*, *dbjug-pa*; *bor-ba* C.; to — down *bud-pa*, *bebs-pa*; to — off *spoñ-ba*.

Thumb s. *te-bo*, *mte-bo*.

Thunder s. *brug*, *brug-skadd*, *brug-sgrá*.

Thunderbolt *tog*, *lee*, *rdo-rje*, *ynam-lcags*.

Thursday *ya-pur-bu*.

Thus *de-ltar*, *di-ltar*, *de-bzin-du*, *de-dras* C., *de-tseg* W.

Thwart (frustrate) *sgyel-ba*.

Tiara *čod-pán*.

Tibet bod.

Tibetan m. *bod-pa*, f. *bod-mo*; — language *bod-skad*; — printing-characters *dbu-can* 388; — current handwriting *dbu-méd*.

Tick s. *lug-tig*.

Tickle vb. **ki-tsi kug-če* W.; *gug-pa* W.

Tide s. *dus-rlabs*.

Tidings *prin*; glad — *ytam-snyán*; (gospel) *prin bzán-po*.

Tie s. *čin-ba*, vb. a. *čin-ba*, *kyig-pa*.

Tiger *stag*.

Tight *dam-po*, *tari-po*.

Till, until *bar-du* 366, *tug* C.; *tsug-pa* W.

Till vb. a. *dul-ba*.

Time s. *dus*, *tse*, *skabs*; (while) *yun*; time, times *lan*; one —, once *lan-ycig*; ten — *lan-bču*; point of —, proper — for *began* 124.

Timid *jigs-pa*, *jigs-mkan*, *jigs-pa-can*; *sems-čün-ba*.

Tin s. *ža-nye dkar-po*, *ža-dkar*, *dkar-ya*; — plate *ta-lé* W.

Tinder-box *lcags-mag*.

Tire vb. a. *nal jug-pa*.

Tired *dub-pa*; to be — *dub-pa*, *skyo-ba*.

Tithe s. *ču-käg* W.

Title s. *mšan*; (claim) *tob-srol*.

To prep. *mdun* 273, *druñ-du*, resp. *žube-druñ-du* 263, *rtsar* 437, *gan-du* 66.

Tobacco *ta-ma-ka*; — pipe *gui-zäg*, *žal-zäg*.

To-day *de-riñ* C., *di-riñ* W.

Toe *rkan-sor*, *sor-mo*; the big — *rkan-pai mte-bo*.

Together *ycig-tu*, *lhan-čig-tu*; — with *bčas-pa*, *mnyam-du*.

Token *mšan-ma*.

Tola (Indian half ounce) *diul*, col. *mul*.

Toll s. *šo-gam*.

Tomb *dur*, *ban-so*.

Tongs *rkam-pa*.

Tongue *lce*, resp. *lyags*.

Too adv. (too much) *ha-can*; conj. (also) *yan*.

Tool *čas*; tools *yo-byad*, *lag-ča*.

Tooth *so*, resp. *tsems*; — ache *so-zug*; — brush *so-zed*; — pick *tsems-šin*, *so-šin*.

Top s. *rtse(-mo)*.

Topography *ynas-bšad*, *yul-bšad*.

Torch *gal-mé*, *sgron-ma*.

Torment vb. a. *še-ba*; *edug-bašal* or *ynag ston-pa* W.

Torn adj. *ral-ba*, *čad-po*.

Tortoise *rus-sbal*.

Torture vb. a. *mi-la ynag ston-pa* W.

Totter *yam-yém byed-pa*.

Touch vb. *nyug-pa*, *ytug-pa*, *tug-pa*, *reg-pa*.

Toupet *tor-čög*, *tor-tsugs*.

Towards *tog-tu* 287, *čad-du*, *pyogs-su*.

Towel *lag-pyis*.

Tower *mkar dgu-tog*.

Town *gron*, *gron-kyer*; *yul-gru*; *rygul-sa* W.

Toy s. *rtsed-mo*.

Trace s. *rkan-rjés*, *mal*.

Track s. *rjes*, *šul*.

Trackless *rjes-méd*.

Tractable *arab-ka dul-mo*.

Trade s. *tsori*, *bzo*.

Tradesman *ke-pa*.

Trading-place *las-ego*.

Traffic s. *tsori*.

Train vb. a. *šyön-ba*; to — up *skyed-sriñ-ba*.

Trample vb. a. *rdzi-ba*, *rdog-pas rduñ-ba*.

Tranquil *ži-ba*.

Tranquillity *žod*.

Transaction *las*.

Transfer vb. *spo-ba*, *god-pa*.

Transform *gyur-ba*; to — one's self *sprul-ba* 386; to be transformed into *gyur-ba* 96, *gro-ba* 101.

- Transformation *ritzu-jirul*.
 Transgress *gal-bu*; *du-bu*.
 Transgression *gal-krul*.
 Translate *sgyur-ba*.
 Transmigration, the round of — *kor-bu* 58.
 Transplant *spo-bu*.
 Transport vb. *skyel-ba*. *kyer-ba*.
 Trap s. *myi*, *myi*; *klém-pa* W.; — door *ynam-syu*; mouse — *bi-lém W.*, fox *ica-lém W.*
 Travel vb. *gro-bu*, *gyrol-pa*, *byrol-pa*; *ču-bu* W.
 Tread vb. a. *riti-bu*; **čag-čag čo-čé* W.; vb. n. *čag-pa*, *čags-pu*.
 Treadle *rkau-sin*.
 Treasure s. *yer*.
 Treasurer *ikor-pa*, *piyag-mdzol*.
 Treasury *dkor-mdzol*.
 Treat s (feast) *mgon*.
 Treat vb. n. (to use) *spyod-pa* 334; (to regale) *mgion-du ynyer-bu*; to — medically *čos-pa*; *smam-dpyad byed-pa* 329; vb. n. to — of *rjod-pa* 182.
 Treatise *rgyul*, *rgyud-salé*.
 Treatment, good — *bzan-lugs* W.
 Treaty *bzan-sgrig*.
 Tree *sin*, *sdon-po*, *sin-salón*.
 Tremble *gul-bu*, *dur-bu*.
 Trespass vb. n. *bar-du yčod-pa* 367.
 Trevet *čags-sgyid*.
 Trial (before a tribunal) *ytam-sdúr W*
 Tribe *ade*.
 Tribunal *Krims-Kań*.
 Tribute *dpya*.
 Trick s. *bar-čad*; to play tricks *to-čam-pa*.
 Trickle vb. n. *ilzag-pa*.
 Trifling adj. *pra-ba*.
 Tripod *sgyul-bu*, *čags-sgyid*.
 Troop s. *kyu*, *pul-po-čé*, *šo*; troops *dpuń*.
 Trophy *rgyul-mtsin*.
 Trot vb. *dur-ba*; s. *dur-gro*.
 Trouble s. *nyon-mońs-pa*, *dka-sdug*, *mya-nán*; vb. a. *ilkrug-pa*.
 Troublesome *čsęys*.
 Trowsers *rkui-snam*, *gos-tún*, *dor-ma*, *byań-rkyań*, *smad-yyóg*.
- True *lden-pa*, *no-rtóg*.
 Trumpet *duń*.
 Trunk (of a tree) *sdon-po*; (of an elephant) *glan-sna*; (box) *sgam*, *sgrom*.
 Truss s. *řon-po*; vb. to — up *rdze-ba*.
 Trustee *pa-tudb*.
 Trustworthy *os-pa*.
 Truth *ńes-pa*, *lden-pa*, *yin-mńn* 510.
 Try *nyams sad-pa* 186, *dpyod-pa*, col. *tsoul-tu-ba*.
 Tub *yčon-pa*, *bzom*.
 Tube *don-po*, *pu-ri*.
 Tuck up *rdze-ba*.
 Tuesday *yza-mig-dmńr*.
 Tuft *řon*; — of wool *bal-dub W*.
 Tumble vb. *gyul-ba*.
 Tumbler (drinking-glass) *šel-kór*, *šel-řór*.
 Tumult *krug-pa*.
 Tun *zem*.
 Tune s. *glu*.
 Turban *řod*, *la-tól*.
 Turbid *aka-ba*, *nyog-pa*.
 Turf *span*, *span-po*.
 Turkey *rum*.
 Turkish *řyu*.
 Turmeric *yun-ba*.
 Turn vb. a. *sgyur-ba*; to — off *zlog-pa*; to — out *byin-pa*; to — round *kor-ba*; to — up *rdze-ba*; to — upside down *spub-pa*, *slog-pa*; vb. n. *piyogs-pa*, *gro-bu*, *ča-bu* W.; to — away *ldog-pa*.
 Turn s. *řir* 448, *res* 635; by turns *řir-la*, *řir-du*, *řir dań*, *res-la*.
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 Turret *speu*, *spiu*.
 Tusk *mče-ba*, *mče-so*.
 Tutelar god *yi-dam-tsa*, *tugs-lám*.
 Twelve *čcu-yńyis*; twelfth *čcu-yńyis-pa*.
 Twenty *nyí-šu*; twentieth *nyí-šu-pa*.
 Twice *lan-yńyis*.
 Twilight *srod*, *srod-jńu*.
 Twine s. *skud-pa*, *si-ri* W.
 Twins **řag-řig**, *młse-ma*.
 Twirling-stick *ja-bkrug*.
 Twist vb. a. *sgrim-pa*, *řcul-pa*, *sle-ba*.
 Two *yńyis*; v. also *do* 256.
 Two-legged *rkai-yńyis-pa*.
 Tyrant *dpon-po drag-po* or *drag-čul-čan*.

U

- Ugly *mi-sdug-pa*.
 Ulcer *šu-ba*; *ba-šu* W.; *řol*, *řhog-pa*.
 Ultimately *řugs-na*.
 Umbrella *nyí-řib*, *řdugs*.
 Unable *mi řes-pa*, *čaiń mi řes-pa*.
 Unaccustomed *mi gom-pa*.
 Unadulterated *ma-dres-pa*, *řhad-méd*.
- Unaware *yań-med-la* W.
 Unbearable *mi-bzod-pa*.
 Unbecoming *mi-řigs-pa*.
 Unbelieving *ma-dad-pa*, *dad-méd*.
 Unbutton vb. a. *grol-ba*.
 Unchangeable *gyur-méd*.
 Unchastity *dod-lóg*.

- Uncle *ku-bo*; *zai(-po)*, 'a-*zai*, 'a-*ká W.*
Unclean *mi-ytsai-ba*, *dri-ma-can*; *tai-du W.*, *skyug-bro C.*
Uncommon *tun-mín*, *tun-mois ma yin-pa* 231; *srol-méd*, *ta-mal-pa ma yin-pa* 227.
Undefined *nes-méd*.
Under *og*, *og-na* 501; v. also *dam* 557.
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Undergo *mton-ba*, *bzod-pa*, *snyon-ba*.
Understand *mkyen-pa*, *go-ba*, *nos-pi* *rod-pa*, *rig-pa*, *des-pa*; *ha-go-ba W.*
Understanding s. *blo*, *blo-grós*; good — (agreement) *mtun* 241.
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Uneasy *kon-du čud-pa*, *mi tsim-pa*, *mi dga-ba*, *mi dga-ste*.
Unequal *mi-dra-ba*.
Unequalled *gran-ya-méd*.
Uneven *rtsub-po*.
Unexpectedly *hun-med-la W.*, *yan-med-la W.*; *glo-bur-du*, *har(-gyis) C.*
Unfasten *grol-ba*.
Unfinished *te-rél W.*
Unfit adj. *mi-run-ba*.
Unfold *bu-ba*, *ka bu-ba*.
Ungracious *brtse-méd*.
Unguent *byug-smán*.
Unhappy *bkra-mi-sis-pa*, *sdug-bsñal-can*, *gyani-med-pa*.
Unimpaired *ma-nyams-pa*.
Universally *pjal-čér*.
Universe *jig-rtén*.
Unjust *čul-méd*; *čos ma yin-pa*.
Unkind *brtse-méd*.
Unmarried (male or female) *Kyim-fabs-méd*; (female) *Kyo-méd*.
Unobserved adv. *ma-tsor-bar*.
Unoccupied *yan-pa*.
Unquestionable *tag-bčad-pa* 227.
- Unquestionably *ydon mi za-bar*.
Unreasonable *mi-rig-pa* 528.
Unripe *rjen-pa*.
Unsought *rtol-méd*.
Unsteady *dug mi tsuga-pa* 459.
Unsubstantial *yzuga-méd* 494.
Unsymmetrical *ya-ma-zún*.
Untie *grol-ba*.
Until *bar-du*, *tug C.*, *tsug-pa W.*; *plan-la* 840, *yan-la* 506.
Untoward *mi-dod-pa*.
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Up to prep. *gan*, *druñ-du*, *mdun-du*, *ldan-du W.* 289; *rtar* 437; adv. *yar*, *gyen*.
Upbraid *bka-bkyon byed-pa*.
Up-hill *gyen-du*.
Upon *ka-ru*, *Kar* 35, *tog-tu* 237, *sten-du* 222.
Upper adj. *ya-gi*; — end *tog-ma*; — part *stod*.
Upright (erect) *kye-ré*, *kron-kron W.*; (honest) *čos-drañ-po*.
Up-stairs *ya-tog*.
Urge vb. a. v. *nan* 302.
Urgently *nye-bar*.
Urinary organs *ču-só*.
Urine *yčín*, *ču*, *dri-ču*.
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Use vb. a. *spyod-pa*.
Use s. *krims*; *pan-pa*; *lob-kyád W.*
Useful *dgos-pa*, *pan-fogs-pa*; to be — *pan-pa*.
Useless *mi-dgos-pa*, *pan-méd*, *don-méd*; *čon W.* 162.
Usual *tun*, *tun-món*, *pjal-pa*.
Usurp *prog-pa*.
Utensils *lag-ča*.
Uterus *bu-snód*, *pru-ma*.
Utmost v. *bla-ma* 382, *ji* 172.
Utter *rjod-pa*, *don-pa*.
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- Vacuity *ston-pa-nyid* 223.
Vagina *mñal-šo* 132.
Vagrant adj. *yan-pa*.
Vain (fond of dress) *mčor-po*, *rdzob-po*, col. *zab-mo*.
Valid *stobs-can*.
Valley *luñ-pa*; lower part of a — *mdo*, upper part *pu*.
Valuable *dkon-pa*, *rin-po-čé*.
Value s. (price) *goñ*, *tai*, *rin*; (importance) *kos*.
Vanish *yal-ba*, *mi-snañ-bar gyur-ba* 317.
Vapour s. *ñad*, *rlais-pa*.
Variegated *bkra-ba*.
- Various *sna-tsogs*, *sna-so-só*, *so-só*, *rigs mi-Varnish* s. *rtai*. [*yčig-pa*.]
Vegetables *sio-tšod*, *tšod-ma*, *ldum*.
Vehicle *teg-pa*, *bžon-pa*.
Veil s. *ydon-kébs*.
Vein (of the body) *rtsa*; (of minerals) *yster-Ka* 208, *rdo-Ká* 287.
Venerable *bitsun-pa*.
Vengeance *dugs W.*; to take — **dug kor-čé*, *lan kor-čé W.*
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Verdant, the ground becomes — *sa do C.* 395; or *sio skyé* 136.

Vermicelli *ycur-pie*, *čur-ba*.
 Vermilion s. *mśal*, *tsal*.
 Vermin *srin-bu*, *bu*.
 Verse s. *rkan-pa* 15, *tsigs* 448.
 Vertex *ngo-dkyil*, *ytug*.
 Vertical *gyen-la dran-po W*.
 Very *rab-tu*, *šin-tu*; *ha-can* 595; *mā W*. 408;
 the very *kō-na* 43.
 Vessel (receptacle) *snod*; (anatom.) *bu-ga*;
 (ship) *yzins*, *gru*.
 Vestibule *sgo-kān*.
 Vestige *mal*.
 Vice s. *sdig-pa*, *mi-dge-ba*.
 Vice-roy *rgyal-tsab*.
 Vicissitude *gyur-ba* II 97.
 Victorious, to be — *rgyal-ba*.
 Victory *rgyal*.
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 View s. *snan-ba* 317; point of — (mode of
 viewing things) *mton-snān* 318, *yzigs-sndān*;
 vb. a. *lta-ba*.
 Vigorous *rem-pa*.
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 Vilify *smad-pa*, *dma-bebs-pa*, *ma-bab kal-*
ba W. 421.
 Village *yul-gru*, *gron*, *gron-tso*, *gron-yul*,
yul-tso.
 Villager *gror-pa*.
 Vine *rgun*, *rgun-šin*.

Vinegar *skyur-ku*, *skyur-ru Sik*, *skyur-mo*
Lh.
 Vineyard *rgun-tsad*.
 Violate (infringe) *γdōg-pa*, *čal-ba*; (de-
 flower) *lus smad-pa*.
 Violent *drags-po*, *btsan*.
 Virgin *bu-mo*, *bu-mo ysar-ma*.
 Virtue *dge-ba*, *bśod-pa*; by — of *stobs-kyis*
 224.
 Virtuous *dge-ba*, *dge-lādn*.
 Viscid *rtsi-can*.
 Vishnu *Kyab-jug* 46.
 Visible *mton-pa*, *ysal-po*, *mton-du runi-ba*.
 Vision (act of seeing) *snan-ba*, *mton-snān*;
 range of — *mton-kor*; (phantom) *čal-*
yzigs.
 Visit vb. a. *čal-lta byed-pa*; ... *dan tug-*
pa-la gro-ba, ... *dan mjal-ba* or *prad-pa*.
 Visitation (inspection) *čal-ta*, *čal-lta*.
 Voice *skad*, *sgra*, *sgra-skad*, resp. *ysui*;
 loud — *skad-čē*.
 Volcano *me-ri*.
 Voluptuousness *dod-pa*, *dod-cags*.
 Vomit vb. *skyug-pa*; s. *skyugs-pa*.
 Vortex *ytug*.
 Vow s. *tugs-dām*, *dām*, *dām-tsig*, *yi-dām*;
 to make a — *tugs-dām bča-ba*.
 Vowel *dbyanis*.
 Vulgar s. *dmanis* 422; adj. *ta-mal-pa* 227.
 Vulture *go-bo*, *glag*, *bya-gldg*.

W

Wag vb. a. *sgril-ba*.
 Wages *gla*, *pogs*.
 Waggon *šin-rtā*; — wheel *šin-rtai pañ-lō*.
 Wallings s. *smre-sndgs*.
 Waist *rked-pa*.
 Wait vb. n. *sgug-pa*, *sdod-pa*, *srin-ba*; to
 — on *mjal-ba*; to lie in — *sgug-pa*; to
 keep one waiting *sgug-tu jug-pa*.
 Waiting-man *sku-māun-pa*, *čabs-pyi*;
drun-kōr.
 Wake vb. a. *sod-pa*, *ynyid sad-pa*.
 Walk vb. n. *bgrod-pa*, *grul-ba*, *gro-ba*,
čag-pa; resp. *skyod-pa*, *ysags-pa*, *byon-*
pa; to take a — *skyo-sans-la gro-ba* 458;
 v. also *yyenis-pa* 518; the act of walking
gros; manner of — *spyod-grds*.
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 Walnut *star-ka*, *dar-sga*.
 Wand s. *dbyug-gu*, *dbyu-gu*.
 Wander *kyam-pa*, *rgyu-ba*.
 Want vb. a. *dgos-pa*, *tsal-ba*, *kō-ba*; I —
na-la dgos 87; I do not want it *kō-čē med*
W. 58.
 War s. *kug-pa*; *mag-tāb C.*, *mag-fig W*.
 Wardrobe *goc-sgdm*.

Warm adj. *dro-ba*, *dron-mo*, *tā-ba*.
 Warm vb. a. *sro-ba*; *dugs-pa W*; to — one's
 self *lde-ba*.
 Warmth *tā-gran*, *drod*.
 Warp s. *rgyu*.
 Warrior *dmag-mi*.
 Wart *mder-pa*.
 Wash vb. a. *kud-pa*, resp. *tsil-ba*.
 Washing s. *kru*; water for — *kru-ku*.
 Waste adj. *gog-po*, *ston-pa*.
 Watch vb. a. *srui-ba*.
 Watchman *srui-mkan*.
 Water *ču*, eleg. *čab*; — carrier *ču-pa*; —
 channel *wa*; — closet *pyag-ra*; *ysan-*
spyod; — jar *ču-rdā*; — snake *ču-sbrul*;
 — spout *dre-pu-tsub W*; — tub *ču-zēm*.
 Wave s. *rlabs*, *dba-kldn*.
 Wavering s. *tsam-tšum*.
 Wax s. *spra-tsil C.*, *mum W*.
 Way (road) *gro-ba*, *lam*, (manner) *rnam-*
pa, *tāb*, *tugs*, *tsul*; by or in the — of *ego-*
nas 115; to have the — of *rigs-pa* 523; to
 give — *byer-ba*; to make — *byol-ba*,
daur-ba. [*o*, *u-čag*.]
 We pron. *na* 124, *na-čag*, *nod*, *nod-rañ*, *noa*,

Weak adj. *žan-pa*, *žed-med*, *žed-čün*, *hal-med W.*; *nyams-čün*, *jam-po W.*

Weal (mark) col. *nya*.

Wealth *nor*, *dkor*, *řyug* - *kydd*, *dbyig(s)*, *byor-pa*, *lois-spyödd* 564.

Weapon *mtson*.

Wear vb. a. *gyon-pa*, *bgo-ba*.

Weariness *nal-ba*, *o-bryä*.

Weary adj., to be — *skyo-ba*, *sun-pa*.

Wearily vb. a. *nal* *jug-pa*; to be wearied *nal-ba*.

Weather, clear — *ynam dan* - *ba*, *ynam dwañs*, *ynam tañ*; dry — *tan-pa* 229.

Weave vb. a. *tag-pa*.

Weaver *ta-ga-pa*.

Wedge s. *ka-ru*.

Wednesday *yza-lhay-ma*.

Weed s. *řtsa-nan*.

Weeding (the act of) *yur-ma*.

Week *bdun-präg*.

Weep *nu-ba*, *šum-pa*.

Weft *spun*.

Weigh vb. a. *žal-ba*, *degs-pa*, *žal-ba*, *žor-ba*.

Weight *rdo* 286, *srañ* 580.

Welcome, you are — *ons-pa legs-so* 501.

Welfare *bde-ba*, *bde-jägs*.

Well s. *kron-pa*, *ču-don*, *byun-künis*, *čumig*.

Well adj., are you — ? *de-mo 'e yo C.*; adv. *o-nä* 500; very — *de-ltar tsal-lo*; well, well! *yag-po yag-po*; — sounding *šnyan-pa*; — tasted *žim-po*.

Wen *lba-ba*.

Went, I went *son* 579.

West *nub*.

Wet adj. *řlon-pa*, *řser-ba*; s. *řlun*.

Wether *ton-pa*.

What interr. *či* 139, *gai* 65, *či-ltar* 140, *ži* 172.

Whatever *či-yañ*; — it may be *či yañ ruñ* 582.

Wheat *gro*; — flour *bag-pyč*.

Wheel s. *kor-lo*; paddle — *sku-ru*.

When *ka-ru*, *kar*; *čin*; interr. *nam*, *dus-nam-žig* 308.

Where *ga-na*, *ga-ru*, *gar*; — is? *ga-ré*.

Whetstone *džen*.

Which interr. *gai* 65.

While s. *yun*; a little — *ten*, *dar-řčig*, *re žig* (*dus*); a long — *riñ žig-tu*.

Whilst *la* 540, *las* 546.

Whip s. *lčag*, *řta-lčag*.

Whirl vb. n. *tsub-pa*.

Whirlpool *řtsug*, *řtsug-kyil*.

Whirlwind *dre-pu-tsub W.*

Whisper s. *šab-šub*; vb. *šub-pa*, *šib-pa*.

Whistle vb. *žugs-agra řton-ba*; v. also *ku-hu* 597.

White adj. *dkar-ba*; — wash *dkar-rtsi*.

Whither *ga-ru*, *ga-la* 64, *gar* 67.

Who interr. *gai* 65, *su* 573.

Whole adj. *tams-čäd* 230; *tsañ-ma*, *řil-ba*, *hril-po*; s. *řil-po*.

Wholly *yons-su*.

Why interr. *či*, *či-la* 140, *či řyir* 351; *ga-la řten-nas* 214; interj. *o-nä* 500.

Wick s. *šnyin-po*, *šdon-řas C.*, *sar W.*

Wicked adj. *čos-med*, *šdig-pa-la dga-ba*.

Wide *ženi-čan*, *yañs-pa*, *hel-po*, *hel-čan*.

Widow *yugs(s)-sa-mo*.

Widower *yug(s)-sa-pa*, *yug-sa*; *škyes-ndg*

Width *kyon*, *řžen*. [C.]

Wife *čün-ma*, *čün-grogs*; 'a-ne W.; *kab* 38, *Kjo-mo* 48; (housewife) *Kyim* - *tab* - *mo*, *Kyim-pa-ma* 47.

Wild adj. *řgod-pa*, *řnyan-pa*.

Wilderness *dgon pa*, *řrog*.

Will s. *šam-pa*, *řugs*, resp. *řugs-dgons*.

Willing, to be — *šod-pa*.

Willow *lčañ-ma*.

Wind s. *rdzi*, *řlun*; cold — *lhag(s)-pa*.

Wind vb. a. *dkri-ba*, *kri-ba*, *Kyil-ba*, *šgril-ba*; vb. n. *kriil-ba*.

Window *řgyul-dkar C.*; — hole *dkar-kusi*.

Windpipe *kru-kru W.*, *lkog-ma*.

Wine *rgun-čan*, resp. *rgun-skyčms*; *čan*.

Wing s. *šog-pa*, *šab-ma*.

Wink vb. n. *miy* *Krab-krib* or *tsab-tšab* or *dzum-dzum byed-pa*.

Winter s. *dgun*, *dgun-ka*.

Wipe vb. a. *řyil-ba*; to be wiped off *byi-ba*.

Wire *lčags-skid*.

Wisdom *ye-čes*, *šes-räb*.

Wise adj. *nikus-pa*, *gruñ-ba*, *mdzañs-pa*.

Wish s. *šod-pa*, *yid-smon*; resp. *dgoñs-pa*, *bžed-don*; vb. a. *šod-pa*, *smon-pa*, *štal-ba*, *bžed-pa*.

Witchcraft *mtu*, *řra-mén*.

With *dan* 248, *mnyam-du* 196, *bčas-su*.

Withdraw vb. a. *řčod-pa*, *mi ster-ba*; vb. n. *gye-ba*.

Wither vb. n. *řnyid-pa*.

Within *tsun-čüd*.

Without prep. *med-pa(r)* 418.

Witness s. *dpañ(-po)*.

Wolf *špyañ-ki*.

Woman *bud-med*, *mo*, 'a-ne W.

Womb *mñal* 132, *bu-smod* 319, *řum*.

Wonder s. *ya-mtsan*.

Wonderful *nyams-mtsar-ba*, *no-mtsar-ba*; *ya-mtsan-po C.*, *ya-mtsan-čan W.*

Wont, **Wonted** adj. *goms-pa*.

Wood (forest) *nags(-ma)*, *tsal*; (timber) *šin*; — shavings *šin-zel*.

Woodpecker *šin-rgön*.

Woof *spun*.

Wool *bal*.

Word *řtig*, *miñ*, *agra*, *řäg* 125; resp. *bka*.

- Work s. *bya-ba*, *bzo*, *las*, resp. *prin-las*;
vb. a. *las byed-pa*.
Workman *las-pa*, *las-mi*.
Workmanship *bzo* 497.
Workmaster *lag-dpon*.
Workshop *bzo-kan*.
World *jig-rten*, *srid-pa* 582.
Worldliness *jig-rten* *di-la* *čags-pai*
sens; v. *bya-ba*.
Worm *bu*, *srin-bu*, *nyal-gro*.
Worn out *čad-po*.
Worst, to get the — of *pa-m-pa*.
Worth s. *kos*, *gon*, *rin*, *tan*.
Worth adj. *ri-ba*.
Worthless *rin-méd*.
Worthy *pa*, *pa-ma*; to be — *os-pa*.
Wound s. *rma*, *rma-ka* W.
Wrap vb. a. *dkri-ba*; to — round *sgri-ba*;
to — up *diril-ba*.
Wrath *kro-ba*, *že-sdan*.
Wrest vb. a. *snol-ba*.
Wrestle vb. n. *snol-ba*.
Wretched *adug-po*; *nyal-ba-čan* W.
Wring *tsir-ba*.
Wrinkle s. *nyer-ma*.
Wrist *lag-tsigs*.
Write *bri-ba*.
Wrong adj. *mi-rigs-pa*, *log-pa*, *mi-os-pa*;
os-med W.
Wry adj. *ču-ba*, *čus-pa* 170.

Y

- Yak *pyag*; male — *po-pyug*; female — *bri-*
mo; wild — *broñ*.
Yard (court-yard) *kyams*.
Yarn *snal-ma*, *sran-bu*.
Yawn vb. *glul-ba*, *sgyin-ba* 118.
Yea *o-na* 500.
Year *lo*; this — *da-lo*.
Yeast *pañ*, *rtsabs*.
Yellow *ser-po*.
Yes *o*, *de yin*; 'a W.; yes, yes! *de-ka* *yod*
256; —, so it is *de-de-bzin-no*.
Yesterday *ka-rtsan*, *mdan*.
Yet *on kyañ*, *yin kyañ*, *yin na yari* W.;
gal-te.
Yield vb. a. *yton-ba*; vb. n. *dan-du len-pa*.
Yoke of oxen *glan-dir*.
Yonder *pa-gi*.
You pron. *Kyed*, *Kyod* 48, *nyid* 188.
Young adj. *yon-pa*, *čun-ba*; the youngest
(son) *fa-čun*; s. *prug*.
Youth s. (youthful age) *lan-tso*; (boy or
young man) *Kyeu*, *yon-nu*.

Z

- Zeal *rtsol-ba*, *brtson-grus*, *bad-pa*, *bag-*
čags.
Zealous *brtson-grus dan ldan-pa*; to be —
brtson-grus skyed-pa, *brtson-par byed-pa*.
Zealously *rtsol-bar*.
Zero *fig-le*.
Zinc *ti-ta*.
Zodiac *Kyim-gyi*, *Kor-lo*.

Final remark. The Tibetan words, given in the Vocabulary, are not in every instance to be regarded as exact equivalents for whatever word happens to be sought, but rather as hints, how to attain to the wished for expression. It will, therefore, be frequently indispensable to refer to the Tib. Engl. Dictionary for further explanation, and to examine the different bearings and relations of the word in question, so far as they may have been traced there. — Although this Vocabulary is by no means complete in itself, yet it is to be hoped that it will not prove quite unuseful, but answer the purpose for which it was intended.

CORRECTIONS.

A revision of the Dictionary has brought such a number of misprints to light that, on second thoughts, it seems absolutely necessary not to leave them unnoticed, but to register all that are of any consequence. The unfortunate fact, that such corrections should be required, has to be ascribed to two circumstances, in regard to which the reader's indulgence has already been appealed to in the Preface, namely, the author's weak state of health, and the difficulties with which the printing of a book of this character is necessarily attended. —

p. page; a b the respective column, left or right; l. line; when the lines are counted from foot of page, the numerals are provided with an asterisk.

p.	col.	l.	
2	a	8	read <i>ka-ma-la-ti-la</i>
2	b	17	" <i>ka-sa ju</i>
3	b	3*	" to beckon
8	a	18	" <i>ṣad-kyi</i>
9	b	21	" <i>dka-tub-la</i>
15	a	9	" <i>ṣa-ti-hlym-po</i>
16	a	19*	" <i>rkañ-bām</i>
16	b	7*	" dig out
17	a	9*	" affix denoting
17	a	19*	" <i>rkyan-pa</i>
20	b	10*	" frequently
21	a	6	" <i>skal-nór</i>
21	b	2	" <i>té</i>
26	a	5	" <i>skyan</i>
27	a	11*	" <i>skyi-l-dir</i>
27	b	13*	" <i>skyr-mo</i>
28	a	6	" <i>yyan-skyúr</i>
28	a	15*	" re-born
28	b	19	" <i>kyer-mén</i>
31	b	16*	" <i>lag-lén</i>
32	b	16	dele 2. to paste. —
32	b	5*	read <i>skra-séi</i>
33	a	5*	" <i>ké</i>
33	b	7	" <i>dá-ru skróg-pa</i>
33	b	12	" caste
34	a	5	" soft mouth
34	a	15*	" to lie on the face
35	b	2*	" <i>ka-ydams</i>
38	a	1	" <i>lās-ka</i>
38	a	10	" <i>Lā.</i>
39	a	6	" <i>zas kam yéig id.</i> — 2.
41	a	20	" <i>k'ug-tu</i>
41	a	4*	" <i>rma-kāñ</i>
44	a	18	" <i>kón-pa nian-pa</i>

p.	col.	l.	
51	a	14*	read <i>krims-l'āñ</i>
52	b	24	" <i>*tā-pa*</i>
54	b	13	" requisites
56	b	5	" <i>འཕྲིན་པ་</i>
56	b	15	" <i>ko-byéd</i>
59	a	20*	" <i>འཕྲུག་(ས་)་པ་</i>
59	a	10*	" <i>kyam-pa</i>
59	b	20*	" <i>ṣod-kyims</i>
63	a	6*	" = <i>gan.</i> — 3. bald, <i>W. ga-</i> <i>pi</i> (v. <i>spyi</i> 338).
65	a	24*	" <i>ṣon-ba de-ni</i>
66	a	16*	" <i>gan-zag-</i>
66	a	14*	" <i>lóg-ta-can-gyi</i>
66	b	15	" <i>mdzod-tiā</i>
67	a	20	" <i>མཁན་པོ་</i>
69	b	17*	" <i>gun-düm</i>
74	a	18	" <i>gyād-kyi</i>
74	a	18*	" <i>gyi</i> for <i>kyi</i>
75	a	11	" <i>gyón-rgyu</i>
76	b	6	" <i>tub-grabs</i>
77	b	18	" <i>བུག་</i>
78	b	22*	" <i>gróg-ču</i>
79	a	18	" <i>mčód-rtén</i>
81	a	11	" <i>-rtāed-mo</i>
84	b	5	" stoop
85	b	18	" <i>ཐཔ་མཁའ་</i>
86	b	11	" <i>mdo; dge-slóni-ma</i> a nun; <i>dge-slob-ma</i> etc.
87	a	19	" <i>bstān-pa-la</i>

p. col. 1.		p. col. 1.	
89 b 2°	read ཅེས བཀྲེང་མས	200 a 18°	read རྒྱུན་པ་
92 a 4	" 'u-dôg	205 a 4	" Ca.
95 a 11°	" nan-	219 b 7	" ma byed
95 b 8	" འཛིན་པ་	226 a 11°	" 178. 8. — Was. (296): 2.
95 b 21	" establish	231 b 7	" sig-akid
96 a 10°	" gor	232 a 8°	" led-tu
96 b 1	" gyâg-pa	233 b 18	" Ld.-Glr.,
96 b 8	" gyân-ba	233 b 28°	" translates it
96 b 15	" žel-gyi	233 b 19°	" 'fun dad° W.
98 a 14	" gyôd-par	235 b 24	" mi-tog kir-ba
111 b 22	" རྒྱུན་པ་	237 a 9°	" nid-tog
112 a 20°	" tsin-ni-dzin	237 b 15	" spyi-tôg
113 b 7	" na-tsa	238 a 14°	" tod
121 a 20	" bagrub-	244 a 9	" from thence
122 a 4	vide emendation p. XXII.	256 b 12	" རེབ་(ས་)
122 a 8°	read རྒྱུན་(ས་)	259 b 14	" don 1. — don-dam
122 b 24°	" agrôn-pa	264 b 7°	" རྒྱུན་པ་
128 a 4	" nid-tag	265 a 10	" like an arctic sea
128 b 4	" dé-dra-ba	267 a 14	dele (Pinus abies)
128 b 6	" 'ci-ba	270 b 14	read bde-mo
128 b 2°	" no dkar-po	273 b 2°	" ལོ་ལོ་
131 a 16° seqq.	" dzir	274 a 4°	dele the words: marked or
132 b 5°	" cis	275 a 9 seqq.	read das-pa
132 b 8°	" midn-no	275 b 6°	" pyi
135 a 4	" Lea.	287 b 16	" precious stone
139 b 6	" de of what?	287 b 22	" Ph. having obtained im mortality
140 b 1	" ཅེས	291 a 5	" drug
141 b 17	" duâ	292 b 23	" sddn-ba
143 a 20°	" gallinaceous	293 a 8°	" sdg-to-dan
146 b 10° 8°	" 'vdu°	293 b 1	" རྒྱུན་པ་ sdi(g)s-pa
147 b 23	" 'vdom-lan-.d°	301 b 22	" lo tsin-ni
153 a 17	" tsu-bir	303 b 23	" zin-to
153 b 14°	" the water; also —	304 b 22	" prep.
161 b 10°	" dris-pas (instead of	305 b 21°	" རྒྱུན་པ་
163 b 10°	" tsé-akad	312 a 8°	" རྒྱུན་པ་
164 a 8°	" irreligious	316 b 8	" smîn-pa
165 b 18°	" mts-ba	317 b 13°	" apparition
166 b 15	" རྒྱུན་པ་	318 b 14	" brightly
168 b 20°	" zd-ba	322 b 8°	" dkar(-po)
170 a 13	" tsu-ba to draw etc.	325 a 10	" gru-dzin
170 a 22	" vb. n. to jân-pa	326 b 4	" Durga, Uma
170 b 2°	" kro-bo-.tsol-pa	327 a 17	" tsag-pa ps
171 a 12	" Lea.	328 a 18°	" kôñ-jo
176 b 24	" jig-tôg	328 a 14°	" the defunct ancestors
177 a 5	" jin-kui	328 b 2°	" postp. c. gen.
184 b 10°	" nyâ-ra byed-pa	340 a 21	" abstrusely
185 a 18°	" dpon-gyi	340 b 17	" Gram.;
186 b 4°	" nyal-kri	343 b 15	" jig-pa
195 a 21	" 'mnyé-cé°	354 a 9°	" tsat-ba
195 b 6	" རྒྱུན་པ་		
195 b 7°	" jnyid		

p. col. l.		p. col. l.	
857 b 12*	read <i>ṣṣōn-mēan</i>	466 b 11*	read whetstone
874 a 12*	" <i>བྱམ་(བ)</i>	474 a 20*	" soothe
388 b 10*	" <i>གླེང་ཚོ་ gla-ṣo</i>	480 a 18	" <i>ṣṣal-med-kan-bzan</i>
389 a 12*	" <i>dbōn-mo</i>	498 b 18	" <i>Sik.</i>
407 a 17*	" <i>ལྷན་པ་</i>	496 a 5	" <i>ṣṣod</i>
410 b 18*	" circle	496 a 18	" wasted
412 b 21*, 19*	" <i>mi-kyim</i>	508 b 12	" so <i>ṣṣi ṣṣōd-pa, ṣṣi ṣṣad-pa</i>
415 a 24*	" to name v. <i>ṣṣoga-pa 2;</i>	522 a 2, 3	" <i>dān-mo</i>
427 a 12	" <i>smān-mṣṣōg</i>	580 b 5	" <i>ལྷན་པ་</i>
431 a 1*	" <i>tadm-gyis</i>	540 a 4	" of
438 a 2*	" <i>yan</i>	567 a 5*	" prop.
439 a 19	" <i>mi</i>	576 a 14*	" <i>skyo-sen mdzad-pa</i>
439 b 14*	" <i>gro- (or ṣṣa-) rtis yod</i>	578 b 3	" <i>ལྷན་པ་ so-pāg</i>
442 a 7*	" <i>nyān-ṣṣe</i>	587 a 20, 21	" <i>nyon-mōis-kyi kun-slon</i>
442 b 17	" assiduous	589 a 1	" <i>གསལ་པོ་</i>
446 a 3*	" <i>tsan-zug</i>	591 b 23*	" vb. 1. to beg, to pray = <i>ṣṣu-ba</i>
449 a 12*	" travellers	592 a 9	" (the king's) soul
460 b 10	" <i>ṣṣō-ba</i>		

In several of the longer articles some confusion in the use of the figures in large and small type has occurred. In order to restrict this catalogue within the smallest possible limits, these and other slight inaccuracies have not been entered.

